

CARE IS WORK, WORK IS CARE



THE FUTURE OF WORK -
LABOUR AFTER *LAUDATO SI'*

CARE IS WORK,
WORK IS CARE

This Report presents the consolidated results of the research undertaken by “The Future of Work – Labour after *Laudato si’*” Project.

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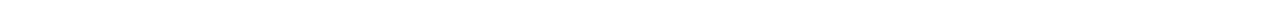


*The Future of Work,
Labour After Laudato Si*

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FOREWORD



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This Project “The Future of Work – Labour after *Laudato si’*”, the structure of which as well as its goals and process are well articulated in Chapter 1, began in 2016. This was a time when, in public discourse and discussions at international gatherings, concerns were voiced about the urgent challenges of the environmental and climate change crisis, the anxiously anticipated impact of technological change, widespread rising inequality and the challenges of human mobility associated with work. We expected this to affect the well-being of all humankind as well as our relationship with the natural environment.

Today, at the completion of our work, we are living through the COVID-19 pandemic. The world of work has been particularly affected and is at the forefront of the crisis. This is already turning into a major social and economic upheaval, the consequences of which are likely to be massive and unevenly distributed. Some of the poorest and most vulnerable people are already suffering more than others. Responses from public authorities and civil societies will be critical, provided they are implemented in a coordinated, peaceful, and inclusive way. However, communities are inequitably equipped, and some are incapable of providing support to their members in facing threats to their health, lives and even more so, to their well-being and economic survival.

In 2015, in his Encyclical *Laudato si’*, Pope Francis provided us with a lens and a compass for taking care of our common home, including our human family. Drawing on this inspiration, we hope that in direct and indirect ways, this Report will contribute to finding more adequate solutions in response to the crisis we are living through.

Also reflected in this Report is collaborative work on COVID-19-related issues based on the experience of the first eight months of the crisis. In April 2020, the Pope himself called upon the various offices of the Holy See and their networks to cooperate in the provision of maximum support to local churches and communities. Within this framework, our Project engaged in collaboration with the Vatican’s Dicastery for Promoting Integral Human Development and with local communities to provide an assessment of the impact of COVID-19 on the world of work. This effort relies both on data from international sources (primarily the ILO and WHO) and the narratives of lived experiences from our wider international network.

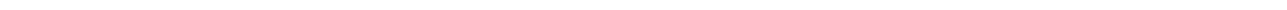
The core vision of this Report, summed up in its title “Care is work, work is care”, became even clearer to us during the same time period while we were focusing on the two tasks of assessing the impact of the COVID-19 crisis and drafting this Report. This was no coincidence. Many of us were involved both in the work of bringing together the outcome of the several Project themes and in assessing the impact of the COVID-19 crisis within the above-mentioned framework of collaboration with the Vatican Dicastery. In a way, circumstances forced us to make such links. We were convinced of the importance of understanding, step by step, how people and communities were facing and sometimes responding in positive and creative ways to the crisis while at the same time keeping our minds and hearts open to what would come next. The publication of the Encyclical *Fratelli tutti* while this Report in final preparation for publication provided further encouragement to pursue our efforts.

What we mean by “Care is work, work is care” unfolds progressively in this Report which, little by little, articulates our vision through the concrete steps of our journey. Chapter 1 takes us back to the Project’s premises and to the conceptual framework behind it, especially the idea of building upon the interaction between the International Labour Organization’s (ILO) decent work approach and the integral ecology paradigm proposed by Pope Francis in *Laudato si’*. Chapter 2 presents a summary of our initial diagnosis of the situation of the world of work and the main challenges it must face. The present crisis cannot be addressed through incremental adjustments of the way the economy works but requires a radical transformation. Bringing this about requires alternative approaches and building transformative global communities to implement them. Chapter 3 brings us to the spiritual and theological foundations of our effort, deepens the “work-care” link at this fundamental level and argues for the adoption of social

discernment as the appropriate decision-making process for the transformation. Chapter 4 sketches an initial response through the formulation of proposals for immediate and longer-term action for change. Chapter 5 is essentially an invitation to continue the journey, because new horizons will open along the way, making our vision clearer.

This articulation of vision and journey echoes Jesus' words in St John's Gospel: "I am the way, and the truth and the life" (John 14:6). The vision that makes truth more explicit comes from direct engagement in walking the "way", supported by the energy of "life". This Report describes concrete implications of the proposed vision linking care and work. At the same time, it proposes a process of transformation and change since one cannot arrive at truth without a way or by taking a way that does not lead to truth. While taking full responsibility for this Report, we must express our deep gratitude to all those who gave us access to the energy of life necessary to accomplish our task.

Editorial Board



EXECUTIVE SUMMARY



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Will there be work for everyone? Will it be decent and respectful of human dignity? What consequences for jobs and on the economy are we facing as a result of the current environmental and health challenges? Will we be forced to “make do” with more and more precarious jobs?

Beginning from these questions, “The Future of Work – Labour after *Laudato si’*” Project has been based on the conviction that the future of work is not already predetermined or fixed in writing. It will be what we, as humankind, want and can build together. This is why reflection on the meaning and purpose of work is of fundamental importance. Work is a highly significant human activity. When a monk from Italy, Benedict, insisted on the deep meaning and value of manual work, this constituted one of the major revolutions occurring in the Christian tradition. Countless members of the human family, among whom are many religious believers, have continued to recognize the inherent value of work, its meaning, its ethics and its significance for faith and spirituality.

From a project to a journey

At the outset of reflection on this Report, readers will note two congruent events. The first was the publication of *Laudato si’* (LS), the first Papal Encyclical to dwell extensively on the care of creation, of our common home. The second was the celebration of the centenary of the International Labour Organization (ILO). Based on common and shared values, the Catholic Church and the ILO have enjoyed extensive cooperation over time, but the confluence of these events was more than just a coincidence or even a convenient opportunity. It was an invitation to internalize the challenges of social reality in the context of current environmental challenges and, especially, the invitation to defend work (LS 124-129), which has not always received the attention it deserves.

Building on this foundation, “The Future of Work – Labour after *Laudato si’*” Project hopes to contribute to a “rethinking” of work which is critical today. The Project was developed along seven research tracks with clear transversal lines and inter-connections as well as complementarities. The first track, “Work, ecology and the environmental crisis,” was developed by the French social ethics centre, CERAS. The second, “Work, social justice and peace,” was undertaken under the leadership of the Universidad Iberoamericana of Puebla (Mexico) and with the support of a network from Latin and Central America. The third, “Labour, demography and migration,” was led by the International Catholic Migration Commission and enjoyed active participation from its worldwide network. The fourth, “Artificial intelligence, robotics and the future of decent work,” was led by the Lupina Foundation and the University of Toronto with an international network of researchers. The fifth, “The future of enterprise and entrepreneurship,” was addressed by UNIAPAC, the global association of Christian business leaders. The sixth, the monthly journal *Aggiornamenti Sociali* and the think-tank CeSPI, both in Italy, led the research on “Promotion of employment and social innovation”. The seventh, the Swiss-based Observatoire de la Finance, conducted the investigation on “Humanity at work”.

In addition to the seven research tracks, the same actors and other partners were involved in advocacy and formation initiatives. Some aimed at building a global network of faith-based and social actors engaged in the world of work, others at developing the capacity of partner organizations to raise awareness, develop proposals and implement public advocacy.

The journey, which now is concluding, led to proposals to extend the Decent Work Agenda at a time when the world is facing a severe economic and social disruption. The objective is to secure a safe environmental and social transition while revealing that “work is care, care is work”.

This Report describes the implications of this vision linking care and work. At the same time, it outlines a pathway towards change and transformation. The vision and pathways are deeply connected and reinforce each other, as the Report describes.

Paving the way for integral human development

The departure point for our journey was an initial diagnosis or insight found in LS: “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” (LS I39). This diagnosis was established in dialogue with Catholic movements engaged in the world of work, following consultations preceding the project and extended during its entire development. Indeed, the entire landscape of the global economy and our understanding of it are at a turning point. If we, as human persons, see ourselves as “blocked” in a set of established economic and social relationships, we need to come up with a different course of action and to set out in a different direction. This can be done by listening to the voice of the voiceless and, at the same time, rooting ourselves in local contexts where new transformative global communities are already emerging, each one contributing a different piece to the mosaic of integral human development.

Yearning for peace through social and environmental justice in a globalized world

Environmental and social justice are part of the same journey. The ecological crisis has a distinctive global dimension. The COVID-19 pandemic also reveals the global dimension of health issues. The constant increase in inequalities is a source of social violence. Essential divisions remain within the world of work itself and between workers and non-workers, between those who have access to a decent income and those who do not. The migration challenge is inseparable from the labour issue. Apart from those who flee armed conflicts and natural disasters, most migrants leave home because they lack prospects of *dignified employment or are motivated by the hope of finding more just and decent working conditions* elsewhere. Technological innovations and robotization introduce changes that require the active engagement of workers.

In this context, the consequences of globalization in the world of work still demand full recognition. Inequalities have taken on a global dimension, as have violations of fundamental rights at work, including trafficking, forced labour and the worst forms of child labour. The globalized production system and the organization of work lie outside the oversight of local or national authorities or actors. Global production is now dominated by value chains. While capital has gone global, labour markets and labour legislation have remained local.

Unblocking the economy

A question immediately arises when one tries to bring to bear the insights of LS on the portrait of reality as just sketched: how can the “old” mainstream economic vocabulary convey the new meaning issuing from the adoption of an integral approach? Very traditional notions such as work, capital, goods and services need to be revisited. Using the words of LS, we need to “once more broaden our vision” (LS II2).

There is work and work. There is work that is carefully measured, priced, evaluated and enters into the calculation of GDP; and there are all the other forms of work which are neither counted nor measured. This “other” world of work includes the informal economy at large, the household economy and many other forms of activities such as those resulting from negative externalities of the organization of labour (e.g., the time devoted to long-distance commuting needs to be considered as working time).

By the same token, rethinking capital is an important way to unblock the economy. This may involve both the “forms of capital” and the modes of capital ownership. Among the “unseen and unaccounted for” forms of capital, the contributions of people and communities through their skills, competences, cultures and heritages clearly figure. In addition, natural resources should be viewed essentially as common resources with a variety of forms of ownership to be explored or revitalized.

The same reflection is necessary with respect to goods and services. More and more goods and services are combined. The relational aspect of commercial exchanges, their impact on social cohesion and community life are often underestimated in economic analysis. When the

relational circuit gets broken, public authorities are bound to assume the task of providing goods and services. But alternatives (e.g., involving new forms of business, the Social and Solidarity Economy sector as well as the potential role of civil society) ought to be further explored as an opportunity to foster social cohesion.

These considerations point to the limited perspective at the heart of the conventional socioeconomic model. If we want to find solutions to the crisis, we need to make the perspectives of economics more integral and to “internalize” all activities contributing to the material existence of societies. The relationships between labour and capital has been over-emphasized. In recent years, the balance has been shifting in favour of capital and has thus generated greater inequalities. Increased tension between capital and labour can jeopardize social peace and cohesion as well as economic performance. The time has come to “unlock” the potential of the economy.

From progress to integral human development

The previous analyses indicate that we are reaching the end of a cycle — one which was driven by the classic notion of progress. Integral human development is potentially pivotal for the next cycle. It is a transversal notion and a potential basis for far-reaching alliances among actors from many different backgrounds and inspirations.

Promoting integral human development requires looking at the world from a different viewpoint. Peripheral cultures and communities may constitute incubators of alternatives, even though, at first, they may be weak and fragmented. Their contribution, however, can reinforce the power of imagination and of creative experimentation.

Men and women live in concrete places and within concrete local contexts. Many forms of innovation from social change to technological developments start at the local level. Analysis of the innovation processes leading to the Fourth Industrial Revolution highlights the role of interactions between the industrial, service, training, education and research sectors. The Social and Solidarity Economy, too, which is at the centre of many social innovation practices, operates today through robust networks of different actors and players and relies on concrete interactions. For instance, where national authorities fall short, local communities can often welcome and integrate migrants.

By exploring the spatial dimension of the principle of a preferential option for the poor, we are led to discover the relevance of border or peripheral spaces as the places where transformative global communities may blossom and more radical innovation be initiated. The Amazon region is a good example: it is divided into nine different States, and, when looked at from each of the respective capital cities, it appears as peripheral or even marginal. When you reverse the perspective, a different space opens up with its peoples, its identity, its ways of life and values. In addition to this now well known example of the Amazon, we should look for more places and situations where resilient communities and cultures manage to resist or adjust to the rapid pace of change.

Searching for and cooperating with a caring God

“Working” and “caring for our common home” are two parallel and profound spiritual experiences. Links between them, while often unexplored, are in fact both deep and profound. This is part of the legacy of Catholic Social Teaching (CST), which is constantly revived through the practices and commitments of Catholic communities and organizations around the world (including Christian business, professional, and workers' organizations and those engaged in this initiative). They brought to the Project their long-term experience of reading and analyzing social phenomena and contradictions, of discovering what pushes them in the direction of greater justice and of engaging in dialogue with people and organizations of different backgrounds. In many ways, the Project followed the same path. It was an exercise of dialogue between academic experts and engaged activists. In this context, exploring the issue of the future of work means engaging in a process of social and common discernment, which is another way of describing our Project.

Work as a human and spiritual experience

Work is a human and spiritual experience. It is itself filled with human meaning. Through work, we discover what we can do and that we may meet failure and defeat. Work makes us meet other people, nearby and far away. The world of work is the domain of shared dreams, hopes and ambitions. It inserts us into the concreteness of the world. It means transforming reality, grasping its materiality and coping with its limitations. It puts us in contact with the world understood as “the environment”.

Precisely because it is a fully human experience, work is also fully spiritual. What we experience at work through our accomplishments, weakness and failures, generates emotions, feelings and spiritual grace. Facing frustrations, conflict and exploitation also reverberates inside us. This leads to an encounter with oneself and, for believers, with God. For all these reasons, work is a deeply Christian experience, as witnessed by the many people involved in Catholic-inspired Organizations engaged in the world of work. It offers a chance to meet and follow Jesus Christ while He proclaims the justice of the Kingdom or while He walks the Way of the Cross to Golgotha.

From a Christian perspective, work is not only God’s plan for women and men, but the option He made for himself. When the Son of God became human, He chose to “belong to the working world”. Throughout the narratives of Sacred Scriptures, caring for creation is presented as the form of work done by God. He calls on human persons to join in and cooperate with His work. From this perspective, a striking and a very enriching spiritual parallelism appears between *Laborem exercens* and *Laudato si’*. In the former, Saint John Paul II proposes work as a road to meet Jesus; in LS, care for our common home is the pathway to meet the same Jesus Christ as the Logos (Word) filling the universe.

The faith-based conviction that the Risen Lord is mysteriously at work in the whole universe and that His Spirit is driving history toward its completion is the foundation of any discernment process. For believers, making a decision requires recognition of the signs of the Spirit’s action in surrounding reality in order to interpret which way He is inviting us to go. The spiritual tradition of discernment runs throughout the history of the Church. The Second Vatican Council recalled that “that Church has always had the duty of scrutinizing the signs of the times and of interpreting them in the light of the Gospel”. On this basis, Saint Paul VI in his apostolic letter *Octogesima adveniens* (1971) invited communities to engage in discerning social phenomena. In the Apostolic Exhortation, *Evangelii gaudium*, Pope Francis took up and renewed that call. The future of work is certainly an area in which we can respond to his invitation.

The future of work: a matter for discernment

Discernment is a process to be carried out in stages. It postulates at least a certain degree of personal freedom. This is why respect for basic human rights is a precondition for a discernment process: without it, freedom becomes a purely formal notion. When it concerns social issues, it needs to be done “in common”, identifying all actors involved and making sure that each has a place at the table. It also requires genuine dialogue; it is not a mere technique. When successfully applied, the method offers some advantages. It can cope with lack of clarity and incomplete information. It does not produce a split between winners and losers, but allows all participants to identify with the results achieved.

As such, common discernment is an inspiration for the renewal of social dialogue. It helps to build participatory processes. It gives priority to positive dynamics, successful experiences and good practices. It prepares for sustainable and long-lasting change.

While carrying out the “The Future of Work – Labour after *Laudato si’*” Project, we have had many occasions to experience the ups and downs that are a characteristic feature of discernment. For instance, it was in such a context that the awareness of the profound link between work and care began to emerge and the phrase “Care is work, work is care” was first formulated. Even if it is not perfectly crystal-clear and if we are not all equally convinced of its

validity, we agreed that it conveys some of the most powerful insights of our journey. Above all, we feel that it was worth offering it to the readers of this Report as an invitation to engage in a similar process of questioning and discernment.

Extending the Decent Work Agenda

The experience of journeying and of the discernment process in which we have been involved led to the elaboration of several proposals for concrete action. A double clarification is immediately required. First, if care is work, it needs to be decent and contribute to the dignity of workers; this is why our proposals incorporate the notion of Decent Work. The position paper which served as the Project's contribution to the ILO Centenary in June 2019 requested an extension of that Agenda in accord with the paradigm of integral ecology provided by LS. These proposals were presented and shared by Catholic-inspired Organizations engaged in the world of work who committed to dialogue with ILO experts and government representatives, particularly during the ILO Centenary Conference. Second, work as care refers to all forms of work, not just to the care sector or to work in the formal economy. It encompasses work in the informal and household economy and all other forms of work.

Caring for the world of work

Many groups and situations in the world of work require particular attention, especially as a result of their precariousness or vulnerability. Our focus here has been placed in particular on young workers and their access to decent work, on migrant workers, refugees and people on the move, on women in the world of work and on workers in the new economy.

Responses and proposals require a set of measures, projects and programs, sometimes inter-related and sometimes pointing to different needs. Access to decent work and adequate income is a prerequisite. Lifelong learning, education and skills are becoming more and more relevant as the transition to a more sustainable economy is unfolding and will require the active participation of all. Rights and protection remain an absolute necessity, in particular protection against forced labour, the worst forms of child labour, discrimination, as well as freedom of association and collective bargaining. Social dialogue requires support, including through increased access to trade unions and employers' organizations. Finally, universal coverage of social protection for all workers is far from achieved and will require global commitment from all actors.

A world of work capable of caring

Between social foundations and natural limits, there is space for concrete engagement, public decision and the transformation of the economy.

The primary focus should be placed on sustainable jobs and workplaces. Concretely, this requires a better assessment of the specific contribution of each job or human activity by each worker to the care of our common home. In particular, safety and security in the workplace, be it formal or informal, within the household or on the way to work, are to be achieved.

The second focus is on the potentially positive contribution of business (from the small to the very large) to the care of the environment. Business should increase its capacity to develop social and environment assessment of its practices and identify measures that may address its negative impacts. This should be built into innovative business strategies, addressing the consequences of production and service provision. Corporate social responsibility has proved to be a valuable instrument to integrate the social and environment dimension and provide longer-term directions and commitments. The business milieu should allow the social and environmental challenges to be addressed through a mixed balance of incentives and norms/regulations. Business leaders have a special responsibility and should be supported in this mission.

Caring for the common good

The economic transition before us calls for the reinforcement and development of adequate structures of care. From the Papal Encyclicals, *Pacem in terris* (written by St. John XXIII in 1963) to *Populorum progressio* (written by St. Paul VI in 1967), CST has reaffirmed the value of peace as a central aspiration of humankind and as a milestone along the journey toward greater environmental and social justice.

Firstly, renewed social dialogue conducive to peace processes is a starting point. Equitable access to the table of dialogue is necessary. This often requires the restoration of individual and group capacities. Social dialogue needs to be more inclusive in order to involve all the relevant stakeholders. In this time of transition, specific situations require further attention. The polarization of the workforce, encompassing both low- and high-skilled workers, challenges trade unions and other organizations in their capacity to engage in genuine dialogue and use all available means of communication including social media. The fragmentation of production through value chains is also a challenge since solutions flowing from dialogue need to meaningfully involve the local and the global. Platform work represents a significant departure from more traditional forms of employment. New forms of voicelessness are emerging as a consequence of this transition and will need to be integrated.

Secondly, integrated forms of governance need to be supported and developed in order to promote the convergence between the social and the environmental justice agendas. The CST emphasis on the “common good” provides essential guidelines. As much as “poverty anywhere is a threat to prosperity everywhere”, any environmental local threat can have detrimental effects in a wide range of places. Local communities and local government are the starting points as they are faced with imminent challenges that require an integrated approach. However, national governments also continue to be an important place for integration.

Lastly, integrated and efficient global governance remains more than necessary since most of the environmental and social challenges have taken on a global dimension. This requires dialogue and cooperation among governments, international financial institutions, UN organizations and other multilateral agencies (global or regional) as well as with a wide range of actors. Global governance should be guided by a participatory and inclusive approach and by a sound search for policy and normative coherence. Cooperation should prevail over competition among actors playing on the social, economic and environmental fields. Options aimed at strengthening the effectiveness of regulation require careful examination, in particular, the streamlining and alignment of existing conventions as well as the establishment of tribunals to settle disputes arising from social or environmental degradation.

The world of work at the core of the transformation

As we are living through a crisis, a profound transformation is already under way. It will require nothing less than “unblocking the economy” in order to adopt alternative approaches. The explosion of the COVID-19 pandemic has added a new sense of dramatic urgency to this crisis. This transformation can be driven by the vision that “Care is work, work is care”. Future steps are necessary to bring this transformation to life.

The need for transformation is not new. The UN 2030 Agenda for Sustainable Development calls for a transformation of considerable magnitude. The ILO Centenary Declaration for the Future of Work invites all to adopt a human-centred approach to shape “a fair, inclusive and secure future of work with full and freely chosen employment and decent work for all”.

The journey of “The Future for Work – Labour after *Laudato si*” Project has facilitated a re-affirmation of the centrality of work in efforts to transform our world. The world of work suffers the dire consequences of climate change and environmental degradation, particularly in the agricultural sector. In many areas, the growth of inequality often originates in the

world of work and threatens social peace and cohesion. Migration is rooted in the imbalances within the world of work. Automation technologies, robotics and artificial intelligence have a significant effect on work. The COVID-19 pandemic substantially affects the world of work.

The world of work also serves as an agent of transformation. According to LS 125, work is defined as “any activity involving a modification of existing reality.” Without such human work, no transformation would be possible.

We believe that the “Care is work, work is care” perspective can inspire the transformation, so needed in today’s world and can drive it toward integral human development. Proposals outlined in this project are a first attempt at engagement in this direction. Herculean efforts are still required to achieve the required transformation of the economy and of the world of work.

Steps ahead

At this stage, three directions deserve further exploration:

- a. Further research and in-depth study, both academic and action-driven, are required as we continue our journey. The proposals presented in the Report, grouped in three areas (protection of vulnerable workers; work as care for the common home; global governance) are only a starting point. In order to deepen research and fully develop proposals, greater diversity is needed among the stakeholders involved. Actors traditionally engaged in the world of work need to build alliances with those engaged in other areas such as human development, ecological action and space-rooted inequalities (e.g., grassroots movements from marginal areas, both urban and rural). Within some of the Project’s research tracks, experiments conducted in this direction have proved promising. Equal attention will be devoted to the involvement of faith-based actors from different denominations.
- b. It is necessary to continue the identification of good practices, that is, experiences that have already proven to be capable of moving towards the “Care is work, work is care” horizon. The conditions in which they were developed need to be studied in order to evaluate and promote their replicability and scalability. For instance, this issue affects lifelong learning, new forms of unionism and the Social and Solidarity Economy sector. It needs to be addressed through scientific research, social dialogue and the development of operational strategies.
- c. Finally, the sustainability of processes aimed at change and transformation needs to be examined in greater depth, particularly with regard to the actors capable of implementing them in the current economic, social and cultural context. This Report attempted to envision such actors by proposing the notion of transformative global communities. What such communities would look like needs to be further specified in a theoretical model while, at a practical level, it is necessary to experiment with how such models can be built and can work. The articulation of these processes at local/ community, national and global levels is a complex issue, while the use of social discernment also needs to be further explored. Above all, many actors need to build up their skills and abilities to engage in such a demanding process. Thus, the space opens up for formation, capacity-building and empowerment.

Combining work and care builds on and enhances the cumulative knowledge and experience of peoples and communities. In the dialogue established, in particular with Catholic-inspired Organizations, a sense of solidarity anchored in hope emerges and encourages us to pursue our journey.

CHAPTER 1.

FROM A PROJECT TO A JOURNEY



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Our society is presently confronting a number of frightening questions. Will there be work for everyone? Will it be decent and respectful of human dignity? What are the consequences of climate change on jobs and the economy? Will migrants and refugees take jobs away from the locals? Will all the jobs go to the robots? Will our children have only “gig” or “junk” jobs?

These are some of the questions lying at the core of the research and action Project called “The Future of Work – Labour after *Laudato si*”. Carrying it out involved an extensive network of partners (see box) across the world for more than four years.

The idea that set the Project in motion was that the future of the work is not something already written or predetermined. It will be what we, as humankind, want and are able to build. It will not depend only on formal laws or impersonal and anonymous forces, but on concrete collective choices, on the way we structure our society and economy.

Research partners of the “The Future of Work – Labour after *Laudato si*” Project

Aggiornamenti Sociali, Italy;

CERAS (Centre de Recherche et d’Action Sociales), France;

CeSPI (Centro Studi di Politica Internazionale), Italy;

ICMC (International Catholic Migration Commission);

UNIAPAC (International Christian Union of Business Executives);

The Lupina Foundation, Canada;

Observatoire de la Finance, Switzerland;

Universidad Iberoamericana de Puebla (Mexico).

International Labour Organization technical experts have provided overall guidance and advice throughout the Project.

A much wider list of collaborating partners is available on the Project’s webpage, <https://futureofwork-labourafterlaudatosi.net/collaborating-partners/>.

Reflection on the meaning and purpose of work is of fundamental importance. Without a shared concept of this foundational human experience, any measure or reform could even rebound back on us. In other words, unless we are clear on the ends, only a happy chance will enable us to choose the right means. In this sense, we can say that our society needs not only work, but also an exploration of the anthropological depth of work. This is the lesson learned, for example, from the experience of monasticism about which Pope Francis’ Encyclical *Laudato si*’ (LS) states: “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” (LS, n. 126).

This statement is a good example of “thought work”. The task of “thinking” about work also relates to theology and spirituality, from which we can draw upon a rich tradition. LS recalls: “Together with the awe-filled contemplation of creation which we find in Saint Francis of Assisi, the Christian spiritual tradition has also developed a rich and balanced understanding of the meaning of work, as, for example, in the life of Blessed Charles de Foucauld and his followers.” (LS, n. 125).

1.1

The background and context of the Project

Two major events constituted the Project's background and explain its practical design: preparatory work for and celebration of the International Labour Organization's (ILO) Centenary in 2019 and the publication of LS in 2015, along with what LS set into motion in- and outside the Church.

As already has been noted, the COVID-19 pandemic broke out exactly at the time we were assembling the Project results and preparing to write this Report. Although it is still too early to formulate a final assessment of the pandemic's impact on the world of work, we already know it will be devastating, as testified to by several international studies and reports, starting from the different editions of the *ILO Monitor: COVID-19 and the world of work*. The number of lost working hours is enormous, while inequalities between more and less protected workers are also increasing. The overall impact of COVID-19 is even more severe on women and on all workers in the informal economy, thus exacerbating already existing inequalities. COVID-19 is propelling us into a different world at full speed and it would have been impossible to ignore such a significant development. It therefore became the lens through which we reviewed our previous work — a lens evident throughout the Report, especially in Chapter 4.

This Report was almost complete when Pope Francis published his new Encyclical *Fratelli tutti*. After reading it, we believe that several passages confirm our analyses and conclusions and feel encourage to further develop these insights.

The Centenary of the International Labour Organization

As the Project supported the engagement of Catholic organizations and other faith-based actors with the ILO, we deliberately chose to link our activities to the evolving discussions in preparation of the ILO Centenary. Its establishment in 1919 was part of the provisions of the Treaty of Versailles which formally ended the First World War and it was based on the idea, still relevant today, that universal and lasting peace can only be based on social justice.

In 2015, while preparing for its Centenary, the ILO launched the “The Future of Work” initiative with the aim of highlighting the most important challenges in today's world of work. It was intended that this initiative would then serve as the framework within which to reformulate and relaunch its own mission. The initiative attracted interest from other international organizations and actors in the world of work and in civil society. Numerous Catholic-inspired institutions and organizations were also involved in this process and were engaged in direct dialogue with the ILO itself.

In the midst of industrialisation in the late 19th century, Pope Leo XIII shed light on the consequences of the new technologies and mass production on the human being. Today, the Church again feels committed to its mission to read the signs of the time – the new developments of digitalisation, artificial intelligence and ecological transition – and to call for the dignity of work for all.

COMECE Social Affairs Commission, *Shaping the Future of Work*, 2018

The task of carrying out “The Future of Work” initiative and preparing the Centenary celebration was entrusted by the ILO to a Commission which conducted a broad program of research and consultation, distilled in its final report, *Work for a Brighter Future*, published in January 2019. It opens with these insightful words: “New forces are transforming the world of work. The changes they entail call for decisive action. We face limitless opportunities to improve workers' quality of life, increase choice, close the gender gap, reverse the negative

effects of global inequalities, and much more. However, none of this will happen automatically. If we do not act decisively we will move towards a world of wider inequalities and uncertainties”.

The report proceeded to point out the most significant new elements confronting those who act for greater justice in the world of work:

- climate change and the consequent need to move swiftly towards a more sustainable economy, particularly in terms of energy (de-carbonization, green economy, etc.);
- demographic imbalances between countries with an increasing number of young people and those with an aging population with resulting pressures on the labour market in the former and on welfare systems in the latter and effects on migratory movements;
- the development of new technologies (artificial intelligence, automation and robotics), which will create new jobs while others will be lost in the transition and above all, will require workers to acquire new skills;

The analysis we shared at the beginning of this Project coincides with these same points and adds a fourth one: inequality, insecurity and violence. Instability continues to increase and we see no foreseeable reduction in the related crises and potential disasters. Together, these are the four facets of the crisis confronting today’s world of work; they represent the framework in which we pursue our reflection.

***Laudato si’*: a solid inspiration**

While the ILO initiative was a critical starting point, another new element appeared on the horizon: the Encyclical *Laudato si’*, published by Pope Francis in 2015. LS offers a new frame of reference within which to situate the many changes taking place. The insight at the heart of our Project is to try to place our reflection on the future of work within the paradigm proposed by LS: integral ecology.

The idea is not to use LS simply as an inspirational horizon on a more or less abstract level as sometimes happens with Catholic Social Teaching (CST) documents, but to appropriate the way it concretely challenges social realities and everyday life. In the context of integral ecology, LS speaks directly of work. Even if the paragraph entitled “The need to defend work” (n. 124-129) has not attracted the media attention and admiration received by other parts of the text, the Encyclical opens up new spaces for reflection and connecting areas usually considered very separate.

In order to appreciate the challenge this poses, we can consider the following statement: “If we reflect on the proper relationship between human beings and the world around us, we see the need for a correct understanding of work; if we talk about the relationship between human beings and things, the question arises as to the meaning and purpose of all human activity. This has to do not only with manual or agricultural labour but with any activity involving a modification of existing reality, from producing a social report to the design of a technological development. Underlying every form of work is a concept of the relationship which we can and must have with what is other than ourselves” (LS, n. 125).

The question about the meaning of work is clearly expressed here. But above all, work is understood as “any activity involving a modification of existing reality”, without any reference to an element usually considered fundamental if not the most important of all: financial compensation. This is a position that we can define as a radical and major departure from common labour market discourse, which defines work only as the contractual exchange between the worker’s contribution and its remuneration by the employer. In the *Message* he sent on June 10, 2019 to the International Labour Conference celebrating the Centenary of ILO’s foundation (reprinted here as Appendix E), Pope Francis emphasized the poverty of the latter approach. He reiterates this broader vision of work in n. 162 of his latest Encyclical *Fratelli tutti*.

In a genuinely developed society, work is an essential dimension of social life, for it is not only a means of earning one's daily bread, but also of personal growth, the building of healthy relationships, self-expression and the exchange of gifts. Work gives us a sense of shared responsibility for the development of the world, and ultimately, for our life as a people.

Pope Francis, *Fratelli tutti*, 2020, n. 162

In contrast to this view, a reductionist vision eliminates our richest experiences, those which, via work, allow the expression of the meaning of existence and growth toward human flourishing. Those experiences are linked to direct action in a spirit of gratuitousness. Moreover, in his Encyclical *Caritas in veritate* (2009), Pope Benedict XVI had already warned against the risk of impoverishment implicit in the expulsion of the principle of gratuitousness from the economy, including the world of work. In order to imagine the future of work, we need to rethink its relationship with remuneration: it cannot become the exclusive purpose of work, although this approach does not imply pulling back from the fight for workers' rights. Decoupling the notion of work from financial remuneration must not mean opening the path to exploitation.

A second element of great relevance is the insertion of work within the "relationship which we can and must have with what is other than ourselves". In other words, LS proposes a relational notion of work. Work involves many links: in the first instance, with people (from those together with whom one works to those for whom one works, perhaps without ever meeting them directly), but also with the place, the environment and creation, in other words, the reality which is the object of transformation. This differs from the prevailing concept of work in our strongly individualistic culture. But we cannot avoid perceiving its depth and richness, perhaps even with a bit of nostalgia.

There are many other references in the Encyclical that challenge a reductionist approach, which "proves incapable of seeing the mysterious network of relations between things and so sometimes solves one problem only to create others" (LS, n. 20).

1.2

Describing the Project

"The Future of Work – Labour after *Laudato si'*" Project aims to contribute to nothing less than a "rethinking" of work, which is one of today's crucial challenges. This was referenced by Pope Francis in the aforementioned *Message* to the International Labour Conference, in which he expresses gratitude to the ILO "for allowing the Church to be part of this initiative through the role of the Permanent Observer of the Holy See" and names our Project among the Catholic Church's contributions to the effort (see Appendix E).

This overarching goal explains the structure of the Project in which research, action and formation are articulated, aiming at three outcomes:

1. Outcome 1: to build a global ecclesial network involving other faith-based actors as well as social partners to share knowledge and experiences on the future of work.
2. Outcome 2: to conduct research and develop critical skills in order to contribute to the debate on the future of work, with LS as a source of inspiration.
3. Outcome 3: to develop the capacity of our network partners to raise awareness, develop proposals and implement public advocacy on the issue of the future of work within the LS framework.

Having set its sights on these outcomes, the Project organized different kinds of activities including research investigations, knowledge-exchange seminars and conferences and capacity-building programs. The Timeline in Appendix B offers an overview of the milestones on the path to the three outcomes, while a more detailed list can be found on the Project website (at <https://futureofwork-labourafterlaudatosi.net/events/>). The present Report is the fruit of the work in common and the interaction among all the partners involved, but it has been compiled mainly by the leaders of the research teams involved in Outcome 2, about which it offers more details. On the other hand, this Report's text boxes provide insights about activities related to Outcomes 1 and 3 as well as references to major Church or ILO documents.

Specifically, the research was organized along seven tracks. This allowed partners to focus on a diversity of phenomena, using the most appropriate methodology for each. Each team was fully in charge of its track, but they all came together for interaction sessions (July 2017, in Geneva; January 2019, in Rome; and August 2019, in Fribourg) and maintained constant dialogue, involving partners engaged in activities related to outcomes 1 and 3 as well. In this way, they managed to identify overlapping issues and highlight those links and connections to which LS directs our attention. Moreover, this structure produced the lively interdisciplinary exchange indispensable in addressing such complex issues as the future of work. Given the network's composition, this exchange particularly involved social sciences, CST and social ethics.

Appendix A contains the Executive Summaries of the Report of each research track, a presentation of the partners involved and a list of articles and books published to date and relating to the research as well as the main dissemination events. The seven full reports and further information are available on the Project's webpage and/or on those of the individual partners.

Brief summaries of each research track topic are as follows:

1. Work, ecology and the environmental crisis, coordinated by CERAS. It focuses on the issue of sustainability and how to combine the promotion of decent work with the much-needed just ecological transition.
2. Work, social justice and peace, coordinated by the Universidad Iberoamericana de Puebla (Mexico). It analyses the crucial role of employment and, in particular, the availability of decent work, in peace-building processes, especially in contexts marked by high rates of social violence such as Latin America.
3. Labour, demography and migration, coordinated by the ICMC. First, it investigates how employment (and lack of it) is one of the main drivers of migration. Second, it illustrates, with a diversity of testimonies, the often-dramatic experiences of exploitation that migrants and refugees face in the world of work, especially in the informal economy.
4. Artificial intelligence, robotics and the future of decent work, the result of a partnership between the Lupina Foundation, the Munk School of Global Affairs (University of Toronto) and the Collegio Carlo Alberto (University of Turin, Italy). It focuses on the impact of technological innovation processes (automation, artificial intelligence, robotics) on individual industries such as the automotive supply chain, the mining industry and personal services mediated by electronic platforms.
5. The future of enterprise and entrepreneurship after *Laudato si'*, led by UNIAPAC. It addresses the pragmatic unfolding of the many inspirations of LS, starting from the statement that entrepreneurial activity "is a noble vocation oriented to produce wealth and improve the world for all" (LS, n. 129).

6. Promotion of employment and social innovation in the context of *Laudato si'*, coordinated by *Aggiornamenti Sociali* and CeSPI. It aims at assessing if and how faith-based and value-based organizations successfully translate their inspiration into practice when they undertake initiatives to promote employment, with special attention to the integration of economic, social and environmental concerns.
7. Humanity at work, coordinated by Observatoire de la Finance. It explores how global statistics capture and represent the enormous variety of situations in which work takes place, with particular attention to the many diverse forms of “invisible” work from the informal and underground economy to “gratuitous” work (within the family, voluntary work, etc.).

1.3

Human dignity as the root of decent work

Even before the close of the Project, the intersection of perspectives in the different research tracks and the interaction within the network of partners in pursuit of outcomes 1 and 3 already produced results. A first accomplishment was the collection of essays and documents entitled *Rethinking Labour*, published in collaboration with the Caritas in Veritate Foundation¹.

Of particular significance is the position paper *A proposal to extend the Decent Work Agenda and address the current global crisis*. This was published on 12 June 2019 and was addressed to the International Labour Conference taking place in Geneva during the ILO Centenary celebration and for the approval of the related Declaration on the Future of Work. The position paper is reproduced in Appendix D in this Report. The notion of “decent work” to which it refers is the cornerstone of the ILO’s activities and was defined in its full sense in the ILO *Declaration on social justice for a fair globalization*, adopted during the 2008 International Labour Conference: “promoting employment by creating a sustainable institutional and economic environment, [...] developing and enhancing measures of social protection, [...] promoting social dialogue and tripartism as the most appropriate methods (of translating economic development into social progress), respecting, promoting and realizing the fundamental principles and rights at work, which are of particular significance,”².

Decent work for all reduces inequality and increases resilience. Policies developed through social dialogue help people and communities cope with the impact of climate change, while facilitating the transition towards a more sustainable economy. And not least, the dignity, hope and sense of social justice derived from having a decent job helps build and maintain social peace.

Ryder G., “Decent work is not just a goal. It is a driver of sustainable development”, Foreword, in ILO, *Decent work and the 2030 Agenda for sustainable development*, 2017. Retrieved from https://ilo.org/wcmsp5/groups/public/---dgreports/---dcomm/documents/publication/wcms_436923.pdf

¹ de la Rochefoucauld A. – Marengi C. M. (eds.) (2018), *Rethinking Labour. Ethical Reflections on the Future of Work*, Chambésy (CH): Caritas in Veritate Foundation. Retrieved from <http://www.fciv.org/downloads/WP10-Book.pdf>

² ILO 2008 *Declaration on the social justice for a fair globalization*. Retrieved from https://www.ilo.org/wcmsp5/groups/public/---dgreports/---cabinet/documents/genericdocument/wcms_371208.pdf

Reference to the concept of Decent Work has quickly expanded beyond the ILO and has been adopted as a kind of platform for action by actors of very different backgrounds such as trade unions, NGOs, grassroots and civil society movements and other international organizations. For example, it is referred to in the official formulation of the Sustainable Development Goal no. 8 – “Decent Work and Economic Growth” – adopted by the United Nations for the period 2015-2030. This had not been the case with Millennium Development Goals (2000-2015).

From the beginning, the Church has recognized the potential of this concept. On the occasion of the Jubilee of Workers (1 May 2000), Saint John Paul II launched an appeal for the creation of a coalition in favour of decent work, supporting the ILO strategy. Pope Benedict XVI referenced these words in *Caritas in veritate*, n. 63, in which he explored the meaning of the dignity of work.

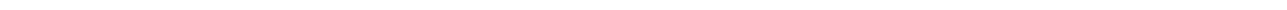
What is meant by the word “decent” in regard to work? It means work that expresses the essential dignity of every man and woman in the context of their particular society: work that is freely chosen, effectively associating workers, both men and women, with the development of their community; work that 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.

Benedict XVI, *Caritas in veritate*, 2009, n. 63

By choosing to focus on decent work, our Project’s position paper intends to recognize the relevance of the notion and to contribute toward its enrichment in two directions. First, the very definition of decent work uses terms such as freedom, equality, dignity. These can be interpreted in very different ways according to the anthropological visions referred to which, in an increasingly plural world like ours, are extremely diverse. For example, in the framework of a progressive and secularized individualism, the depth and scope of those words differ from how they are understood within the approach of personalism in which CST is grounded. For CST, the consideration of human dignity refers fundamentally to the social nature of the human person in that it includes the prospect of contributing to the common good and therefore postulates the embedding of the person in the social fabric. Saint John Paul II stated this clearly in his Encyclical *Centesimus annus* (1991): “Even before the logic of the exchange of equivalents and forms of justice, which are its own, there is something that is due to man because he is man, by virtue of his eminent dignity. This something owed inseparably involves the possibility of surviving and making an active contribution to the common good of humanity” (n. 34).

Secondly the concrete development of the Decent Work Agenda started from the assumption work being the relationship between employees and employers, mediated by a legal contract and expanded from there. The goal is to make the protection of formal workers’ rights more enforceable through the improvement of legal regulations, given the unavoidable asymmetry in this type of relationship. In terms of social justice, what has thus been achieved is fundamental and nothing should be done that may weaken this effort. Today however, it is urgent to find new ways to give equal priority to other forms of work, often more precarious and less guaranteed but increasingly widespread in large sectors of the economy (from the informal to the so-called gig economy).

Faced with these issues and drawing inspiration from the integral approach of LS and, in particular, from the above-mentioned definition of work given in LS, n. 125, the position paper proposes to expand the Decent Work Agenda by simultaneously considering the four dimensions of work (social, economic, ecological and spiritual) further developed in Chapter 4. Consequently, “work is only dignified when this manifold relationship is an effective expression of dignity”. It is not decent or dignified not only when workers’ rights in terms of pay, hours, security or trade union freedom are not respected, as we are unfortunately accustomed to thinking. Neither is it when work produces death or suffering for other people; or when it causes environmental degradation or excessive consumption of non-renewable resources that jeopardize the opportunities for future generations to live in dignity. The many proposals developed in this Report are based on the conviction formulated by the position paper: “An extended Decent Work Agenda retains a great transformative power for peace and social justice as well as in the protection of creation.”



CHAPTER 2.

PAVING THE WAY FOR INTEGRAL HUMAN DEVELOPMENT



If the Project “The Future of Work – Labour after *Laudato si*” were compared to a journey, this Chapter offers a view of the landscape we passed through. On setting out, we understood ourselves as being in a time when several simultaneous crises were occurring. At the end of our journey, we are convinced that the entire landscape of the global economy and our understanding of it are at a turning point. Moreover, we suggest that addressing the changes that we currently face will require the decisive and conscious creation of transformative global communities, reaching out across the social and economic boundaries inherited from the past.

This chapter is an attempt to sketch a vision from different perspectives and to address our Project’s methodological dimensions without summarizing the results of each Research Track separately (see Executive Summaries in Appendix A). Above all, it introduces the core “take-aways” from our common journey. First, and not surprisingly, it begins with a revision of the diagnostic lenses through which we read reality. If we, as humankind, see ourselves as “blocked” in a set of established economic and social relationships, we need to come up with a different course of action and to set out in a different direction. This can be done by listening to the voice of the voiceless and, at the same time, rooting ourselves in local contexts where new transformative global communities are already emerging, each one offering a different piece of the mosaic of integral human development.

2.1

Yearning for peace through social and environmental justice in a globalized world

As soon as the Project began and the research teams first met, we shared the perception that the crises that we had identified were deeply interrelated, possibly as four facets of the same crisis. An oft-quoted passage of LS came to mind: “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” (LS, n. 139). This stimulated us to explore linkages and connections and to question the validity of the diagnostic lenses that often hide them: do the glasses we use to look at the world provide a correct view? How should we change them so that we can do better?

The four facets of the crisis

As a first step to mapping the world in which we live, we focused on the four facets of the crisis in order to grasp their specific impacts on the world of work.

1. The ecological crisis has a distinctive global dimension, as becomes evident when considering the examples of climate change, loss of biodiversity, pollution and environmental degradation. The COVID-19 pandemic also reveals the global dimension of health issues that cannot be ignored. The environmental challenge must be seen as a whole, since it is impossible to dissociate it from the question of social sustainability. Addressing the environmental crisis requires a change in the way our economic system works as well as conversion of production activities from a linear to a circular model. This cannot be done at the expense of workers, who must be accompanied throughout this process: it is the issue of the so-called “just transition.”
2. The constant increase of inequalities is a source of social violence. Employment and work constitute one of the main roots of inequalities because essential divisions remain within the world of work itself and between workers and non-workers, between those who have access to a decent income and those who do not. In many countries, employment is a prerequisite for access to the decent minimum income needed to satisfy the family’s basic needs in

terms of food, housing, health and education. Women remain additionally disadvantaged in the labour market. Moreover, the many dividing lines between formal and informal employment exacerbate inequalities, particularly in terms of inadequate social protection. In addition, disparity is growing between income generated by work and income from assets and capital.

3. The migration challenge is inseparable from the labour issue. For the most part, migrants are workers, sometimes accompanied by their families. Other than those who leave home because of armed conflicts and natural disasters, most migrants set out on their journeys because they lack prospects to find dignified employment or because they hope to find better and fairer working conditions elsewhere.
4. Technological transformations and robotization are taking place and introduce transformations that require the active engagement of workers. In many cases (but not all), they result in job destruction that cannot be ignored. Finally, they sometimes call for resources that far exceed those of individual companies involved and pertain to the common good at a local, national, regional or global level.

Young workers' vision for the world of work

a) What we earn is not enough to cover our needs

In developing countries, wages are very low and work contracts are precarious because they are part-time and temporary. Testimonies from young workers highlighted that their salaries do not allow them to live a dignified life. Young workers, especially those who have recently graduated from school, are unemployed while female workers tend to accept cheap wages. Many young workers, especially women, work on part-time contracts. They do so voluntarily, but only because there is no offer of full-time work.

b) Our planet is in danger

The ecological disaster we are facing is primarily caused by the capitalistic system. Its mindset is to freely pillage the earth to allow increasing levels of consumption and generate revenue at the expense of the environment. Another cause of our poor ecological state is related to unemployment and workers' need to survive today, without consideration of the future. Workers may fear job loss if companies close or move due to their lack of environmental commitment.

c) We live and work in a globally connected environment

Global value chains (GVCs), such as those in garment manufacturing in Asia and Latin America and selling around the world contribute to the weakening of workers' rights by always looking for the cheapest places to produce because of their devaluation of wages and unsatisfactory working conditions. At some workplaces, when inspectors are coming, employers frequently use such strategies as sending workers who know their rights home.

Young workers' seminar, 14-23 August, 2018, Bandung, organized by JOCI.



The need to renew conventional approaches

To address crucial social issues inherited from our past, a toolbox of approaches has been developed over the two centuries since the Industrial Revolution. They are still powerful instruments but need to be adjusted in the context of our new situation.

1. The first of these “tools” is social dialogue, which is the basic condition for nurturing trust between social and economic actors. In times of crisis and emergency such as the one generated by COVID-19, this becomes even more indispensable. Social dialogue enables different actors to work together to elaborate a shared diagnosis, to identify options and choices ahead and the values behind them and, finally, to implement common solutions. The traditional format of social dialogue convenes governments, unions and employers’ organizations around the table. Within the business sector, it can lead to the fuller elaboration of social responsibility charters, which are particularly welcome. Today, we need to link the traditional modes of social dialogue with a wider approach. For some sectors of the world of work, traditional workers’ and employers’ organizations could be complemented by NGOs, the members of which could bring specific sustainable development concerns to the table.
2. A second tool is enforcing the rule of law within the economic domain and the world of work. Since the 19th century, many countries have introduced social legislation protecting the fundamental rights of workers (social security, non-discrimination, freedom of association and collective bargaining, eradication of the worst forms of child labour, forced labour, etc.). Now, in some areas and in some cases, as a result of the pandemic, we may witness a deterioration of these rights. Thus, it is important to emphasize the primordial nature of this normative framework, which must be extended to domains that are still insufficiently covered. For instance, such is the case of transnational value chains, along which value is distributed unfairly among the parties involved. Another critical area is represented by the conflict and lack of harmonization and consistency between different regulatory domains (tax law, trade law, environmental law, social and human rights law, etc.). At the international level, this problem arises when trying to define a converging and coherent approach within the international normative framework, including the Charter of Human Rights, ILO conventions or environmental provisions stipulated by treaties and issuing from conferences of parties on one side and World Trade Organization (WTO) agreements on the other.
3. The State is the third powerful “tool”. The recent pandemic has reignited the debate on the role of the State in the promotion of the common good and on its responsibilities to ensure public health and the provision of basic goods and services.
4. The fourth of our “tools” is international cooperation on labour issues and development, which is certainly linked to the issue of the normative framework. New forms are being tested, again in the line of a multi-stakeholder approach. For example, the UN 2030 Agenda for Sustainable Development has defined important goals as well as the means to achieve them, advocating, in particular, for greater cooperation of public and private actors, local authorities and NGOs. It is also necessary to enhance cooperation between standard-setting and financial bodies and between social, environmental and commercial governance institutions.

Social dialogue — key action points

The ILO's Future of Work Initiative is strongly centred around the role of social dialogue in strengthening actors and institutions. Within this initiative, the focus is on the future path of work and the ways in which social justice can be achieved largely through using social dialogue. The rise of globalization, cooperation among states, and interreligious dialogue necessitates the bridging of diverse perspectives to resolve the state of the future of work. At the Global Governance and ILO conference on social dialogue that took place on June 17, 2019, participants resolved on a few key action points for implementation by governments. Governments were called upon:

- To engage in negotiation and bargaining at the national level, i.e., memorandum of understanding (MoU) with local governments as well as collaboration with Tripartite Entities (trade unions)
- To promote a bottom-up approach in order to move from an informal to a formal economy.
- To disseminate and replicate in other countries the good practices of trade unions opening up to NGOs and of informal workers becoming part of the social dialogue.
- To create spaces for long-term engagement in social dialogue.
- To make social dialogue a key instrument to address abuses in the informal economy and achieve effective regulation.
- Migration as a subject of global discussion has never been so vital. With the ever-growing movement of people for different purposes and causes and with the significant number of migrants obliged to work in the informal economy where they are beyond the reach of State protection and regulation, it is essential that migration be looked at from a holistic perspective. The Global Compact and the on-going implementation and review of the 2030 Agenda for Sustainable Development as existing global frameworks must be utilized to bring meaningful change for social dialogue on labour migration.

*CIO breakfast meeting with Governments
in the context of the ILO Centenary,
June 14, 2019, Geneva.*



The full impact of globalization on the world of work

While caring for our planet is now understood as a global imperative, the consequences of globalization in the world of work remain to be fully recognized:

1. Inequalities have taken on a global dimension. Men, women, children, families and communities experience divergent situations as far as their basic human needs are concerned (access to housing, health, education, decent work and sufficient income). Inequalities do not depend only on family and individual situations, but also stem from the organization of the economic system and are based in the legal framework supporting it.
2. In many aspects, challenges to the respect for fundamental rights at work have also become global. Human trafficking and forced labour, the worst forms of child labour, the threat to the rights of unionizing and discrimination in the workplace must also be assessed on a global scale.
3. Globalization is forcing dramatic changes on the productive system and the organization of work and lies outside the oversight of local or national authorities or actors. Global production is now dominated by value chains. The tripartite framework of social dialogue involving governments, employers' and workers' organizations and enshrined in the structure of the ILO itself has become less effective in the face of global value chains. As a result of competition among States, which too often is turned into social dumping, companies are given more freedom to hire and dismiss even formally employed workers. Legal protections for workers are shrinking and working conditions are worse than those achieved in the past through organized social dialogue.
4. Globalization does not impact labour and capital markets to the same extent. Labour markets tend to be local, while the capital market for very large players is global. This puts extra pressure on labour, which may be replaced by machines (automation) or cheaper labour in other countries (off-shoring). In both cases, the investment needed is made easier for players accessing global capital markets.
5. The collective imagination and attitudes towards work are also changing. Work tends to become more and more an individual experience and, as a result, is de-politicized. Public discourse tends to focus on competition, productivity and efficiency. Public confidence in institutions is shrinking, affecting trade unions and other organized actors in the world of work.
6. Finally, the difficulties in addressing work as a global question impacts society at large, not only the world of work. It results in mounting frustration, open conflict, ineffective and unjust practices of governance. There is an increasing need to care for social peace.

Globalization and the world of work — key action points

The future of work may hinge on a very few key issues: labour migration, increasing youth unemployment and the rise of problems rooted in our interconnected system of global value chains (GVCs). On multiple occasions including their June 14, 2019 meeting, the Catholic-inspired Organizations' (CIOs) network has identified issues stemming from GVCs and their effects in terms of the suffering they cause to workers. The CIO network gathered to contribute their perspectives on the role of global value chains, the negative impact on labour within these chains and the need for a framework for accountability in production from the beginning of the chain to its end with the consumer. Some of the CIOs' recommendations to governments are listed below:

- Build a national platform to check product standards and regulate the global value chains to guarantee workers' rights, especially those of youth.
- Address the situation of migrant female workers in the care industries in Europe.
- Recognize the importance of social protection systems to combat violence and harassment in the workplace.
- In the face of innovation and the creation of new digital forms of work, establish international governance systems for the purpose of protecting and guaranteeing the rights of digital platform workers.
- Adopt a legally binding treaty on Human Rights Due Diligence in order to bring remedies to people affected by human rights violations committed by transnational corporations.
- Continue the struggle for the effective implementation of existing international and national legal frameworks. In Colombia, waste-pickers call on States to: guarantee their access to waste, provided with the opportunity to grow within global value chains (cooperatives) and to guarantee fair compensation for their services.
- Stress the potential role of the Church in raising awareness among youth regarding their labour rights and the issues related to global value chains.
- Promote further training activities to prepare youth for the difficult future ahead.
- Hold employers responsible and accountable in the regulation of GVCs in accordance with the tripartism promoted by the ILO and encourage them to continue the struggle for the effective implementation of existing international and national legal frameworks for employers at every organizational level to maintain accountability
- Include a Universal Protection system in the World Trade Organization's (WTO) trade regulations requirements such as social security guarantees for migrant workers.
- Increase efforts to fight against tax evasion mechanisms and other practices such as "financial voracity" and "tax dumping", which prevent the global deployment of the values promoted by the ILO.
- Promote "cost and profits sharing criteria" to counter the accumulation of profit at the top and the squeezing of costs towards the bottom along the GVCs.
- Formulate a policy of "Minimum Decent Wages" within the ILO and WTO.



*CIOs breakfast meeting with Governments
in the context of the ILO Centenary, June 14, 2019, Geneva.*

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2.2

A new concept map to unblock the economy

When one tries to bring LS' insights to bear on the picture of reality just sketched, a question immediately arises: how can the “old” mainstream economic vocabulary convey the new meanings issuing from the adoption of an integral approach? Very traditional notions such as work, capital, goods and services need to be revisited. Otherwise, they will be unable to give an adequate account of what is happening and this will blind us to options and alternatives. Using the words of LS, we need to “once more broaden our vision” (LS, n 112).

Expanding the notion of work

There is work and work. There is a part that is carefully measured, priced, evaluated and enters into the calculation of GDP; and then there are all the other forms of work which are neither counted nor measured.

What we can call “formal work”, requires little explanation. Nevertheless, it is worth highlighting how deeply and continuously work changes: today's formal work is not the same as that of 50 or 100 years ago. We need to be aware of this. For instance, the agricultural sector has undergone a profound reorganization, the world as a whole having become more and more urban. Child labour has decreased while a major recent development is the increasing involvement of women in the labour market despite the fact that significant pay gaps remain. Today, the service sector is creating more and more jobs, as it performs a growing number of tasks that were previously kept within the family/household, i.e., outside the labour market (education, healthcare, care for the elderly, food processing). Cultural activities too have massively expanded in formal settings in all the arts.

The second part of work can be described as “everything else”. In this sense, it is a multifaceted reality, more complex, more difficult to grasp. It begins with the broad informal economy, which includes crafts, commerce, agriculture and domestic work as well as new forms of sub-contracting work, particularly in the so-called gig economy. The value of this work is difficult to measure, record and account for. But it goes well beyond informal work, including the many tasks that families have not outsourced to the market in a proportion that varies across countries and regions, as well as a wide range of community activities. All this work is not reflected in conventional GDP calculations.

Finally, we need to take into account the externalities generated by the aforementioned transformations. The growth in the proportion of formal work has been accompanied by an increase in distance between home and workplace. Commuting time can be very significant, especially in megacities; even if it is work-related, it falls outside working hours. While transport activities have a positive impact on GDP (they increase consumption and therefore production), the time invested in commuting by individuals is not taken into account. Something similar can be said for the agri-food industry: outsourcing food transformation from the family to the market economy generates extra measurable production and jobs, but also an increase in the amount of waste.

The main lesson that we draw from these considerations is the awareness that there is something “transitory” or temporary about the way we work. It has changed in the past and it will change again in the future. It is our responsibility as humankind to orient this change: will we be able to go in the direction of sustainable development? To do so, we need to rethink the way work is organized and the notion of work, including all its different facets. The world of work is at the forefront of these challenges.

Decent work for all in every work situation

At the ILO Centenary celebration on July 23, 2019, Catholic-inspired Organizations (CIOs) shared with the tripartite community the importance of achieving the common goal of “decent work for all.” The CIOs’ vision is united around the plight of the worker. The workers, wherever and however they work, are presented with unique issues which range from social isolation, decreased contract length, unequal wealth distribution and lack of knowledge of their rights as workers. In his address, Mr. Ignacio Alonso Alasino of the International Catholic Migration Commission (ICMC) called for international agreements to focus on the physical and societal degradation of working environments. During this event, the CIOs released a joint statement to the International Labour Conference (ILC) that demonstrates their collaborative position against violence and harassment in the workplace.

CIOs at the ILO Centenary, July 23, 2019, Geneva.



An extended definition of capital

The notion of capital should be revisited in a similar way, from two perspectives: by looking at the forms of capital and at the forms of capital ownership.

Consideration of capital in the contemporary economy cannot be limited to the common-language financial meaning or to the traditional technical one (industrial plants, machinery, etc.). The notion of capital also needs to be broadened and include new dimensions. Two areas immediately come to mind. One is the contribution to economic activities provided by people’s and communities’ knowledge, skills, expertise and cultures. Their relevance is largely underestimated in economic calculations, theories and policies. The second is nature and the environment, which are more than “natural resources”. Considering them as disposable goods leads to excessive exploitation, environmental degradation and disregard for the populations that inhabit them and their cultures. The apparently unstoppable plunder of the Amazon region is only the most striking example.

As far as ownership is concerned, we have witnessed a gradual reduction over the past three centuries from the plurality of pre-industrial societies' regimes to the present virtually monistic regime where the same rules apply to all forms of capital. In particular, this has led to the quasi-disappearance of communal forms of ownership. The impact has been more severe in non-Western societies, where this transition happened more quickly because of colonialism and foreign domination. The present regime is particularly questionable when it results in jeopardizing the common good and the right to life and dignity of the poorest, as is the case with intellectual property rights in critical domains such as biotech (GMO, cf. LS 130-139) or healthcare (new medicines and vaccines, cf. *Caritas in veritate*, n. 22). On the other hand, we must be aware of the resurgence of forms of communal or shared ownership in several domains, such as information technology (open source software), knowledge (wiki resources) and the so-called sharing economy.

The time has come to reconsider the framework of capital ownership in order to put it into the service of integral human development. The same holds true for the juridical and normative framework of economic activities. The dichotomy between public and private, commercial and non-commercial, profit and non-profit as it has emerged over the last two centuries is undoubtedly simplistic and we need to go beyond it to explore wider alternatives.

The social value of goods and services

The value of goods and services depends on the way they sustain the lives of people and communities and contribute to full human flourishing. In effect, they are worth more than their price, especially if we take into account the process through which they are distributed. For instance, a shop or a market is not only a place to sell and buy products but a meeting place and an opportunity for social exchange. Therefore, shifting trade to the Internet can weaken our already stressed social fabric. The experience of confinement during the COVID-19 pandemics made us more aware of this problem.

The same goes for shifting the proportion of monetary and non-monetary exchanges of goods and services. Commercial trade has never been the only way to make goods and services available. They also circulate on a relational basis (family and community networks) where they are not exchanged for money but in a variety of different setups (reciprocity, gifts, etc.). Mainstream economics tends to disregard these relational circuits, leading to reductionist approaches in terms of decisions and policies. Very often, when a relational circuit is broken, public authorities are required to assume the task of providing goods and services that were previously made available outside the market. Other alternatives, for example, new forms of business, the Social and Solidarity Economy sector as well as civil society engagement, ought to be further explored as an opportunity to enhance social relationships through service provision.

A broader socioeconomic model

This leads us to consideration of the consequences of the limited perspective at the basis of the conventional socioeconomic model. It may well have been adequate in earlier stages of the economic system's evolution, but it is definitely no longer so in the context of the complex present-day situation.

Mainstream economics encompasses only the domain in which goods and services are traded on commercial terms, i.e., exchanged with money, whereas work also pertains to economics inasmuch it too is traded, thus running the risk of being turned into a commodity. Both the family/household economy and the environment and natural resources, therefore, are left out of the picture. The fact that they have no monetary price cannot mean that they are worthless! The traditional externality approach facilitated the introduction into economics of what cannot be traded on the market. This was a good starting point, but it is not enough. If we want to find solutions to the crisis, we need to make the perspective of economics more

integral and to “internalize” all activities contributing to the material existence of societies.

The restrictive approach of mainstream economics overemphasizes the relationship between labour and capital. As other factors of production are left out of the picture, these two dominate the scene. As a result, both economic and political analysis stress the need for their cooperation in order to avoid the detrimental effect of confrontation. Over the last century, conflict mitigation has been put in place incrementally, with the State playing the role of an overarching umbrella, the ultimate guarantor of the fairness of the social contract and the organizer of social protection. This remains the best achievable balance. Despite many variations, this model is still a global normative standard, with China as the only major exception.

In recent years, the balance point is shifting in favour of capital. In the distribution of global income, the share of labour has fallen while the share of capital has grown significantly. In OECD countries, the average tax wedge (the proportion of taxes and social security contributions on labour income) is about 30%. On the other side, capital depreciation is not taxed and taxes on corporate profits have been falling for 20 years; the world average today is 24%. As a consequence, the OECD average total tax burden on capital income is nearly half that imposed on labour income. Given the concentration in capital ownership, this imbalance contributes directly to the growth of inequalities. Resulting increased tension between capital and labour can jeopardize social peace and cohesion as well as economic performance.

2.3

From progress to integral human development

The many analyses that have been summarized above converge in the premise that we are reaching the end of a cycle, that is, of the one driven by the classic notion of progress. Integral human development has the potential to be pivotal for the next cycle. Just like decent work, integral human development is a multi-dimensional and transversal notion and the potential basis for far-reaching alliances among actors of many different backgrounds and inspirations. The concept has already been sufficiently investigated and elaborated to allow a partial sketch of the main features of this new cycle; they are also the building blocks at hand to advance the transition.

Promoting integral human development requires looking at the world from a different viewpoint. Therefore, peripheral spaces and their cultures have a central role to play and may inspire transformative global communities to discover what it means to care for our common home in the specific contexts in which they live. Peripheral cultures and transformative global communities may constitute incubators of alternatives although they are very often weak and fragmented and exposed to conflicting interests and issues. Special efforts are needed to reinforce and listen to them. Their contribution can strengthen the power of imagination, offer concrete solutions for change and a better-articulated vision. LS is very explicit in proposing this approach: “As life and the world are dynamic realities, so our care for the world must also be flexible and dynamic. Merely technical solutions run the risk of addressing symptoms and not the more serious underlying problems. There is a need to respect the rights of peoples and cultures, and to appreciate that the development of a social group presupposes an historical process which takes place within a cultural context and demands the constant and active involvement of local people from within their proper culture. Nor can the notion of the quality of life be imposed from without, for quality of life must be understood within the world of symbols and customs proper to each human group” (LS, n. 144).

The spatial dimension of social innovation

Men and women live in concrete places and within concrete local contexts. All forms of innovation from social change to technological developments start at the local level and the specific features of that context are key factors to understand where innovation comes from, why it succeeds and how to scale or replicate it. For instance, the analysis of the innovation processes leading to the Fourth Industrial Revolution highlights the role of interactions between the industrial, service, training, education and research sectors. As is the case in the automotive industry, whether in China or in Piedmont (Italy). Social and Solidarity Economy, too, which is at the centre of many social innovation practices, operates today through robust networks of different actors and players and relies on local interactions that make it possible to break down traditional barriers. Innovation is a social process, needing a social fabric and therefore a local context. For example, local communities can often welcome and integrate migrants, where national authorities fall short. In 1967, Saint Paul VI's Encyclical *Populorum progressio*, which has not lost its relevance, put the emphasis on local economic development initiatives. The local level cannot solve all questions and challenges, but it is an important starting point for integral human development.

By exploring the spatial dimension of the principle of the preferential option for the poor, we are led to discover the relevance of border or peripheral spaces as the place where transformative global communities may blossom and more radical innovation be initiated. The Amazon region is a good example: it is divided among nine different States and when you look at it from each of the respective capital cities, it always appears as peripheral or even marginal. When you reverse the perspective, a different space opens up, with its peoples, its identity, its ways of life and values, different and often alternative to the dominant ones. The same can be said about the Sahara or the steppes of Central Asia. Beyond these examples that, by now, are well-known, we should look for more places and situations where resilient communities and cultures manage to resist or adjust to the rapid pace of globalization and technological change.

CHAPTER 3.

SEARCHING FOR AND COOPERATING WITH A CARING GOD



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Chapter 3 plunges deep into the sources of our inspiration, exploring the roots of the connection between our understanding of work and the call to care for our world, societies, communities and families. It fully exposes the originality of “The Future of Work – Labour after *Laudato si’*” Project and states that work and care for our common home are both fully human and fully spiritual experiences. The links between them, while often unexplored, are in fact both deep and profound. This awareness is part of the legacy of Catholic theology and spirituality and, more specifically, of Catholic Social Teaching (CST). Far from being a collection of theoretical or abstract notions, this tradition is constantly revived through the practices and commitments that it inspires within the different Catholic movements and associations engaged in the world of work, including those which are among the core partners of this initiative. They brought to the Project their long-term experience of reading and analysing social phenomena and contradictions; of discovering what pushes them in the direction of greater justice and which forces hinder that thrust; of elaborating strategies, plans of action and advocacy platforms, looking for partners, participating in alliances, engaging in dialogue with people and organizations of different backgrounds, elaborating tensions and sometimes engaging in conflict.

In many ways, we followed the very same path. Implementing the Project was an exercise of dialogue among different perspectives, of joining the contribution of scientific and academic expertise with the energy of engaged militants. It was a genuine labour of love, inspired by a common passion and commitment for greater social justice. In such a context, raising the question of the future of work means engaging in a process of social and common discernment, which is another way of describing our Project. At the end of our journey, we are even more convinced that it can be a useful tool to complement and innovate many practices, beginning with social dialogue.

3.1

Work as a human and spiritual experience

The more we listen to the experience of people at work in all its diverse forms, the more we realize that work is much greater than the activity in which men and women spend most of their time, greater also than the source of the income that allows them to survive and therefore express their humanity in other areas of their lives. Work itself is filled with human meaning. Through work, we learn, we discover what we can do, we find satisfaction and take pride in “work well done”. We may also meet failure and defeat. These are all human experiences and experiencing them makes us grow in our humanity.

But work is also a human experience because it makes us meet other people: those with whom and those for whom we work, who more and more often are thousands of miles away. Contacts mediated by technology or the market nonetheless remain human interactions. In any case, the world of work is the domain of shared dreams, hopes and ambitions as well as of conflict and struggle. It is through such interpersonal relationships that our personal identity matures and we grow in humanity.

As a spiritual being, the human creature is defined through interpersonal relations. The more authentically he or she lives these relations, the more his or her own personal identity matures. It is not by isolation that man establishes his worth, but by placing himself in relation with others and with God. Hence these relations take on fundamental importance.

Benedict XVI, *Caritas in veritate* (2009), n. 53.

Finally, work is a human experience because it inserts us into the concreteness of the world. Even when it does not involve manual work, the activity of work means transforming reality, handling its materiality and coping with its limitations, for example, in terms of space and time. Furthermore, work puts us in contact with the world understood as the environment, compels us to face the issue of management of scarce and non-renewable resources or the impacts of our activities on nature. These are all fundamental dimensions of being human.

If work is a factor of humanization because it allows us to build and cultivate relationships, then why it includes a dimension of care is clear: without care, relationships die and become toxic for the people involved.

Precisely because it is a fully human experience, work is also fully spiritual. What we experience at work reverberates in our interiority, generates emotions and feelings. Through work and within the world of work, we experience joy and sadness, hope and despair; we feel the heaviness of toil, the harshness of anger and the energy of enthusiasm. Being at work also means being affected by people and situations with whom work puts us in touch. As we know, the world of work is ridden with many forms of exploitation, alienation and injustice. These situations, too, reverberate inside us, both when we suffer from them directly and when we see others suffering. We may feel frustrated, crushed and powerless; we may tend to ignore or avoid them; we may experience rage and even hatred; and finally, these emotions may become a source of energy to fuel commitment that aims to bring about change. When such spiritual impacts of injustice are shared, they open the door to solidarity.

Shaping the future of work

As affirmed in *Laudato si'* and in keeping with the tradition of Catholic Social Teaching: “We are created with a vocation to work.” Work is important because it is transformative for the human person who, through this vocation, participates in God’s creation and love. In the world of work, jobs are trending towards polarization; “new unregulated forms of work” and the intensification of the work-life balance are areas on which policy actions should focus.

To meet the changes in labour, “Europe needs a clear and common vision on the role of politics” in shaping these positive trends in policy-making. Catholic Social Teaching promotes a vision of a decent, sustainable, and participative world of work for all people. This vision is centred around “an economy that serves integral human development” and that will contribute to a more inclusive and prosperous society.

A reflection of the COMECE Social Affairs Commission, 5 November, Brussels, 2018.



The more we let these feelings dig into our interiority, the more we have the chance to experience another facet of spirituality. This may be when, perhaps only for a moment, we happen to transcend the limits of reality and glimpse some reflection of the mystery beyond it. For believers, this is the moment of encounter with God. Work is by no means alien to all this.

For all these reasons, work is also a deeply Christian experience, as witnessed by the many people involved in Catholic-inspired Organizations engaged in the world of work (associations of workers or of managers and entrepreneurs, movements of rural and young workers, etc.). From the perspective of Christian spirituality, work offers a chance to meet and follow Jesus Christ while he proclaims the justice of the Kingdom or while he walks the Way of the Cross to Golgotha. For those who share our faith, the world is not an hostile or alienating place from which we must try to keep away, but is the place where God, the Lord of history, is working and waiting to meet each man and woman to offer them salvation. For Christians work is meaningful because it puts us exactly where the Lord calls us to be: in the world, busy with tilling and keeping the garden of creation.

3.2

God's work: care for creation

From a Christian perspective, we can say that work is not only God's plan for women and men, but the option He made for himself. When the Son of God became a man, he spent most of his life working as a craftsman; he chose to "belong to the 'working world'" (St. John Paul II, Encyclical *Laborem exercens* [1987], n. 26). So also did Mary in the house of Nazareth and Joseph, to whom we still refer as the carpenter. In theological terms, this means that work has a specific place in the plan of salvation. For Jesus' disciples, work is a way to walk in the footsteps of their master: "Sweat and toil, which work necessarily involves in the present condition of the human race, present the Christian and everyone who is called to follow Christ with the possibility of sharing lovingly in the work that Christ came to do" (*ibid.*, n. 27).

Besides, at the beginning the Bible "creation activity itself is presented in the form of 'work' done by God" (*ibid.*, n. 25) and, therefore, God is first introduced as one who works. Several other passages describe God at work to protect His creation and keep it alive, to provide His creatures with what they need to survive. In other words, work is what God does when He takes care of creation. He calls on us human beings to join in and cooperate with His work of care for creation: "The Lord God then took the man and settled him in the garden of Eden, to cultivate and care for it" (*Genesis* 2,15). The working dimension of care goes hand in hand with the caring dimension of work!

A striking and a spiritually very enriching parallelism appears between *Laborem exercens* and LS. In the former, St. John Paul II proposes work as a road to meet Jesus Christ, the Saviour and the Redeemer, and to follow him. In LS, care for our common home is the pathway to meet the same Jesus Christ as the Logos mysteriously filling the whole universe: "From the beginning of the world, but particularly through the incarnation, the mystery of Christ is at work in a hidden manner in the natural world as a whole, without thereby impinging on its autonomy" (LS, n. 99).

Interreligious dialogue “Shaping the Future of Work”

The European Economic and Social Committee (EESC) gathered in November 2019 (the ILO centenary year) to address the subject of “Shaping the Future of Work.” Representing the conference’s interfaith dimension were representatives from Church Action on Labour and Life (CALL), the European Union’s Catholic and Evangelical churches as well as members of the Jewish and Muslim faiths. The conference has proved that Christianity and other religious traditions can contribute substantially to the essential discussion on the future of work. “We, as people and as a society must shape the future of work together and not leave it to automatic, uncontrollable dynamics. This is all the more pressing as we consider our responsibility to care for Creation and be responsible stewards of our planet’s limited resources” concluded Rev. Christian Krieger, CEC President.

At the conference, these groups advocated for a “person-centred” approach to labour transitions. The future of successful social protection systems and the implication of tax structures were showcased as a controlled dynamic which would lead all members of a society to lead a dignified and decent life. A notable theme of this event was the substantial contribution that religious traditions bring to influence the world of work and the protection of the environment.

27 November, 2018, Brussels.



3.3

The future of work: a matter for discernment

The faith-based conviction that the Risen Lord is mysteriously at work in the whole universe and that His Spirit is driving history towards its completion is the foundation of any discernment process. For believers, making a decision requires recognition of the signs of the Spirit’s action in surrounding reality in order to interpret which way He is inviting us to go. We will choose the strategies, actions and means that most help us move in that direction. The method of discernment comes from a long spiritual tradition that runs throughout the history of the Church, which has given rise to a plurality of different elaborations. It is most commonly associated with decisions concerning personal life, but the Second Vatican Council recalled that “the Church has always had the duty of scrutinizing the signs of the times and of interpreting them in the light of the Gospel. Thus, in language intelligible to each generation, she can respond to the perennial questions which men ask about this present life and the life to come, and about the relationship of the one to the other” (*Gaudium et spes*, n. 4). On this basis, a few years after the end of the Council, in the apostolic letter *Octogesima adveniens* (1971), Saint Paul VI invited Christian communities to engage in discerning social phenomena in the light of the Gospel and drawing on the riches of CST.

It is up to the Christian communities to analyse with objectivity the situation which is proper to their own country, to shed on it the light of the Gospel's unalterable words and to draw principles of reflection, norms of judgment and directives for action from the social teaching of the Church. This social teaching has been worked out in the course of history and notably, in this industrial era, since the historic date of the message of Pope Leo XIII on "the condition of the workers", and it is an honor and joy for us to celebrate today the anniversary of that message. It is up to these Christian communities, with the help of the Holy Spirit, in communion with the bishops who hold responsibility and in dialogue with other Christian brethren and all men of goodwill, to discern the options and commitments which are called for in order to bring about the social, political and economic changes seen in many cases to be urgently needed.

Paul VI, *Octogesima adveniens* (1971), n. 4.

In the apostolic exhortation *Evangelii gaudium* (2013), Pope Francis took up and relaunched that call: "I do exhort all the communities to an 'ever watchful scrutiny of the signs of the times.' This is in fact a serious responsibility, since certain present realities, unless effectively dealt with, are capable of setting off processes of dehumanization which would then be hard to reverse. We need to distinguish clearly what might be a fruit of the kingdom from what runs counter to God's plan" (n. 51). The future of work is certainly an area to which these words apply.

Discernment postulates at least a certain degree of personal freedom. This is why respect for basic human rights is a precondition for a discernment process: without it, freedom becomes a purely formal notion if not a rhetorical device. As LS reminds us, "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" (LS, n. 129). A protected or safe space for discernment is necessary too: a place where people can engage freely and in full recognition of their human dignity. In many instances, social movements have not only fought to ensure respect for basic human rights, but also have positively created such spaces where people can share a dynamic of contemplation and action; where it is possible to free oneself of the conditioning of social roles and ideologies.

Discernment is a process to be carried out in stages. When it concerns social issues, it needs to be done "in common", identifying all actors involved and making sure that each of them has a place at the table. It requires those involved to be aware of the bonds that unite them and of being in search of a common good that they can only achieve together. On this basis, it will be possible to set up a process of real dialogue. In this sense, common discernment is not a technique or a formalized procedure, the application of which guarantees the outcome of a decision-making process within a predetermined time frame, since its rhythms depend on dynamics that are not perfectly programmable.

On the other hand, when successfully applied, the method offers some advantages. The first is that it can cope with lack of clarity and incomplete information and that it works best when we feel pushed and pulled in many different directions. It is a feature typical of our contemporary complex and multicultural societies. A second strong point of discernment is that its conclusion, i.e., the identification of the option to choose, does not produce a split between winners and losers or between majority and minority, because the process allows everyone to identify with and feel represented by the results achieved. This has a clearly positive effect in the implementation phase.

Discernment is a choice of courage, contrary to the more comfortable and reductive ways of rigorism and laxism, as I have repeated several times. Educating in discernment means, indeed, fleeing from the temptation to seek refuge behind a rigid norm or behind the image of an idealized freedom. Educating in discernment means “exposing oneself”, coming out of the world of one’s own convictions and prejudices to open up to understanding how God is speaking to us, today, in this world, in this time, in this moment, and how He is speaking to me, now.

Pope Francis, *Address to the Community of the Pontifical Seminary of the Campania Region*, May 6, 2017

On this basis, we can affirm the value of this method as an inspiration for the renewal of social dialogue. It will also help to build the participatory processes necessary to face the dilemmas that will certainly emerge during the conversion necessary to make the productive system sustainable. If decisions are taken with a top-down approach or elaborated only on the basis of technical efficiency without the involvement of all parties involved, they risk solving “one problem only to create others” (LS, n. 20). Equally important is to give priority attention to positive dynamics, successful experiences and good practices. They must be encouraged, recognized, supported and, whenever possible, replicated and scaled up. Indignation and denunciation are important as a source of energy and because they nurture a sense of community and build links with the weakest. But a sustainable and long-lasting change is the real goal. Discernment tells us that it is not just a question of mobilizing people and resources for a campaign. What we need most is to build the legal and normative framework that will consolidate change. The concrete proposals that will be formulated in the next chapter are also inspired by this criterion.

While carrying out “The Future of Work - Labour after *Laudato si*” Project, we had many chances to experience the ups and downs that are a characteristic feature of discernment. For instance, it was in such a context that the awareness of the profound link between work and care started to emerge and coalesce; it was thus that the phrase “Care is work, work is care” was first formulated. Even before choosing this as the title of this Report, the concept had already generated enthusiasm among some, caution and resistance among others, and had thus ignited a fair share of debate. Some feared that it might imply departing from the traditional engagement with the world of work; others, that it might dilute the commitment to social justice and workers’ protection. Some felt that the many meanings of care might lead to ambiguities and misunderstandings. Some found it evocative or provocative, others puzzling or simply shocking. In the end, even if it is not perfectly crystal-clear and we are not all equally convinced of its validity, we agreed that this concept grasps and conveys some of the most powerful insights of our journey. Above all, we feel that it was worth offering it to the readers of this Report as an invitation to engage in a similar process of questioning and discernment.



CHAPTER 4.

EXTENDING THE DECENT WORK AGENDA



Genuine discernment does not end with analysis and evaluation; it aims at bringing about change and, therefore, points to action. On this basis, our common work included the formulation of concrete proposals stemming from our research and analysis. They are delineated here in Chapter 4 and inspired the advocacy platforms of the Project's partner organizations. Our proposals were elaborated within a framework linking work and care, which was discussed in previous chapters. In particular, they are based on an extended definition of work that includes all formal and informal settings as well as work performed within the family and not only within the sector of formal employment. Care, too, is accorded an extended meaning and is thus not restricted to what is normally called the care sector or care industry. It is a special concern "for God's creation and for the poor and outcast" (LS, n. 10) in response to their cries. In the personal view of some, work is called upon to develop into a "genuine culture of care" (LS, n. 229).

As already explained in Chapter 1, a second fundamental reference for the elaboration of our action proposals includes the notion of decent work and the International Labour Organization (ILO) Decent Work Agenda. The position paper that served as the Project's contribution to the ILO's Centenary in June 2019 (see Appendix D) expressed our conviction that addressing the four-faceted crisis we had identified requires extending that agenda in accordance with the paradigm of integral ecology provided by LS. We believe that even more strongly, given the scenario opened by the COVID-19 pandemic. In particular, decent work should be defined by simultaneously taking into account four dimensions:

- Work is a spiritual reality because it is a fully human experience. Through work, men and women experience being creatures, but are also called to be co-creators. For work to be decent, it must allow workers to grow in their humanity, to express their capacities and their creativity, to experience personal freedom even within contexts of limitations and contradictions. As we have articulated the spiritual meaning of work in Chapter 3, we shall not repeat this reflection here.
- Work is a social reality. It is cooperation with many others towards a common goal; it is an expression of solidarity, shared risks and meaning. Catholic Social Teaching (CST) never looks at workers simply as individuals, but always places them within their core relationships, first with their families and then within the community to which they belong. The dignity of work is to also be considered within this relational framework and recognizes work as critical to the promotion of the well-being of the family and the development of society. In this sense, work is always social and, if it ignores this dimension, cannot be deemed decent.
- Work is an ecological reality: it affects and modifies nature and the environment. It can either protect or destroy them. Decent work cares for our planet and the environment and uses its resources responsibly.
- Work is an economic reality: it generates value and makes it available for the whole society; in this way it creates opportunities for development. If it does not do so, it cannot be considered decent.

This multidimensional notion of work is the source from which our proposals stem. They are presented in three groups: the first targets workers who need specific forms of care; the second explores the potential of work as care for the planet; and the third is devoted to the care for the common good with a special focus on social dialogue as a pathway to peace. This arrangement cannot hide the fact that all three are deeply linked: addressing only one target would not lead to real solutions to our problems. As LS reminds us, "Strategies for a solution demand an integrated approach to combating poverty, restoring dignity to the excluded, and at the same time, protecting nature" (LS, n. 139).

4.1.

Caring for the world of work

Human dignity, a fundamental principle of CST, is the underlying reference of this first set of proposals. Many specific situations could have been examined, including those in which the dignity of workers is at risk or where major changes are underway in the world of work. The choice has been to focus on the specific domains linked to the Project's axes, in order to ground proposals in our previous work and especially in the analyses of our seven research tracks. These domains related to young workers, women in the world of work, workers in the informal economy, migrant workers, workers in the new economy, and social protection. The latter issue deserves special attention; it has always been a focal point of CST, since it provides a concrete and effective way to practice solidarity. During the COVID-19 period, social protection has once again been raised as a special concern in many countries.

Challenges for young workers in the world of work today

The seminar held in Bandung, Indonesia from August 14-22, 2018, brought together representatives from the International Young Christian Workers (IYCW) federation with members of affiliated organizations, associations and trade unions to discuss and explore the unique experiences of young workers in modern-day labour systems. As the demands and requirements of labour shift to reflect global changes in technology, ecology and types of employment, the young generation of workers are faced with new challenges to obtain just work. The commodification of young workers is one example among

many of the types of exploitation they face when entering the world of work. Sub-contracting, freelancing and domestic and informal work are other examples of ways young workers are forced to navigate between the spheres of informal and formal work. This places young workers' health, rights, and financial security at risk in that these jobs often require long hours without adequate pay or recognition. The responsibility largely falls on States to implement labour laws to regulate and protect workers of all ages and origins and to urge compliance in countries' free trade zones.

Bandung, 14-23 August, 2018.



Young workers

Considering access to the labour market, younger workers, aged 15 to 30 years are among the most vulnerable. The COVID-19 pandemic has hit them particularly hard, worsening a worrying trend already in place since the 2008 financial crisis. The economic shock has been most acute for those employed in the food, catering and accommodation industries, which provide entry-level and low-skilled jobs. Three complementary areas deserve special attention here: access to the labour market, formation and training and access to trade union representation.

Access to decent work. Young workers need to be provided with bridges to the next generation of jobs. This requires assessing the needs of the public and the private sector as well as the foreseeable consequences of the green and digital transitions. Special attention must be placed on the most vulnerable groups such as youth from minorities, young people with disabilities or young people living in rural and remote areas but also in disadvantaged urban areas. Non-standard forms of employment such as platform work may create new opportunities for young people to enter the labour market as long as fundamental rights at work and adequate social protection are guaranteed. Young entrepreneurs are to be accompanied not only with start-up grants and loans but also with adequate training.

Commitments for youth employment

The forum that took place in Praia, Cape Verde from May 7-9, 2019 gathered together young people from the Economic Community of West African States (ECOWAS), Benin, Burkina Faso, Côte d'Ivoire, Guinea, Ghana, Mali, Niger, Nigeria and Senegal to address conditions necessary for decent work for youth. The growing need for attentiveness to the necessary steps for youth employment were highlighted and the group acknowledged the work of Governments, UN agencies and private actors in conjunction with civil society in promoting the Global Initiative on Decent Jobs for Youth. In addition, the group recognized that the *YES Declaration of Dakar* focuses on youth employment and entrepreneurship in alignment with their interests of decent work for youth. Key initiatives noted as needing to take place at the regional level were entrepreneurship, training/capacity-building, youth rights and social protection and the inclusion of youth in decision-making processes. These initiatives consider the significance of gender equality, sufficient access to new technologies, comprehensive knowledge of labour rights as well as that of cultivating environments with investment opportunities and collaboration in the public and private sector.

Regional Seminar: "The Future of Work - Labour after Laudato si' and Youth Employment", May 7-9, 2019, Praia.



Attention to education, training and skills is essential in the broad context of the green and digital transitions, even more so during the COVID-19 pandemic. Proposals should take into account local contexts and offer a variety of mechanisms including formal education programs, apprenticeships closely linked to the labour market, appropriate counselling, guidance and mentoring.

Access to trade unions. Active participation of youth in trade unions and employers' organizations should be facilitated, including for those participating in education and skill-development programs.

Women in the world of work

In the world of work, inequalities between women and men are massive and the COVID-19 crisis is making things even worse. Many types of care work, both paid and unpaid, are not properly recognized or valued as they should be: poor working conditions and low salaries (if any) reflect this lack of consideration, with women bearing a disproportionate share of the burden. We must put the equal dignity and responsibility of men and women at the centre of our action.

Even though significant advances have been made in the recognition of women's rights and their participation in public life, in some countries much remains to be done to promote these rights. Unacceptable customs still need to be eliminated. I think particularly of the shameful ill treatment to which women are sometimes subjected, domestic violence and various forms of enslavement [...]. I think of the reprehensible genital mutilation of women practiced in some cultures, but also of their lack of equal access to dignified work and roles of decision-making.

Pope Francis, apostolic exhortation *Amoris laetitia* (2016), n. 54.

Governments are called upon to intensify efforts to remove discriminatory practices against women in all aspects of employment and occupation including ratification, implementation and enforcement of relevant ILO conventions and other international agreements on Equal Remuneration, Elimination of Discrimination in Employment and Occupation and Eliminating Violence and Harassment in the World of Work. It also is necessary to devote more resources to improving the working conditions and increasing women's wages, especially in essential care sectors such as the health and social sectors. Women's representation rights must also be better guaranteed. Many women, especially in poor countries, are employed informally. Therefore, measures favouring formalization of informal workers will benefit women in the first instance.

Workers in the informal economy

Approximately two billion people work informally, most of them in emerging and developing countries with a large share of them in the agricultural sector. COVID-19 has already affected hundreds of millions of these workers. Over time, the impact on workers engaged in this sector may increase, particularly as the virus spreads further into rural areas. In many places, informal workers belong to the group of "essential" workers. Working in the informal economy is usually not a choice but the result of a lack of opportunities to join the formal labour market.

Rights and protection. Informal workers should enjoy the same rights and protections as all other workers. ILO Recommendation R204 *Transforming the informal economy to formal economy* (2015) provides a framework to guide the transition process, giving adequate recognition, protection and dignity to the millions of workers in the informal economy. In addition, the ILO *Domestic Workers Convention* C189 (2011) provides specific recommendations

Supporting a convention on violence and harassment in the world of work

The CIOs (Catholic-inspired Organizations group) present at the International Labour Conference (ILC) aimed to incorporate and voice testimonies from global experiences. The conference's main objectives related to support of Sustainable Development Goals, violence and harassment against women and men within workplaces, social dialogue and tripartism. The CIOs agreed to jointly take a human-centred approach and to contribute to the debate by voicing grassroots perspectives. The CIOs stressed that women workers, especially those particularly vulnerable as migrant workers in the informal economy, should be placed at the centre of sustainable development policies and should be the first concern in the reflection and debate on violence and harassment in the world of work.

The conference heard the following story told by a young Gabonese girl: "When I was 25 years old, I was working in a company whose owner was previously a friend of mine and who suddenly became impatient and verbally aggressive. He always wanted me to be alone in his office, where he harassed and kissed me. This situation became very difficult for me. I did not say anything because I had no choice, I needed this job. He threatened to fire me every day until the day he gave me a termination letter in which he stated that I did not fulfill his expectations. I went home desperate and crying. Thank God, this situation did not last long, and I found another job."

Statement of the CIOs in the Committee on sexual harassment and violence at the place of work at the 107th Sessions of the International Labour Conference (ILC), 2018, Geneva.



and normative guidelines for an economic sector in which informality is strongly embedded. Access to social protection is a key factor in the proper transition from informality to formality.

Developing social dialogue. Informal workers should become part of renewed social dialogue. This can be achieved by:

- providing a legal shield from prosecution when informal workers assume civil society responsibilities;
- recognizing the highly diverse forms of work with an informal dimension;
- organizing and providing access to social representation of informal workers. For instance, social dialogue involving the informal sector should be developed at local, national and international levels. Successful experiments are already being developed. In many economic areas, informal workers are organizing themselves through trade unions or NGOs or grassroots movements. In other sectors, they are part of existing unions. It is important that this trend continues to be developed.

In addition, efforts should be made to adequately assess the contribution of the informal economy to local communities and at national level and, in particular, to measure its impact on the labour market with appropriate tools (statistics and surveys).

Migrant workers, refugees and people on the move

Today, caring for the world of work should include direct attention to internal and international migrants and refugees. Whatever the context of migration or the reasons for migrating and moving, whether migration is chosen freely or compelled, there is also an urgent need to prevent and eliminate the negative and often horrendous experiences faced by many migrants throughout the process of departure, transit and arrival in host countries. It is becoming increasingly clear that present and future trends in migration may also relate to climate change. Moreover, account should be taken of the strong work-related, social and economic contributions of people on the move to both their home countries and their host communities. Migrant workers have become an institutionalized and permanent component of some economic sectors such as agriculture, the food industry and the care sector. Because of the COVID-19 pandemic, migrant workers are now facing new restrictions added to already-existing ones and to unfair working conditions and wages.

Access to decent work. First and foremost, migrant workers should be provided access to the labour market (see *Fratelli tutti*, n. 130). This particularly entails:

- recognizing and removing legal barriers that hinder migrants from fairly accessing the job market;
- developing legislation and procedures to support access to decent work for refugees and migrants including children, women, the disabled and members of other marginalized groups in both the private and public sector;
- providing all migrants including forcibly displaced persons with opportunities to develop their own enterprises and/or enter the “gig” economy (for example, as independent contractors, online platform workers, contract firm workers, on-call workers and temporary workers) and to ensure decent work conditions in this sector.

Legal and social protection. Caring for and protecting migrants, refugees and other people on the move requires an inclusive legal framework to ensure respect for and protection and fulfilment of the human rights of all, regardless of their migration status, across all stages of the migration cycle. International collaboration in this respect is to be promoted and developed, with special attention to those who are more socially and environmentally vulnerable. Priority should also give to the protection of survivors of abuse, exploitation and trafficking. In addition, migrants and refugees should be granted access to voluntary mobility within host countries.

The current climate and environmental crisis calls for granting regular host country status and other forms of protection for people under threat resulting from such severe phenomena. The ecological emergency also compels us to mitigate harm and to protect people who are not yet displaced, such as small farmers located in remote areas. All actors including States and organizations of employers and workers should promote transition to more sustainable and resilient farming methods including traditional ones. In this sense, the ecological emergency is also a social justice issue.

Migrant fishermen: Invisible victims of trafficking and forced labour

The research conducted by Dr. Marla Asis revealed the working conditions of migrant and domestic workers in Taiwan’s fishing industry where, she reveals, “many of the indicators of forced labour and human trafficking are present.” Her findings were shared with ICMC’s Future of Work project at a High-Level Regional Conference that took place on December 3-4, 2019, in Bangkok. Dr Asis reported that the experiences of migrant fishermen are largely shielded and unknown to the public due to a lack of media attention and of accountability of exploitative fishing agencies. The research was conducted from the Scalibrini Migration Center, which focused on Filipino, Indonesian, and Vietnamese workers’ experiences working and living on fishing vessels. The commissioned research discovered inequalities and inconsistencies in wages, access to trade union support and labour laws, particularly for deep-sea fishermen. Many workers on the vessels, predominately Vietnamese and Indonesian, reported systematic verbal abuse and longer working hours, whereas Filipino workers had greater access to support, aid, and information on their rights. Dr. Marla Asis reports that these unjust working and living conditions are a result of inept and non-existent labour inspections at sea.

*High-Level Asia-Oceania Regional Conference on “The Future of Work”,
December 1-4, 2019, Bangkok.*



Education and skills development. Throughout migration processes, migrant workers' individual skills and craftsmanship should be promoted. It would be highly desirable that migrant workers gain access to professional training and skills development to increase their potential access to the labour market.

Migration and informality

A story from an Indonesian migrant worker in Europe: “Due to a job offer, I migrated from Indonesia to Belgium and I worked there for four years – the duration of the contract. My employer and I paid all social security fees. Before finishing my contract, I tried to find another job in Belgium. As I could not find any other jobs, I decided I needed to go back to my home country. But I had to wait for the end of the school term so that my children could finish their school year. For the period between ending the contract and leaving for home, surviving was difficult. I was told I would not receive any unemployment benefits because I am not European. This is not logical. If a worker has worked for years in a country and all his social security fees have been paid, how can the social benefit be denied?”

Working informally often results in migrant workers being unable to use working complaints mechanisms. But as we see in the previous testimony, even working legally and formally does not guarantee respect of a worker's rights nor full access to social security. These features of labour migration challenge all of us today.

Statement of the CIOs during the 107th Sessions of the International Labour Conference (ILC), 2018, Geneva.



Workers in the “new economy”

Care and protection of workers engaging in the so-called “new economy” or “Industry 4.0” can be pursued by appropriate policies for innovation and skills development. In addition, it will be helpful to develop new forms of organization to support these changes and advocate for them (see following section on social dialogue). Manufacturing and industrial processes are undergoing drastic changes with the adoption of the latest smart technology such as machine-to-machine communication (M2M) and the Internet of Things (IoT) to provide

increased automation, improved communication and self-monitoring as well as smart machines that can analyse and diagnose issues without the need for human intervention. As a result, employees of Industry 4.0 will be more autonomous than in the past, working in teams, covering different roles and using a problem-solving approach rather than limiting themselves simply to execution of the employer's instructions.

Access to decent work in the new economy will largely be dependent on training and personal competencies, especially in times of transition. New policy developments should support or create institutional arrangements for the change of employment status or the combination of labour market work with other socially and, to some extent, economically useful activities. Such transitional labour market policies can also serve as a flexible buffer expanding in periods of recession and contracting during booms. The objective is to promote secure mobility through stability poles with primary attention paid to transferable skills.

Skills and education. Accessing educational opportunities is essential for employees to keep abreast of the rapid evolution of production tools and processes and thereby to remain viable in the labour market. The less-trained and less-organized part of the workforce appears to be at risk of becoming permanently confined to the area of routinized and poorly paid jobs and to living under threat of displacement by robots. On the other hand, "autonomized" employees in IT or engineering, accustomed to working in teams with flexible working time and personalized working conditions have shown a preference for individual labour contracts as the preferred approach to managing the employment relationship.

Social protection

Against the impacts of the COVID-19 pandemic, social protection must be re-emphasized. It is necessary to enhance the effort for short-term and unconditional support for persons with particular vulnerabilities including children, migrants and the elderly and to adopt measures from provision of education facilities to repatriation. Measures to address the mental health implications of the crisis must also be taken into consideration. Transforming short-term measures into long-term sustainable social assistance programs will improve the resilience of societies in future times of crisis. Social security measures should fully address the special role of women in the world of work and society and extend to measures to increase individual and societal resilience, thereby fairly and sustainably sharing financial burdens among all society members.

Social protection should be developed with a holistic and dynamic approach aimed at addressing both social and environmental challenges which makes inter-generational justice an essential component. This approach encompasses more than the setting up of proper institutions.

- Social issues need to be addressed globally: violence and harassment, peace and resilience, informality and invisibility of work, the environmental conditions of work as well as health and security issues in the workplace.
- Protecting people and protecting the environment go hand in hand and reinforce each other. A healthy environment is "protection" for human communities. A community caring for itself will also care for its environment.
- Linking social and environmental "protection" reinforces inter-generational solidarity. Safeguarding natural resources is needed if parents are to protect the well-being of their children. Social protection also enables children to care for their parents.

Social security gaps at national levels. It is the responsibility of governments together with social partners and civil society organizations, to assess and address gaps in social protection systems in the wider context of environmental, health-related and economic challenges and to propose means to address them with a view to the common good. Adoption of ILO

conventions with the support of international coalitions is critical to support such assessment and action.

Public health and social insurance systems are rooted in the principles of the common good, solidarity (especially with the most vulnerable) and subsidiarity and thus avoid an exclusive focus on profit. It is necessary to invest in their development. Governments must act at the national level, but also with a cross-border regional approach that is critical for migrant workers. Additionally, discussion is needed on new financing schemes for social protection based on solidarity. Such schemes cannot be effective if some members of society are exempted from contributing their fair share.

4.2

A world of work capable of caring

In order to pursue the triple goal of “combating poverty, restoring dignity to the excluded, and at the same time protecting nature” (LS, n. 139), we need to redesign the whole production system by incorporating the concern of ecological, economic and social sustainability. Unless change is properly managed, the world of work may potentially be uprooted. To avoid such uprooting is the purpose of the so-called “just transition.” In order to be truly sustainable, economic activity must be carried out within the safe operating space between the “ceiling” of planetary boundaries and the “floor” of social boundaries.¹

Sustainable jobs and sustainable workplaces

Work that irreparably harms the environment or leads to unsustainable consumption of non-renewable resources also endangers the dignity and well-being of the community and of future generations. Therefore, it cannot be deemed decent, even if no articulated and recognized rights for individual workers are violated, since environmental degradation in itself constitutes a violation of basic human rights. By the same token, access to decent work and job opportunities must be formulated fairly both in terms of their social and their environmental impacts.

Rights and protection. The notion of decent work includes the right to a sustainable and integrally healthy work environment. First and foremost, this means being protected from the worst forms of restriction such as forced labour or the worst forms of child labour, which too often appears where natural resources are subject to excessive exploitation, leading to environmental degradation. Secondly, this clearly means being protected through effective health and safety measures at work from physical hazards, accidents or exposure to dangerous substances. A similar concern regards the digital working environment; it relates to workers’ rights to privacy and disconnection, to the protection of sensitive data and from intrusive forms of control. Finally, decent and fulfilling work relationships, too, are part of a healthy and sustainable environment and cannot be neglected.

Sharing the costs of transition. The costs of transition toward sustainability should be shared fairly and not wholly passed on to workers and their communities. Training and skills development alongside social protection and security are of prime importance. This requires addressing mismatch problems beyond those analysed by the literature in relation to green jobs and green skills. In addition, gender inequalities must be considered because women and men are involved in different phases of transition toward sustainability.

¹ Reference here is to the model first designed by Johan Rockström and promoted by the NGO Oxfam. It was used within the research track on Work, ecology and the environmental crisis to frame the debate between trade unions, business organizations, NGOs, faith-based organizations and academics on the articulation of social and environmental goals. Nine processes critical if the planet is to be kept in the stable state which allowed civilization to thrive over the past 10,000 years are: climate change, ozone layer depletion, air pollution, biodiversity loss, land conversion, freshwater withdrawals, nitrogen and phosphorus loading, chemical pollution and ocean acidification. Social boundaries are defined by the line below which lies an unacceptable level of human deprivation in terms of a set of indicators including: water, food, health, education, income and work, peace and justice, political voice, social equity, gender equality, housing, information networks and energy.

CIOs meeting with labour experts around the ILO Centenary, July 23, 2019, Geneva

The CIOs had the opportunity to hear from labour experts on July 12, 2019, in Geneva, Switzerland. The purpose of this event was to encourage future dialogue while celebrating the publication of research related to the future of work. Paolo Foglizzo from *Aggiornamenti Sociali* commented on Pope Francis' interventions on the world of work by offering the insight that "In our modern reality, seeking justice in the world of work is a proper ethical course of action". Professor

Paul H. Dembinski highlighted the important role the Church plays in addressing challenges impacting the area of labour. Finally, Sarah Prenger of the International Young Christian Workers (IYCW) federation spoke on her piece, *100 years of the ILO*, with stories from young workers and their need for assistance in legal migration, their unsafe working conditions and the lack of social dialogue, all of which perpetuate labour migrants' modern problems.



Alternative business models

A growing social and ecological awareness within business is to be encouraged and developed into a proper "business model" and embedded in business strategies, including:

- Social and environmental impact assessment of business practices. This should include a review of product life cycles (design, manufacturing, use and recycling) to address the negative impacts of production and consumption on the environment, future generations and the poor. Products designed to be repairable and recyclable and the use of secondary goods (i.e., recycled) should be particularly favoured. Buildings and factories can be de-carbonized when renewable energy is selected and more energy-efficient cooling and heating systems are put in place.

- Innovative business strategies, negotiated through social dialogue, can help to formulate a vision and a set of performance goals focused on addressing some of the negative impact of production and service provision. They could include reference to a “duty of care” along production and value chains. They also can include local development goals and take into account the social and environmental needs of regions where business is being developed.
- Corporate Social Responsibility (CSR) can contribute in various ways including the prevention of the worst forms of child labour, certification of supply chains and accounting for environmental risks and liabilities of investments; these can be still further developed. CSR flows from respect for human dignity in all interactions in and with the business sector. The way of conducting business affects the two fundamental relationships of the human person: with nature and between people.
- The business environment should be conducive to addressing the social and environmental challenges through a mix of incentives and norms (at global, national and local levels) with a view to creating an inclusive and equitable “playing field”.
- Business leaders have a special responsibility to re-evaluate work in the light of integral human development and to care for our common home. It falls within the critical role of business leaders to organize enterprises in a way that allows all stakeholders to assume their share in the responsibility for the common good, starting from upper and middle management.

The role of organizations outside the business sector such as the Social and Solidarity Economy and popular or grassroots movements must not be underestimated, especially in a time of crisis when we need alternative approaches to develop an economy of care for our common home and for poor people. As investigated by some of our research tracks, these initiatives have the potential to constitute an incubator of a new way of integrating ecological, economic and social sustainability.

4.3

Caring for the common good

Just as the entire body of CST, LS too places a special emphasis on care for the common good. Three directions are further developed here:

- the link between development and peace and, in particular, the role of social dialogue as a pathway to peace;
- the articulation of local, national and global levels in the pursuit of social and environmental justice;
- the need to reform global governance.

Development, peace and social dialogue

“Development means peace these days,” says the concluding paragraph of St. Paul VI’s Encyclical *Populorum progressio* (1967), which then asks: “what man would not want to work for it with every ounce of his strength?” (n. 87). In other terms, when striving for social and environmental justice, when pursuing the common good and integral human development, peace is the ultimate goal at which we aim.

In our view, peace is not merely the absence of war but a process in which the dynamics of diverging or even conflicting interests can be transformed without employing violence. Pope Francis expressed this concept very clearly in *Evangelii gaudium*: “*Pero hay una tercera manera, la más adecuada, de situarse ante el conflicto. Es aceptar sufrir el conflicto, resolverlo y transformarlo en el eslabón de un nuevo proceso. ¡Felices los que trabajan por la paz!*”

Caring for the common good

“Public service as a Christian calling” was the theme of the Faith and Politics Workshop held in Venice from August 19-26, 2018. The workshop sessions, focusing on spiritual growth and reflection, served as a forum for young adults from various parts of Europe to join, contemplate, discuss and explore the overlapping nature of religious faith and politics. The workshop’s mission was to empower the participants to proactively become engaged in and contribute to public service for the common good in their societies. Christian engagement

has become redefined and expanded beyond conventional practices within the Church to include interactions within the secular spheres of politics and society to effectively implement Catholic Social Teaching to enhance the lives of all community members. The inclusion of youth in gaining an understanding of the importance of caring for the common good instills hope that future generations will see the value of treating social justice as a continuation of their faith.

*Faith and Politics Workshop,
August 19-26, 2018, Venice.*



(Mt 5,9).”² (n. 227). Confrontation and divergences always have been a structural feature of the world of work. They cannot be avoided in a pluralistic society. The challenge is to manage them in a constructive way. Peace results from a process that addresses these divergences through a non-violent process and, whenever possible, turns them into opportunities.

Different forms of social dialogue are key instruments in such processes, but they are postulated on the belief that all involved actors can decide autonomously for themselves as well for the common good (self-determination) and are capable of engaging in dialogue. Social imbalances or past injustices often impair these capacities, making empowerment essential. In the world of work, such empowerment is promoted through the right of freedom of association and collective bargaining. In today’s world, for the sake of peace-building processes, the traditional format of social dialogue needs to be expanded and become more inclusive. The involvement of workers’ and employers’ organizations is crucial, but this should be complemented by actors representing the informal economy or new forms of production and provision of services as well as environmental concerns. *Fratelli tutti* spells out this need with very clear words: “In some closed and monochrome

² We opt for the Spanish version as it is probably richer in the original than when translated. In the alternative, the official English translation was “But there is also a third way, and it is the best way to deal with conflict. It is the willingness to face conflict head on, to resolve it and to make it a link in the chain of a new process. ‘Blessed are the peacemakers!’ (Mt 5:9).”

economic approaches, for example, there seems to be no place for popular movements that unite the unemployed, temporary and informal workers and many others who do not easily find a place in existing structures. Yet those movements manage various forms of popular economy and of community production. What is needed is a model of social, political and economic participation ‘that can include popular movements and invigorate local, national and international governing structures’” (FT, n. 169).

In addition to the ongoing process of transforming business practices, the integration of environmental concerns and technological innovation pose new challenges to social dialogue that need to be addressed if we want it to remain a useful instrument for peace-building:

- The increasing polarization of the workforce between highly skilled and unskilled workers is a challenge for inclusive representation of all workers and effective participation in social dialogue. Trade unions need to go beyond existing servicing and organizing models to support discussion between rank-and-file members and officials, to ensure that policies meet the needs of all and are well understood. Information technology can help support a culture of dialogue in order to promote cohesion, solidarity and integration within organizations themselves and further support similar cohesion and solidarity in society.
- The fragmentation of production through global value chains is the second challenge for social dialogue since the latter must be organized in relation to the localization of production but also should acquire meaning on a global scale and propose equitable solutions for the protection of workers at this level.
- Platform work is a significant departure from more traditional and hierarchical employment structures of the past and may become more frequent for highly skilled 4.0 workers. Social dialogue is to be further developed in this context. It will require adaptation and possible legislative intervention. Advocacy for decent work conditions including timely payment for freelancers is a primary concern. Workers should gain access to services and resources (for instance upgrade training, tax and legal advice).
- The various forms of individualization of working conditions create new situations of voicelessness and marginalization in addition to the “traditional” ones. Such situations include; new forms of informal work, living in difficult urban settings, living below or close to the poverty level and thus often lacking the social capabilities to engage in forms of social dialogue. There is a significant additional hazard to being voiceless when economic activities clearly compete with ecological challenges and imbalances. In some instances, the poorest people are facing a double penalty, both in social and environmental terms. Representation of workers and social dialogue mechanisms need to acknowledge this trend and develop new forms of engagement.

As *Fratelli tutti* confirms this essential aspect of social dialogue (n. 203) “Authentic social dialogue involves the ability to respect the other’s point of view and to admit that it may include legitimate convictions and concerns. Based on their identity and experience, others have a contribution to make, and it is desirable that they should articulate their positions for the sake of a more fruitful public debate. When individuals or groups are consistent in their thinking, defend their values and convictions, and develop their arguments, this surely benefits society. Yet, this can only occur to the extent that there is genuine dialogue and openness to others. Indeed, “in a true spirit of dialogue, we grow in our ability to grasp the significance of what others say and do, even if we cannot accept it as our own conviction. In this way, it becomes possible to be frank and open about our beliefs, while continuing to discuss, to seek points of contact.

Articulating the levels of social and ecological justice

The urgency of integrating social and ecological justice requires a new approach combining micro-, meso- and global-level dimensions. We cannot continue in the traditional, mistaken, belief that sacrificing a group or local community is justifiable if doing so better serves the rest of the planet. Care for the common home requires an inclusive approach. In 1944, the concern for universal social justice and peace led the ILO Declaration of Philadelphia to state: “Poverty anywhere is a threat to prosperity anywhere.” Today, echoing the same logic, we must recognize that environmental degradation anywhere is a threat to environmental well-being anywhere. The example of climate change speaks clearly as it affects the whole planet independently of the place where the degradation originated. In recent times, the speed with which the COVID-19 contagion spread all over the world was another hard lesson on the meaning of living in an interdependent world.

The local level is the starting point. There is an urgent need to acknowledge the impact of human activities on the environment and social well-being of communities and to hold all actors, political and economic, accountable for their impact at the local level. Local governments have an important role to play. They can contribute to raising awareness about the potential or real impacts of economic activities taking place within their administrative boundaries. Through the provision of public services, the scope of which largely depends on their mandate, they can contribute to better integration of the different facets of development. Multinational and local companies must ensure that their activities are sustainable and benefit places and communities where their operations are located. Moreover, their activities should not only benefit consumers but also the citizens of the country where production takes place. Another suggestion would be to introduce the idea of an “ecological debt” for polluting or extractive industries.

In the current global environment, the national level plays a major role in integrating approaches to social and environmental justice. For instance, the right to a healthy environment is enshrined in the constitutions of more than 100 countries in the world and in regional treaties signed by over 120 countries. Many are developing formal normative frameworks to protect work and workers, often through the ratification and implementations of ILO conventions. While parliaments and governments must often face pressure to pass measures facilitating trade and exploitation of natural resources, it remains within their respective prerogatives and duties to promote a balanced approach to integral human development.

It is worth emphasizing the importance of an integrated approach to care for the common good with the involvement of all actors at both local and national levels. However, this cannot be addressed without further reflection on the contributions of global governance and international cooperation.

Global governance

For LS, the care for our common home also is clearly presented as a matter of global governance. In this regard, LS is inspired by a long tradition of CST dating back at least to St. John XXIII’s Encyclical *Pacem in terris* (1963), which Pope Benedict XVI revived in *Caritas in veritate* (2009). *Fratelli tutti* (FT) builds up on this tradition, underlining both the need “to promote more effective world organizations” (FT, n. 172) and to reform the UN system and International Financial Institutions. It also recognizes the positive role civil society organizations play in the domain of global governance. Its words are a great source of inspiration.

The same mindset which stands in the way of making radical decisions to reverse the trend of global warming also stands in the way of achieving the goal of eliminating poverty. A more responsible overall approach is needed to deal with both problems: the reduction of pollution and the development of poorer countries and regions. The twenty-first century, while maintaining systems of governance inherited from the past, is witnessing a weakening of the power of nation states, chiefly because the economic and financial sectors, being transnational, tends to prevail over the political. Given this situation, it is essential to devise stronger and more efficiently organized international institutions, with functionaries who are appointed fairly by agreement among national governments and empowered to impose sanctions.

Pope Francis, *Laudato si'*, n. 175

Looking at global governance from the global perspective of work, we formulate three suggestions here, rooted in the experiences that many of the Project's partner organizations accumulated via their long-term engagement with the ILO and other international organizations and fora:

- the need for ongoing research and knowledge accumulation to support ethical and political decision-making;
- the need to further develop and integrate participatory approaches to governance in the world of work;
- the urgency of policy and normative coherence.

Ongoing research and knowledge accumulation. A holistic and integrated approach to the potential and real impact of work on the care for the common good should be adopted. In statistical and survey research, all forms of work are to be taken into account and assessed (formal, informal, in the family/household, etc.). This suggests the need to develop new approaches and definitions but also to involve many different actors beyond public agencies in order to access information and data that often are not made public.

Participatory and inclusive approaches to governance. Transformation and structural change can be only peaceful when it is negotiated in an inclusive and participatory way, preferably by resorting to social dialogue in an extended format to make sure all relevant actors are involved. Today, international organizations play a decisive role in decision-making and policy implementation, but their number and diversity in terms of operational formats and rules continue to increase. On the other hand, more and more often, the private sector is called upon to become a positive actor and contributor to policy design and implementation. Within this context, we share the fear that the space for employers' and workers' organizations and NGOs is shrinking. They need to be formally involved to ensure their contribution, not only for consultations but also in decision-making processes.

This requires social partners (unions and employers' organizations) to revise and broaden their perspectives and strategies. They no longer adequately represent all workers and all employers. Therefore, they should reach out to the informal economy. They also need to refocus their mandate and the format in which they represent their constituencies. Additionally, in light of the concern for sustainability and care for the common home, they may have to reach out to other strategic actors, for example, in the financial sector, in order to integrate Sustainable Development Goals (SDGs) into meaningful criteria for investment and corporate social development assessment.

Policy and normative coherence. Policy coherence is essential and needs to be addressed through the collaboration of many actors (international organizations, governments, civil society, etc.). In this matter, the 2030 Agenda for Sustainable Development represents a significant step towards further articulating a broadly encompassing body of goals and needs. It sets a direction. Decent work has gained its place alongside poverty eradication, education, health and concerns for cities, the environment, the oceans, etc. It is not yet clear whether this will be sufficient to foster adequate cooperation among all actors: the UN system, financial institutions (World Bank and other International Financial Institutions or IFIs), governments, the private sector as well as civil society. Two risks remain: that competition between actors prevails over cooperation; and that the enlargement of the arena of actors will be detrimental to participatory decision-making processes that are oriented and guided by democratic values.

On the normative side, coherence is facing similar difficulties. Today, at the global level, the ever-expanding diversity of norms poses a set of global challenges including fragmentation and competition. Social and labour regulations are examined and adopted within the ILO; the World Trade Organization is addressing trade and exchanges; and the Conference of the Parties (COP) of the United Nations Framework Convention on Climate Change (UNFCCC) is proposing a set of goals, targets and norms on climate-related issues. Other bodies such as the UN Human Rights Council also are engaged in such activities, not to mention private entities proposing guidance and normative frameworks for socioeconomic actors. In many instances, the institutions producing the norms have few instruments to follow up and compel parties to comply. Hence questions arise on such issues as the streamlining of existing conventions into a code, deepened and more active collaboration among the normative institutions and creation of international courts of justice to settle disputes in relation to labour or environmental degradation.

4.4

From proposals to sustainable change

Care requires work and (decent) work includes care. The proposals elaborated in this chapter aim at paving the way for a change that would close the gap between work and care. They represent a first response to the question “What would it take to ensure that human work, in its broadest and fullest meaning, becomes care for our common home?” Many proposals are still in a preliminary stage while others are unfinished or incomplete and we are aware that we were unable to touch upon all the relevant issues. Some are built on the idea that we still can “fix” the world as we know it while others assume the need to bring about radical change; the fact that we can learn from successful practices and experiences means that we do not necessarily need to “start from scratch”. In the end, “work is care and care is work” is a constructive horizon. We are not there yet, but it is worth striving towards that end. Along our journey’s path, many steps still lie ahead, more important than those we have already taken. In Chapter 5, we will try to outline potential future directions.

CHAPTER 5.

THE WORLD OF WORK AT THE CORE OF TRANSFORMATION



As we approach the conclusion of this Report, it is worth taking a brief look at the path we have travelled. We started from an analysis of the situation in the world of work within the conceptual reference framework explained in Chapter 1. This analysis led us to the diagnosis that we are going through a four-faceted crisis. A profound transformation is already under way. It will require nothing less than “unblocking the economy”, fully and integrally, by adopting alternative approaches built on the experiences of peripheral spaces and marginal communities. The explosion of the COVID-19 emergency has added previously unforeseen nuances and, above all, a new sense of dramatic urgency, to this crisis.

Transformation can be driven by the vision that “Care is work, work is care”, the foundations of which are presented in Chapter 3. This vision offers the horizon within which the processes of discernment and dialogue needed to identify concrete steps to be taken and to build alliances with other actors involved in the transformation may be placed.

The proposals collected in Chapter 4 are a first indication of the direction of the journey: in fact, we need to start moving even before a clear vision of the whole path is developed. On the other hand, much of the task of identifying the necessary changes and how to implement them lies ahead of us. For this reason, Chapter 5 looks at the future steps and possible further developments of this Project.

5.1

Work for change

The need for transformation is not something new that we are discovering today, nor are we the first to affirm it. The UN 2030 Agenda for Sustainable Development entitled “Transforming the World,” does so with much greater authority. It calls for a transformation of the economic, social and ecological systems and for the development and implementation of policies ensuring sustainability and human dignity. “People, Planet, Prosperity, Peace and Partnership” are the key elements this transformation will require. As noted in the 2019 *ILO Centenary Declaration for the Future of Work*, the world of work too is experiencing major changes.

The ILO marks its Centenary at a time of transformative change in the world of work, driven by technological innovations, demographic shifts, environmental and climate change and globalization as well as at a time of persistent inequalities which have profound impacts on the nature and future of work and on the place and dignity of people in it. It is imperative to act with urgency to seize the opportunities and address the challenges to shape a fair, inclusive and secure future of work with full, productive and freely chosen employment and decent work for all.

International Labour Conference, *ILO Centenary Declaration for the Future of Work*, June 21, 2019. Retrieved from https://www.ilo.org/wcmsp5/groups/public/@ed_norm/@relconf/documents/meetingdocument/wcms_711674.pdf

What the journey of “The Future of Work – Labour after *Laudato si*” Project allows us to reaffirm with greater awareness, however, is the centrality of work in this transformation. First of all, the world of work is directly affected by the impact of the four-faceted crisis. This certainly is the case as regards the dire consequences of climate change and environmental degradation on workers, particularly in the agricultural sector. The growth of inequality often

originates in the world of work, threatening social peace and the cohesion of our societies. Migration is linked to work, both for the reasons that push many people to leave their places of origin as well as for the effects on the labour markets in host countries. It is on work and its organizational forms that innovations in automation technologies, robotics and artificial intelligence have a significant effect. The impact of the COVID-19 pandemic also substantially affects the labour market.

All these phenomena are forcing the world of work to change, to transform itself, starting with the contractual forms of work. It is not the first time in history that this has happened. The previous transformation was linked to the 19th-century Industrial Revolution and the demographic transition with its resulting massive migrations and reconfigured societies. Over the past two centuries, the latter transformation affected the very relationship of humanity with the world as well as all aspects related to the organization of work.

But the world of work also serves as an agent of transformation. In Chapter I, we defined work, as does LS, as “any activity involving a modification of existing reality” (LS, n. 125). Without human work, no transformation would be possible. “[W]ork in its subjective aspect is always a personal action, an *actus personae*” (*Laborem exercens*, n. 24). Work conveys meanings, values and a vision of the world and thus shapes the direction of the transformation that it will impress on reality. Humanity will invest its energies in what it believes to be of greatest value; it may be the maximization of profit, the accumulation of power or the service of the common good. This is why the question of worldview is far from secondary; a genuine transformation of social practices, processes and institutions needs to be preceded and accompanied by the transformation of culture, mentality and shared ethos.

At this level, we place what we believe to be the Project’s most significant contribution: its focus on the profound connections that link work and care. We have tried to express this with the phrase “Care is work, work is care”, the title of this Report. We believe that this perspective can inspire the transformation we need and drive it towards integral human development. This emerges from our effort to promote interaction between the ILO’s Decent Work Agenda and LS’ integral ecology paradigm. It certainly needs to be further elaborated. A first corollary, repeatedly expressed in this Report, is the need to adopt a broader notion of work than the conventional one limited to the consideration of formal employment. A more integral notion must include all forms of human work in the informal as well as in the household economy and other indirect forms of work.

5.2 Steps ahead

The proposals presented in Chapter 4 are only the seeds of the change we have envisaged. Epochal transformations do not happen overnight. Nor can a horizon of meaning be automatically translated into a complete operational strategy. Moreover, the elaboration of strategies for transformation was certainly not part of the Project’s initial objectives. As many experiences demonstrate, the path of social change becomes clearer as we travel on it. For this reason, we must set out on the path even before achieving complete clarity and must learn from successes and failures along the way. This also requires discernment.

Proposals in Chapter 4 make only a first attempt to assume the work-care link perspective. Several among those proposals still use the language and articulate the issues around which the struggle for justice in the world of work was waged throughout the 19th and 20th centuries. This is not simply an inevitable consequence of the incremental way in which historical processes most often work. The important legacy we receive from the past continues to be a resource for future steps as well, since it incorporates what was learned in the effort to further humanize the previous transformation.

Few people have doubts about the need for transformation in order to respond to the current crisis, but there is certainly no unanimous consensus on the direction to take. Many, as we do, advocate for a reinforcement of workers' rights and social protection. Others predict that a reduction in protection standards for workers is inevitable. Attempts have been made to use the COVID-19 emergency for this purpose. But rolling back from past achievements is no option!

Enormous efforts are still required to achieve a transformation of the economy and of the world of work towards integral human development. While we express our satisfaction with the results achieved to date, we feel compelled to commit ourselves to continuing this Project's journey. At this stage, we consider three lines of development as particularly promising:

a) Several issues addressed in the Report require **further research and in-depth study, both academic and action-driven**. The proposals presented in Chapter 4 and the three areas into which they are organized (protection of vulnerable workers; work as care for the common home; global governance) are only a starting point. This research and the effort to make proposals operational requires greater diversity among the actors involved. In particular, coherence with the "Care is work, work is care" horizon requires actors traditionally engaged in the world of work to intensify exchanges and build alliances with those engaged in other areas of commitment to social justice such as development, ecological issues and place-based inequalities (for example, grassroots movements from marginal areas, both urban and rural). Experiments in this direction conducted within some of the Project's research tracks have proven promising. Equal attention will be devoted to the **involvement of faith-based actors** from different denominations in line with ecumenical and interreligious dialogue. *Fratelli tutti* strongly encourages believers of different religions to dialogue and act together for the common good and the promotion of the poor.

b) It is necessary to continue identifying **good practices**, that is, experiences that already prove capable of moving along the "Care is work, work is care" horizon. The conditions in which they were developed need to be studied in order to evaluate and promote their **replicability and scalability**. For instance, this issue affects life-long learning, new forms of unionism and the Social and Solidarity Economy sector. It needs to be addressed through scientific research, social dialogue and the development of operational strategies.

c) Finally, the sustainability of processes aimed toward change and transformation needs to be examined in greater depth, particularly with regard to the actors capable of implementing them in the current economic, social and cultural context. This Report attempted to prefigure the need for such actors by proposing the notion of **transformative global communities**. What such communities would look like needs to be further specified in a theoretical model, while at a practical level, it is necessary to experiment with their construction and functioning. The articulation of these processes at local/community, national and global levels is a sensitive issue, while the use of social discernment also needs to be further explored. Above all, many actors need to build up their skills and abilities to engage in such a demanding process. Thus, a space opens up for formation, capacity-building and empowerment.

5.3

Final word

Combining work and care has an effect in terms of social cohesion. It builds on and enhances the cumulative knowledge and experience of peoples and communities. It invites continuing network development. A sense of solidarity, anchored in hope, emerges and encourages us to pursue our journey.

In LS, an example referring to urban contexts offers an insight into the dynamics that work and care can trigger for the common good: “Society is also enriched by a countless array of organizations which work to promote the common good and to defend the environment, whether natural or urban. Some, for example, show concern for a public place (a building, a fountain, an abandoned monument, a landscape, a square), and strive to protect, restore, improve or beautify it as something belonging to everyone. Around these community actions, relationships develop, or are recovered and a new social fabric emerges. Thus, a community can break out of the indifference induced by consumerism. These actions cultivate a shared identity, with a story which can be remembered and handed on. In this way, the world, and the quality of life of the poorest, are cared for, with a sense of solidarity which is at the same time aware that we live in a common home which God has entrusted to us. These community actions, when they express self-giving love, can also become intense spiritual experiences” (LS, n. 232).

Walking the way of our Project, we have seen this come true before our very eyes, both in the experience of the many social actors whom we met and with whom worked and in the bonds that developed among the Project partners. Shared work for the common good, even on a very small scale, has a potential that goes beyond expectations. These shared goals, achievements and challenges have given energy, provided hope and nourished life as an echo to John’s Gospel. Will this be the way to bring about the transformation that we need to move towards integral human development?



APPENDIX A

Appendix A contains the executive summary of the Report of each of the seven research tracks of “The Future of Work – Labour after *Laudato si’*” Project, a short presentation of the organizations in charge of each of them and a list of related publications and dissemination activities.

A.1 Work, ecology and the environmental crisis



A.2 Work, social justice and peace



A.3 Labour, demography and migration



A.4 Artificial intelligence, robotics and the future of decent work



A.5 The future of enterprise and entrepreneurship after *Laudato si’*



A.6 Promotion of employment and social innovation in the context of *Laudato si’*



A.7 Humanity at work



A.1 Track 1 Work, ecology and the environmental crisis

CERAS – Centre de Recherche et d’Action Sociales (Paris),
<http://ceras-projet.org>



A.1.1. Executive Summary

CERAS organized an international action-research process on the future of work in ecological transition at the crossroads of the initiatives of decent and green work promoted by the International Labour Organization (ILO) and of integral ecology as proposed by Pope Francis in the encyclical *Laudato si'* (LS).

Theoretical framework

The research focuses on environmental transition and its anthropological and ethical consequences in relation to the condition of work today and tomorrow. Until the present time, work has been understood fundamentally as the transformation of nature. However, the ecological crisis reminds us that natural resources are limited and that this will change our relationship to the earth as well as our vision of work. The implications of this crisis are economic and social, as LS points out: “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” (LS, n. 139).

Following Saint John Paul II’s encyclical *Laborens Exercens* (1981), we chose to put human beings at the centre of our reflection. They are the ones who suffer from the social and environmental crisis, contribute to it, but could also help to resolve it. To understand the complexity of the relationship between work, ecology and social well-being, we seek to highlight the human dimension of work, what it means and the relationships involved.

The environmental emergency and the acceleration of social and technological changes are transforming many tasks and occupations, but the reverse is also true since human activity, especially work, could pave the way for a more sustainable and inclusive world. The challenge is therefore to imagine ways to ensure that everyone has access to decent and dignified work while preserving our common home, that is, our planet. It is therefore not only a question of developing a theoretical and practical framework in which these two “concerns” find a shared place and reinforce each other, but also of engaging in a process of reflection with the actors of civil society, some of whom are more concerned about work and others about the environment. Finally, as both dimensions are now “globalized”, it also becomes necessary to engage in international reflection.

Methodology

From the beginning, CERAS positioned itself as a “platform” where actors from the academic, entrepreneurial, association-related, and ecclesial worlds could meet, debate and imagine together. The international dimension is essential in the process of “understanding in order to act” (our motto) and this is why we started by building a network of partners, French and international. We first contacted our existing networks — national and international, academic and engaged directly in the world of work (such as trade unions and associations of young workers and managers) with whom we collaborated during the previous action-research “Réduire les inégalités: une exigence écologique et sociale” (Reducing inequalities: an

ecological and social requirement) in 2016-2017. Gaps were then identified and, because our priority was to hear first-hand testimonials, we sought new partners to fill them. These were selected through CERAS, Jesuit social centres and environmental faith-related associations networks. We sought to ensure that a balance between the concerns important to the partners was respected, ensuring a minimum representation of each continent. Not everything was possible.

The action-research process was built, from the outset, on three resources: the partners' field experiences, ILO publications and Catholic Social Teaching (CST) on work.

Resource I: Partners' experiences

After bibliographical searches conducted by the research coordinator (Louise Roblin), a first set of questions and proposals was sent to the partners. It was accompanied by an invitation to join one of the two action-research groups: the first, French-speaking, took the form of monthly seminars in Paris; the second, international and English-speaking, met mainly by digital means (with the exception of two face-to-face meetings in Paris).

The partners involved in the action-research groups came from Asia, Europe, Africa, Latin America and the United States. In the international group, they were mainly social activists (Catholic or not) while the French-speaking group consisted mainly of NGO and trade union representatives, business leaders and academics.

Partners involved in the action-research

International group:

- CERAP – Centre de Recherche et d'Action pour la Paix
[Abidjan, Ivory Coast: rural workers, women domestic workers]
- Network of African Jesuit social centres
[Central Africa: ecology, rainforest regions]
- Dicastery for Promoting Integral Human Development
[Holy See: CST]
- Institut de Recherche pour le Développement
[Lyon, France: SDGs and Global South]
- CIAS – Centro de Investigación y Acción Social
[Mexico: violence, industrialization]
- CIEETS – Centro Intereclesial de Estudios Teológicos y Sociales – ACT Alliance
[Managua, Nicaragua: agro-ecology, education, ecumenism]
- UITEC – Unión Iberoamericana de Trabajadores de Edificios y Condominios
[Latin America: decent work, human rights, trade unions, advocacy]
- ISI – Indian Social Institute
[New Delhi, India: informal work, women's rights, agro-ecology]
- Institute of Environmental Science for Social Change
[Manila, Philippines: ecology, indigenous people, violence]
- CAFOD – Catholic Agency For Overseas Development
[London, UK: integral development, green jobs]
- ETUC – European Trade Union Confederation
[Europe: workers' rights, decent work, institutional advocacy]

continued

International group:

- International Young Christian Workers
[International: jobs for all, decent and dignifying work]
- International Trade Union Confederation (ITUC)
[International: workers' rights, decent work, institutional advocacy]
- GreenFaith
[International: inter-faith advocacy]
- Ressources Humaines sans Frontières
[International: decent work for overseas workers, governmental advocacy for human rights]
- *Aggiornamenti Sociali*
[Milan, Italy: CST]

French group:

- BASIC – Bureau d'Analyse Sociétale pour une Information Citoyenne
[global value chains]
- CCFD-Terre solidaire
[integral ecology, agro-ecology]
- CFDT – Confédération Française Démocratique du Travail
[trade unions, social protection]
- CFTC – Confédération Française des Travailleurs Chrétiens
[trade unions, CST]
- IDDRI – Institut du Développement Durable et des Relations Internationales
[SDGs]
- Institut Veblen
[think tank, basic income]
- Mouvement Chrétien des Cadres et Dirigeants
[corporate social and environmental responsibility, human resources management]
- Mouvement Rural de la Jeunesse Chrétienne
[future of rural jobs, agro-ecology]
- Oxfam
[inequalities, advocacy, debt]
- Réseau Action Climat
[ecology, advocacy]
- Secours Catholique
[poverty, advocacy, inequalities]
- Territoires Zéro Chômeur de Longue Durée
[jobs for all, decent work, sustainable economy]

The many meetings – both face-to-face and virtual – helped to root our reflections in concrete experiences. What are the real difficulties encountered in the field in reconciling social and environmental justice? What solutions already exist? What similarities can be identified between the various national and sectoral contexts?

The two international meetings in Paris (June 2018 and January 2019) made it possible to bring together and compare these experiences, to identify similarities and differences in the struggles being waged and, finally, to debate and prioritize common values, giving rise to a collective vision for the desirable future of the work.

During the first international meeting (June 2018), it was a question of appreciating regional diversities on a number of issues:

1. The reality of work. In Africa and South America, “work” mainly refers to agriculture and informal work. In Europe and North America, it rather evokes a tertiary reality (services, care, ...).
2. The social emergency at work. For South Americans and Asians, the social emergency in the workplace means the informalization of the primary sector, the lack of space for women’s work and the lack of protection for informal workers. As was pointed out, in Argentina “a ‘poor person’ is always a worker and vice versa, because the rich are not obliged to work.” Social precarity permanently exposes workers both to discrimination and to environmental risks. In Europe, the social emergency at work means unemployment, difficulty in finding a job and therefore in getting social recognition. For the actors in international organizations (Oxfam, CCFD, ...), the social emergency concerns the transparency of value chains and, therefore, the responsibility of companies in countries where they have subsidiaries and production plants.
3. Environmental urgency in the workplace. In South America and Africa, the environmental emergency is synonymous with the social emergency, since it mainly impacts the working poor. For Europe and international actors, the urgency of the moment is first experienced collectively as a social emergency (unemployment), masking or opposing the environmental emergency. The challenge seems to be to produce more “green jobs”, i.e., to continue to create decent jobs while ensuring sustainable development.

To further the reflection, seven discussion groups were formed and met virtually between the first meeting (June 2018) and the final symposium (May 2019). The groups were: 1) Suffering at work (in the global North, a factor in omitting ecological issues; in the global South, work that is disrespectful to human beings and the earth); 2) From the disposable economy to the *oiko-nomia*; 3) Rural populations, exploited communities; 4) Working in the service of others and the planet? The limits of the ethics of care; 5) What are concrete ways to make human work respectful of the planet? 6) Can work be uncoupled from the economy? 7) Integrating traditional and community knowledge into the work process.

From the diversity of the participants’ experiences and within the theoretical framework presented above, it appeared that the issue of work in the socio-ecological transition called for a paradigm shift. How can we promote a system in which work is decent, just and ecologically sustainable for all men and women?

Resource 2: ILO analysis and publications

Participants in the two groups relied on ILO reference texts, particularly to affirm that work is necessary for everyone. This is one of the main pillars upon which a common voice can be built, and heard: human beings find dignity in work. Indeed, since its creation, the ILO has constantly sought to explore the dignity of workers and the place that work takes or should take in our changing societies.

In addition, ILO publications on decent work for all and decent and sustainable jobs stress that “work is not a commodity” and that workers must be protected in the name of human dignity. The ILO refers to the UN’s Sustainable Development Goals (SDGs), establishing as a common task the convergence of decent work, economic growth and the preservation of the planet.

While desirable work must be dignified, or decent, in respect to its conditions, participants in the action research wished to add that work must also be “dignifying” – i.e., that it increases the dignity of the worker: the worker must have the time and capacity to do his or her work well and thus to participate in the social and environmental common good.

With the ILO, we have explored the link between issues that one is sometimes tempted to separate or even contrast, while questioning their relevance. For example, is ensuring decent work for all compatible with growth in the global economy? If work goes beyond the framework of paid employment, what definition and boundaries can be given to work? How can the value of work be measured? What is the place for technology in the social and ecological transition? What is the role for business in this transition? These questions are still not fully resolved.

Resource 3: Catholic social teaching (CST)

In an effort to describe the desirable future of work, participants agreed on the need to establish guiding principles and common values. These principles were taken from CST as the vital lens for all our reflections: human dignity, social justice, common good, the universal destination of goods, subsidiarity, participation, solidarity and the preferential option for the poor.

Since the encyclical *Rerum Novarum* (1891), the Catholic Church has spoken about both the personal and collective implications of work. This cry for a more inclusive economic and social development became particularly visible with the publication of the encyclicals *Populorum Progressio* (1967) and *Laborem Exercens*. According to CST, work is an essential dimension of human life and a means of contributing to the common good of all humanity. Building on this legacy, LS brings a deeper ecological dimension to the debate, explaining how current social and environmental crises stem from common causes such as the throw-away culture, misguided anthropocentrism and a technocratic paradigm. LS argues that work transformation is necessary if we are to counteract these destructive phenomena.

For each of the above-mentioned principles, members were asked to propose an aggiornamento or renewal in the light of the socio-ecological crisis: how do the official ILO centenary declarations, the evolution of CST initiated by LS and our experiences in the field, change our understanding and formulation of these principles?

In the January 2019 international meeting, we were able to clarify the principles, derived from CST, on which to base our definition of the desirable future of work in an ecological transition. We have prioritized them and detailed their concrete application. The prioritization of these principles was done individually, first through a questionnaire and then collectively. It was clear that human dignity embodied all the other principles, which flowed from it. As for the details of the practical application of each principle, they were put in writing in a collective drafting exercise which gave rise to the Manifesto for Decent and Sustainable Work (see below).

Main results

An international symposium

On May 20-22, 2019, at the UNESCO building in Paris, 450 participants gathered to listen to and discuss the results of the action-research at an international symposium titled “Quel travail pour une transition écologique solidaire? – The future of work within the ecological transition”. Representatives from ILO, trade unions and managers’ associations, Church hierarchy, academia, environmental NGOs and civil society organizations had the rare opportunity to debate together on the topic of decent and sustainable work for all. The symposium was intentionally participatory, with workshops facilitated by the seven thematic sub-groups (see section on Resource I).

A collective manifesto

During the international symposium, the Manifesto for Decent and Sustainable Work was officially presented. The following are some of its key ideas:

- Work offers an extraordinary opportunity for personal fulfilment, but is often marred by undignified conditions, indecent wages, a race for permanent contracts, difficult working relationships and an inhuman pace.
- Work has an inherent social value: of collaboration, of creating a common world, of relationships. As a result, it also crystallizes inequalities.
- The environmental importance of work has emerged strongly in recent decades, during which we have understood the impact (positive or negative) of human activities on ecosystems and climate.
- Finally, work must be seen as the privileged place where these three aspects (personal dignity, social and environmental values) converge: there is a strong affinity between a worker's dignity (especially his or her capacity to be responsible and creative) and his or her contribution to the care of others and the planet; there is also a strong link between work "well done", of which one is proud, and the time available for human relations and the autonomous orientation of one's activity; finally, there is a disturbing correlation between social exclusion and exposure to environmental risks. For this reason, work enables us "to hear both the cry of the earth and the cry of the poor" (LS, n. 49).

It was collectively felt that an activity can only be considered decent work if five principles are respected. These five principles are inspired by CST, but adapted to our real experience and to the reality of the environmental emergency.

1. Defending human dignity. First, this is a matter of defending decent work: fair remuneration, universal workers' rights, management methods, types of employment contracts, social protection extended to those without an employment contract, etc. Second, it is a matter of defending the right to work. But it is also a question of opening the way to "dignified" work: work that honors and respects human dignity and allows workers to grow in the sense of their own dignity. For this to happen, it is also important to be able to do one's work well, to be proud of one's work ... to have time to slow down and cultivate relationships. Finally, solidarity with humankind and living beings remind us that an individualistic approach to the world of work is not appropriate; that, rather, it is urgent to consider the human community as a whole, paying attention to all workers, including the "invisible" and most vulnerable ones, to recognize our responsibility to ensure decent living conditions for all human beings and to respect the intrinsic value of other beings.
2. Defending social and environmental justice. While fair working conditions (fair wages, trade unions, transparency, gender equity, etc.) are necessary, it is also important to promote equitable resource sharing: a fair distribution of wealth and the right to enjoy the fruits of one's work. Environmental problems are a reminder of environmental inequality (lack of access to a healthy environment and of the right to leave unhealthy and polluted areas), as it is of ecological inequality (the unequal distribution of goods, hazards and rights to pollute stemming from social causes). The double burden of the poorest people, who are also the most exposed to the consequences of environmental disturbances, must be taken into account. Furthermore, social and environmental justice requires a fair distribution of tasks around the world and at different social levels as well as a fair definition of tasks (promotion of

socially and environmentally useful activities). On the latter level, cooperation is essential. Yet, in the way workers are evaluated and business success is measured today, everything is evaluated in terms of competition. However, work is in essence collective.

3. Taking care of the common good as the purpose of work rather than economic value. This means taking care of common and public goods: water, climate, biodiversity, work, etc. Market competition cannot serve as the regulator of economic life. Effective governance is required at all levels and everyone must contribute to global regulation: public authorities to defend the legal order that regulates economic life, companies, regulatory agencies, trade unions, intermediary bodies, the ILO.
4. Enabling quality work. A job well done requires giving each worker time to do his or her job well and inclusion of the most vulnerable workers along the value chain.
5. Defending social and ecological solidarity. If ecological solidarity is to be realized, economic activities must be both socially and environmentally sustainable. The future of work should therefore rest upon a social “floor” of human well-being that covers all human needs (food, health, education, housing, energy, etc.) and an environmental “ceiling” (based on the pressure that humanity can safely exert on the earth’s vital systems without endangering them, for example by causing climate change, loss of biodiversity and the destruction of the ozone layer at dangerous levels.

Conclusion and ways forward

The symposium did not exhaust the action-research. The network has grown, strengthened through personal contacts and collective experience. Even if its activities are temporarily suspended due to the COVID-19 crisis and the burdens upon its members, the issues continue to be pursued: in South Asia, through the webinar #V4MIGRANTS, where leading social activists will highlight the ground-level challenges and measures that can be taken to protect migrant workers; or in Latin America with the social science action-research group CLACSO pursuing “El futuro del trabajo y cuidado de la casa común”.

A.1.2 Presentation of the Organization

For more than 100 years, CERAS (Centre de recherche et d’action sociales) has undertaken research in order to help incarnate the values of solidarity and justice across social, political, economic and charitable domains. We help others to better understand the context of their efforts for social justice and support the development of their positions in public debate. In this way, CERAS aims to help advance and make CST relevant.

Since the early 1960s, CERAS has helped to establish more than 100 social centres around the world. For the past ten years, the French headquarters have been based in Seine-Saint-Denis, the poorest department in France, allowing CERAS to be more directly engaged with those for whom it works.

CERAS’ team is composed of Jesuits and lay people. Student interns, volunteers and people involved in our projects bring their skills and dynamism to CERAS. Activities are divided into three missions:

1. Supporting organizations involved in the promotion of social justice.
2. Debating issues of social justice, in particular through the magazine *Projet*.
3. Providing formation and training in a variety of fields related to the promotion of social justice.

A.1.3 Dissemination

Books

Roblin L. – Rémon M. (éds.) (2020), *Actes du Colloque international “Quel travail pour une transition écologique solidaire?”* (20-22 mai 2019), Rennes: Presses Universitaires de Rennes (forthcoming November 2020) [English version available on request].

Web resources

Website of the International Symposium “Quel travail pour une transition écologique solidaire? – The future of work within the ecological transition”, <https://workecologyparis2019.com>

Revue *Projet* monographic issues

- “Je travaille, donc j’existe”, n. 361, December 2017, including:
 - Alméras G., “Penser ensemble contribution sociale et protection”;
 - Méda D., “Repenser le travail et l’emploi par l’écologie”.
- “Ceci n’est pas un numéro sur la chaussure”, n. 366, October 2018, including:
 - Durand J.-P. – Bachet D., “Relocaliser la production: pour quel travail?”;
 - Renouard C. – Jean Cottalorda P.-J. – Ezvan C. – Rieu A., “Définir la juste valeur”;
 - Séhier C. – Arnaud Z., “Mettre fin à la course au moins-disant social”.
- “Travail décent et écologie: même combat”, n. 370, June 2019, including:
 - Bommier S. – Viora M., “L’ancrage territorial des entreprises, un levier durable”;
 - Cuda E., “Protéger notre maison commune. Une expérience argentine”;
 - Dembinski P. – Soissons H., “L’inaccessible réalité du travail. Une approche statistique”;
 - Gomez P.-Y. – Jaeger M., “Changer de perspective: le travail comme soin”;
 - Hillenkamp I., “Agroécologie: des Brésiliennes cultivent leur indépendance”;
 - Ignacio A., “Du coût du progrès technologique en agriculture. L’exemple des Philippines”;
 - Roblin L., “La ‘double peine’ des petits producteurs ruraux”;
 - Roblin L., “Plaidoyer pour un travail juste et solidaire”.

Other articles and presentations

Foglizzo P. (ed.), “Quale lavoro per una transizione ecologica solidale?” (summary of the *Manifesto for Decent and Sustainable Work* in Italian), in *Aggiornamenti Sociali*, 6-7 (2019) 453-454.

Giraud G., “L’écologie est notre meilleure source d’emplois”, in *Marianne*, 15/05/2019.

Giraud G., Radio broadcast “Il faut prendre conscience de la gravité de ce que nous faisons à la planète”, RCF, 21/05/2019.

Le Priol M., “Comment repenser le travail à la lumière de *Laudato si’*”, in *La Croix*, 23/05/2019.

Perret B. – Le Roué P. – Roblin L., Radio broadcast “Transformer le monde du travail à l’heure de la crise écologique”, RCF, 13/05/2019.

Roblin L., “Le travail se doit d’être repensé pour des raisons sociales et environnementales”, in *Marianne*, 21/06/2019.

Roblin L., “Les impératifs de profit écrasent les travailleurs et les écosystèmes”, in *Limite*, 10/06/2019.

Roblin L., “Pourquoi l’écologie doit aussi s’intéresser au travail”, in *FigaroVox*, 06/06/2019.

A.2 Track 2 Work, social justice and peace

LAINES (Laboratorio de Innovación Económica y Social),
Universidad Iberoamericana (Puebla, Mexico),
www.iberopuebla.mx



A.2.1. Executive Summary

The research approached the topic of the future of work with a focus on violence, peace-building and social justice, seeking to find out how they are impacted by changes in the field of work. The challenge was to bring violence, peace-building and social justice to the domain of work and economic activity. The research aimed at exploring how processes connected to the implementation of what we could generally call “neoliberal policies” and the modification of the labour process, affect different contexts: the capacity of the agents involved in the economic process, their ability to address problems and conflicts and their full potential to develop through the opportunities provided by their working conditions.

These issues are particularly relevant considering the dramatic changes that, in the last decades, have affected the composition, organization and legal framework of the workforce, as well as the process of production in general, (informatization, global value chains, “flexibilization” of employment contracts). In many ways, these challenge such basic assumptions as the centrality of salary work and post-WW2 welfare models of European countries that traditionally framed the understanding of scholars, international agencies and also of policy-making.

At the Iberoamericana University in Puebla, attention to society is part of the Jesuit approach and producing knowledge in order to achieve people’s full development is at the centre of the university’s mission. This research was carried out by a research team – part of the LAINES Laboratorio de Innovación Económica y Social (Laboratory for Social and Economic Innovation) – whose focus is social and solidarity economy as a tool to build a more sustainable, just and fair economy.

Theoretical framework

To define a methodology and a theoretical framework, our first step consisted in reviewing frameworks elaborated by respected scholars concerning the three topics of our research. In relation to social justice, we adopted a perspective that could integrate both a focus on the individual capability inspired by Amartya Sen’s work and a structural approach that addresses the differences in the access to resources typical of most of the literature, beginning with the very first definitions of social justice in the 19th century. In relation to peace, we drew directly from peace studies and the work of authors such as Johan Galtung. Concerning the field of work, we reviewed the texts of such international organizations as the International Labour Organization (ILO), specifically to consider the notions of decent work and sustainable development. It is worth mentioning that it is only in this sense, indirectly, that policy-makers and institutions are considered and addressed by our work.

One objective of the project was to pursue these reflections in dialogue with Pope Francis’ encyclical *Laudato si’* and its environmental dimension. The critical shift of attention emphasized by the encyclical towards the “care of the common home” forces us to address the matter of work and the people involved in it. In this sense, the working conditions became a relevant factor: peace-building and justice, as well as the ecological perspective might

appear as impediments to the realization of the project of a new economy and a new way of taking care of our “common home”. The entire project can be framed as a call for re-routing the economy back to its own etymology of “domestic affairs”, a reinterpretation of economic activity as the primary means of taking care of the planet. In this sense, using the phrase “domestic sphere” does not imply placing it in opposition to a “public sphere”, but rather the shift to an ecological perspective that moves beyond the distinction between the two spheres and calls for care of the planet. On the one hand, economy and the economic process are then to be considered the primary element or process through which human beings interact with the ecosystem. On the other hand and simultaneously, failing to appreciate this shift of perspective could produce uncertain effects. In other words, if not addressed properly, it could turn peace-building and justice into an obstacle to realizing this project of care for our common home instead of as a tool to achieve it.

As already mentioned, our theoretical framework was built on the challenge of bringing together the different fields to which our research refers: the economic field of work and the social field articulated around peace-building, violence and justice. In order to connect these fields to one another, we took a very specific view of violence and peace derived from peace studies. We decided to mainly address violence in its structural perspective as distinguished from direct violence. The latter implies the clear definition of a victim and of a perpetrator. The former refers rather to structural limitations determined by society that affect the capacity of individuals and agents to fully express themselves; or, to some degree, also limits the capacity to exist as a human person. With this focus, we considered economic activity and thus work as the domain in which some of the most important structures defining society unfold. Work appears to be the central place of socialization for much human activity and, to a great extent, to define the role, position and contribution of a person or collective to society.

Within this perspective, to further develop the connection between peace-building, violence and work, we also considered peace as a process. Economic activity – in the form of working conditions – constitutes the structure that facilitates an important level of self-determination. This capacity to express one’s interests takes place in a broader conception of social dialogue. This is to be understood as the field in which different interests find their expression, perhaps through conflict, and where processes of negotiation and transformation take place. Rather than being restricted to a given situation, peace takes the shape of a process of affirmation of interests or, as previously said, self-determination. These considerations allow us to organize social dialogue, first, as a tool to access resources that can allow greater capacities or as a way of people’s self-realization in a meaningful way; and second, as the field in which so-called industrial relations (relations among economic subjects) become a possible context for peace-building: a specific space in which working subjects have the capacity to self-determine, manage conflicts and participate in conflict-transforming processes.

Methodology

Confronted with the scale of the subject, we decided that a series of ten significant case studies would be the best way to at least address the range of issues. We were aware that these studies would not provide a simple or homogenous picture. The goal was rather to find some common elements in the way that changes in the world of work affect structural violence and the dynamics of negotiation and peace-building. The research was carried out with a qualitative methodology, mostly through semi-structured interviews.

In selecting the cases, we considered a broad range of workers, taking into account social conditions, sector of employment and the legal framework of their activity. We did not focus on a specific population or sector, but rather on different ways of organizing production. Nonetheless, we could detect at least one big difference: that between employed and independent workers. The distinction does not refer to the type of contract, but rather to the material conditions in which workers perform their activity. We considered “employed

workers” all those who work in conditions similar to wage labourers (even when they are not formally recognized as such and are hired as freelancers) and “independent workers” as those who operate as autonomous agents.

We investigated the so-called “multiplication of the forms of work”, that is, the proliferation of different forms of involvement in economic activity beyond the traditional figure of the male wage labourer. We worked with a plurality of realities that refer to different locations (urban, rural), a variety of working days and a wide range of incomes. The common denominator is the fact that all cases could be considered atypical forms of work versus a tradition that usually considers the male wage labourer of the so-called developed economies as “typical”.

We tried to concentrate on non-traditional jobs that are different from wage labour, which could be grouped under the labels of outsourcing and precarious work conditions. We also tried to diversify the situations studied according to different criteria: geographical (cases from Latin America as well as Europe), sectoral (from informal work to mining activities) and types of workers involved (women, migrants, indigenous). Three cases were in Mexico, two of which were investigated directly by our research team: the Society of Social Solidarity Senzekan in Chilapa (Guerrero) and the cooperative Tosepan Pajti in Cuetzalan (Puebla).

The other study cases were investigated by collaborators who were already working in the field. According to the above classification, the cases involving employed workers were: subcontracted miners of Minera Candelaria in Atacama, Chile (with freelance researchers); migrant domestic workers in New York City, USA (through a freelance researcher); riders working in the platform economy in Bologna, Italy (with researchers from the University of Bologna); outsourced workers of the public sector in Italy (with freelance researchers). The cases involving independent workers were: informal gold miners of Santander, Colombia (with a researcher from the Cooperative University of Colombia in Bucaramanga – UCC Bucaramanga); the private educational sector in Cuba (with the Centro Loyola of La Habana); the cooperative Aprainores in Tecoluca, El Salvador (with researchers from Universidad Centro Americana – UCA of El Salvador); the stall-keeper association of the public markets in Mexico City (with a freelance researcher).

We had the opportunity to compare each case study with specific situations, some of which seemed to be related to other research tracks’ topics that are part of the overall Project. Social justice and peace-building remained a constant to be addressed within all perspectives when we are talking about decent work.

Main results

The results of the research have been collected and published in a book available in print and in digital format (see Publication list below). After an introduction, each chapter deals with one of the study cases, while the final section draws some general conclusions.

The research provided the opportunity to examine some relevant factors concerning the world of work and labour. Through the categories of peace-building and social justice, we addressed the possibility of workers and those involved in the economic process becoming constructive agents and transforming and managing conflicts without violence.

Even in relation to the differences among the cases we studied, we observed some persistent tendencies. No matter what the place, subject, economic sector or structure of the activity, some elements appeared to be recurrent and to strongly affect the conditions of peace-building and social justice of the cases studied. Thus, within the framework of the reconfiguration of production over previous decades, we identified the following common processes:

1. uncertainty about or lack of access to resources that would assure the standard of “decent work” as a result of the increased flexibility in the labour market that produces precarity for workers;

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2. individualization of working relations, positioning workers as individuals in the labour market competing with other workers or companies;
 3. weak or non-existent institutional conditions to regulate employment relations and protect workers; this translates into structural violence and the impossibility of social dialogue and peace-building in the working environment.

Even when workers join cooperatives and try to address the problem collectively, they signal the difficulty of setting up processes of peace-building in the form of social dialogue due to the globalization of value chains. Together with a lack of legislation and recognition, the condition of individualization appears to be one of the main obstacles to processes of prospective social dialogue. Nonetheless, we observed how workers in some cases address precisely this problem and identify alternative methods which allow them to develop some sort of social dialogue – or at least a peace-building process of conflict resolution – which takes a different form from that of the traditional tripartite social dialogue envisioned in the ILO’s perspective or in that of decent work. In the case of the informal organization of a union of riders in Bologna, it established a dialogue with the local municipality; in that of the domestic workers of New York, they organized themselves into an association mostly engaged in lobbying to bypass the problem of their specific working conditions.

In general, the research invited us to reconsider the meaning of decent work and social dialogue in conditions where income does not take the form of “traditional” wage labour, where there are no legal and institutional regulations protecting workers and where the conditions of subordination persist outside the classical employer/employee relationship.

The aspect of environmental degradation and pollution emerged in a rather unique way in the cases related to the extractive and rural sectors. In one case – of the miners in Colombia – the environmental problem arising from the opening of a new mining facility operated in the background. From the informal miners’ point of view, the argument against mining was merely an excuse and clashed with their interests as workers. This raises the question of an apparent divergence of interests between work and the environment. Following the suggestion of *Laudato si’*, we consider it important to elaborate further on the connections between social justice, peace-building, violence and environmental matters. This apparent divergence of interests seems to be based on a reference framework that does not consider economic activity as part of care of the common home.

At the same time, our research was critical to the pursuit of the Project’s second outcome: the creation of a network of allies. We felt the need to go beyond the simple production of academic knowledge and to address valuable experiences born and developed outside academia.

The network-building began with a seminar in winter 2017 and was reinforced by collaborators who studied their own local experiences. Later, in October 2019, researchers and workers were invited to participate in a two-day seminar at the Universidad Iberoamericana in Puebla. The results of our research were presented and academics (from the Autonomous Universities of Aguascalientes and Queretaro, Mexico) and representatives of civil society (including NGOs working with migrants both on the northern and the southern borders of Mexico) and governmental institutions (such as the Mexican Instituto Nacional de Economía Social) were invited to discuss topics such as social and solidarity economy, a legal framework affecting violence in the workplace and, more generally, accessing work with a specific focus on the situation of migrants.

As a result of the seminar, participants agreed to participate in a network focusing on the issues of work, violence, peace-building and social justice to facilitate a flow of knowledge and experience exchange. The network’s purpose is to highlight the importance of the future of work and to promote the participation of the social sector in the decision-making process and design of public policies. In other words: to strengthen the connections among institutions,

academia, NGOs, organizations of workers and other experiences. From our researchers' point of view, this should allow knowledge that includes the workers' perspective to grow.

Work, violence and social injustice cannot be disregarded. Currently, it is impossible to separate the realm of society and work from that of nature and the environment. These two poles identify and enter communication in the form of economic processes and, more precisely, via the lives of working people. In fact, it is workers who materially carry out these processes and, at the same time, end up highly impacted by their consequences. Work, as the main tool through which our society relates to the ecosystem, needs to change direction to produce a sustainable world which can also provide peace and justice for all.

Next steps

The work completed is only the first exploration into the possible association between environmental and social justice from the perspective of working people. Nonetheless, the connections made – involving academia, civil society and workers – are a powerful resource to further highlight these ties and develop the ideas identified by *Laudato si'*. Any next step, then, should focus on the network established by the project. Two possible goals seem clear: first, and most obviously, the possibility of broadening participation in the network by opening a virtual space – a digital platform – to facilitate dissemination of content and enable its members' participation. Second and more difficult, to validate the possibility of workers' agency in relation to the new configurations of the labour process identified in this initial research. This seems even more important in view of the approaching crisis due to the COVID-19 pandemic and the limited capacity of institutions to govern processes from above. Moreover, the ability of those involved directly in the labour process to come up with new ideas and practices which can target both the needs of the most dispossessed and of the environment in which they are living, is of critical interest for the future of the planet.

A.2.2 Project Organization

The Laboratory for Social and Economic Innovation (in Spanish: Laboratorio de Innovación Económica y Social – LAINES) is part of the Iberoamerican University of Puebla, a Jesuit institution in Mexico.

Founded in 2014, its activities focus on Social and Solidarity Economy, working between the academic milieu and fieldwork with cooperatives and social enterprises.

Pursuing five lines of action (innovation, education, alliance-building, research and impact), the Laboratory takes part in projects aiming to promote community organization as a tool to increase the well-being of individuals and collectives and to promote social justice and territorial development.

A.2.3 Dissemination

Publications

Grassi A. – Cruz Contreras Y. C. – Fini D., *Multiplicación del trabajo y nuevos retos para la justicia social. Estudios de casos desde la iniciativa “El futuro del trabajo después de la Laudato si'”*, Puebla: Universidad Iberoamericana, 2020 (forthcoming).

Cruz Contreras Y. C., “Cooperatives in Mexico”, in Dembinski P. H. – Huot J.-C., *Le travail invisible: enjeux sociaux et humains*, Proceedings of the Conference “Le travail invisible: enjeux sociaux et humains” (Fribourg, August 30-31, 2019), Saint-Maurice (CH): Saint-Augustin, (forthcoming 2021).

Fini D., “La organización campesina frente a la violencia y la cosificación capitalista: el caso de Sanzekan Tinemi en Guerrero, México”, in *Revista Dixi*, <https://revistas.ucc.edu.co/index.php/di/index> (forthcoming).

Cruz Contreras Y.C. – Fini D. “Análisis comparativo entre dos empresas sociales en su búsqueda por la justicia social a través del trabajo: Sanzekan Tinemi y Tosepan Pajti” (under review).

Conferences, seminars and events

Webinar “Economía Social frente a la crisis. Experiencias latinoamericanas”, June 9, 2020, <https://www.clacso.org/actividad/conversatorio-virtual-economia-social-frente-a-la-crisis-experiencias-latinoamericanas>.

Seminario “Los cambios en el mundo del trabajo, perspectivas sobre la paz y la justicia social”, Puebla, October 21-22, 2020.

A.3 Track 3 Labour, demography and migration

ICMC – International Catholic Migration Commission (Geneva),
www.icmc.net



A.3.1. Executive Summary

The current phenomenon of mass migration and refugee movements and its relationship to the future of work is influenced by many factors including demographic changes in many so-called higher-income countries that witness progressive aging of the population and seriously declining birth rates below traditional replacement levels. In addition, millions of migrants and refugees are forced to leave their countries of origin due to long-term structural violence; so-called “failed states”, incapable of controlling violence or of providing basic infrastructures of minimal social protection and services; religious, ethnic, racial, social and political persecution.

The social justice-oriented teaching and action of the Catholic Church promotes an examination of the “signs of the times” in any given era. Today, these signs include globalization, technological advances, climate change, migration, labour conditions, a widening gap between “haves” and “have-nots” and what Pope Francis often refers to as “the throwaway culture”. ICMC developed the project in order to study, analyse and disseminate the labour-related experiences of migrants and refugees, including the drivers of their decision to migrate and other experiences in their countries of origin, transit, destination and return to their home country. Such reflection was intended to take place in the context of *Laudato si'* and other relevant Catholic Church teaching and tradition as well as that of other religious traditions.

Theoretical framework

Given the pace of demographic changes and adjustments, an important shift in the world population is currently taking place which thus drastically changes the balance between continents and between and within countries. A major feature of this change is reflected in the age structure. Some populations are aging at a rapid pace; others are young, even very young. As a result, pressure and demands on the job market are very diverse. The reality or the perception of this situation is certainly correlated to important and enduring migration trends. The situation of migrants and even more so of refugees calls for renewed attention to the situation of migrant and refugee workers. Attention to jobs and employment can have a strong impact on the respective countries of origin as well as on those of destination, helping newcomers to be part of the host societies.

In 2019, the *International Migration Report* of the UN Department of Economic and Social Affairs reported that the number of international migrants worldwide had reached nearly 272 million, up from 153 million in 1990. Among them, according to the Office of the UN High Commissioner for Refugees, are 25.9 million refugees and 3.5 million asylum-seekers. Also, to be considered among forcibly displaced persons are 41.3 million internally displaced persons who faced many experiences similar to those of refugees and asylum-seekers without having crossed international borders. Other factors contributing to involuntary migration include abject poverty, lack of access to decent pay and working conditions and lack of opportunities for integral human development in countries of origin. These trends are often coupled with violence against women as well as religious, ethnic, racial, social and political persecution and vulnerability to human trafficking and smuggling.

In addition to the demographic and migratory trends mentioned above, we must acknowledge

the strong inspiration and motivation underlying the theoretical framework of this research offered by the encyclical *Laudato si'*. In this document, Pope Francis emphasized that the entire human family shares responsibility for the suffering of our brothers and sisters (LS, n. 25) and decried the negative “effects of technological innovations on employment, social exclusion, an inequitable distribution and consumption of energy and other services, social breakdown, increased violence and a rise in new forms of social aggression” (LS, n. 46). He further noted that “the growth of the past two centuries has not always led to an integral development and an improvement in the quality of life. Some of these signs are also symptomatic of real social decline, the silent rupture of the bonds of integration and social cohesion” (ibid.). Furthermore, since the world’s complex problems “cannot be dealt with from a single perspective” (LS, n. 110), the need for research “which would offer solutions to the great issues would necessarily have to take into account the data generated by other fields of knowledge, including philosophy and social ethics” (ibid.) became evident.

Methodology

In order to facilitate a comprehensive overview of the trends in labour, demography and migration, it was decided to combine several research models:

- primary research to capture first-hand data and experiences; this was commissioned to the Center for Migration Studies (CMS) and its partner organizations in Manila and in Cape Town in order to better understand the factors driving demographic changes towards the “West” or the “North” or towards countries with higher Gross Domestic Products (GDP); aging working populations as compared to those with declining birth rates; as well as the constant cross-border and internal migration within countries of the South, or low- and middle-income countries;
- secondary research reports done by project partner organizations;
- good practice sharing by other organizations with similar purposes and mission;
- a creative photo-journalism project aimed at illustrating the living conditions, strength and challenges of migrant workers by putting the person at the centre, to supplement the findings reported in the primary and secondary research; this project engaged with labour migrants “in the first person” as they candidly shared their thoughts and feelings to interested stakeholders.

This strategy focused on a future of work shaped by policies, as well as active support for, and attention to, the rights and needs of migrants, labourers, and refugees, while bearing in mind the importance of successful welcome, protection, promotion and integration of such persons in countries of transit and destination countries.

ICMC also decided to supplement these efforts with three general overview articles prepared by Fr. Fabio Baggio, cs (Co-Undersecretary of the Migrants and Refugee Section of the Vatican’s Dicastery for Promoting Integral Human Development), Dr. Nicola Piper (Professor of International Migration, University of Sydney and Director of Sydney Asia Pacific Migration Centre – SAPMiC), and Mr. Donald Kerwin, Director of the Center for Migration Studies, New York.

Main results

Primary research through the Scalabrini Migration Study Centers

South African Research

This study was conducted by the Scalabrini Institute for Human Mobility in Africa on foreign workers in Cape Town. It focused on the need to better understand the employment and

working conditions of migrants and refugees in the area and followed a qualitative, exploratory method. The application rates of refugees and asylum-seekers in South Africa are among the highest in the world, with more than 230,000 awaiting status determination. Also notable is the racial divide that still persists in South Africa with “Black Africans” more likely to settle in Gauteng compared to 24.5% of “white” migrants settling in the Western Cape. The data from this report is extensive, and the findings are equally harrowing with half of all respondents having fled life-threatening situations under conditions of war or persecution.

These migrants and refugees experienced systematic human rights violations and were subjected to incidents of violence, intimidation, and rampant xenophobia. This report found many factors driving migration and refugees into South Africa including: economic and political turmoil, war, unstable familial relationships, environmental degradation, poverty and trafficking and this list is not exhaustive. In conclusion, many participants do not desire to be in South Africa but are unable to return home for various reasons.

Asian Research

The Scalabrini Migration Center in Manila conducted two studies, the first of which focused on the Taiwanese fishing labour industry. Taiwan is second only to China in sending out fishing vessels and most of the fishermen working in Taiwan come from Southeast Asia. Over the course of time and as a result of media attention, the world learned of grotesque violence and inhumane conditions on many such vessels. The purpose was to understand the diverse recruitment and deployment procedures and catalysts for migration to Taiwan from countries of origin: Philippines, Vietnam and Indonesia.

Across all three country groups, the attraction (and sometimes the promise) of higher wages was at the root of migration. The employment contracts were breached, which led to salary disruption, unjust charges for dormitories and lack of information and documentation available to these workers. While conditions on land were unjust, the working and living conditions on board were utterly inhumane.

The research revealed an astounding lack of sustenance resources on board the ships. Dangerous conditions were prevalent because basic safety standards were ignored, and captains were frequently noted as violent towards and abusive of their migrant crew. These migrants lack knowledge of unions and offices offering assistance. Of the 126 migrants interviewed, only two Filipinos sought help from an NGO in order to report such negative experiences. In general, access to information and assistance is lacking. The only sense of positive morale that exists seems to be among crew members, but this, too, is not without its challenges.

The second piece of research focused on motivating and supporting young people to re-join the agriculture industry in the Philippines. The general trend demonstrated that young Filipinos are often underpaid in the farming industry. The Philippines has a median age of 24.7, whereas the average Filipino farmer is 57-59 years old. As young people become better educated and tech-savvy than previous generations, the desire to work in agriculture is dwindling. Therefore, the major concern is who will carry out the important task of farming in the future. Even though agriculture makes up the smallest share of national GDP (9.4%), over half the population still lives in rural areas and the potential for growth in agriculture is strong. In social and legal contexts, there are several laws encouraging a return to agriculture by emphasizing modernization and protection in the industry.

This research was conducted by a survey which showed that farming is considered an honourable vocation; yet 41 of the 68 survey participants expressed the hope of pursuing careers in nursing, seafaring, engineering and teaching. Careers in agriculture have mixed familial support and generally lack interest for young people due, among other reasons, to lack of access to land, capital and participation in government as well as to the dismal outlook of building a livelihood threatened by risks caused by climate change. Unfortunately, there

have not been enough advances politically or socially for agriculture to be a viable alternative to migration for young Filipinos.

Secondary research and good practice models provided by ICMC's global partners

These materials spanned a broad range of information, ranging from summaries on global migration governance, successful projects aimed at improving the livelihoods of migrant workers in the Middle East, job training courses in parts of Africa – specifically in the Ivory Coast at the Center for Research and Action for Peace (CERAP) – and initiatives in Italy such as that of the Centro Astalli which strives to manage rising tensions caused by the in-flux of migrants, to mention just a few.

Through a different lens: direct testimonies by migrants (photo-journalism project)

The modern migrant is too often falsely portrayed in the media and in public discourse as a criminal, living in inhumane conditions, caged in prisons on islands, trapped behind barbed wire or stealing jobs from the host country's native population. The honest and complete truth, however, is that the modern migrant has a dynamic story.

The stories, narrated in the “first person” by migrants themselves, include their desire (or lack thereof) to leave their homeland, the journey to secure a stable life in transit or temporary asylum countries, to return home (when that is safe) or to settle in another “adopted” host country. This is the true story of migrants and refugees discovered by ICMC's photojournalist.

This initiative investigated both the positive and negative experiences of migrant workers from the perspective of their living conditions in Ivory Coast, India, Mexico and the United States of America (USA). The research was conducted through focus group meetings and interviews with migrants in industries ranging from fishing, micro-enterprise and domestic work and includes those in informal (unregulated) and black-market (exploited) economies.

Local to global perspectives: Church response, international law, and ethical re-framing

The articles by the three experts provide an overview that helps frame the research within the broader context.

Fr. Baggio: the concern of the Catholic Church

Fr. Baggio focused on the origin and work of the Migrants and Refugee Section at the Vatican and its mission to assist National Episcopal Conferences and local churches throughout the world to respond to the needs of migrants and refugees. Fr. Baggio called particular attention to the fact that migration is indeed a global issue which is growing in complexity, vastness and urgency as the needs of the most vulnerable are constantly increasing. Acknowledging that “people should be free to stay, free to move, free to settle [and] free to return”, the M&R Section focuses on four main areas of concern and then promotes action within Church communities by all believers and by all people of good will to address these urgent human challenges.

These four areas include: data and evidence, understanding and interpretation, strategies and priorities and practical action. The ultimate aim of these endeavours, however, is that both the evidence and the advocacy tools should be advanced in a practical manner to benefit our brothers and sisters on the move, the entire human family and the planet earth itself, which is our common home.

Dr. Piper: the need for a global governance response to preserve and promote rights of migrants

Dr. Piper maintained that, despite the fact that labour migration has been of interest to various international organizations and a component theme of major world conferences for

decades, its global governance has been a slowly evolving affair. She suggested that these two developments, the emerging agenda of migrants' rights in ways that reflect the day-to-day needs of migrant workers and the slow and fragmented development of institutions that aim to manage migration at the global level, exist in parallel without much cross-over.

When examining why civil society organizations find themselves largely excluded from governance debates and why rights are almost impossible to put at the core of the governance agenda at present, Dr. Piper identified three factors to be considered: issues of global power; the modes of representation open to low-wage migrant workers; and the complexity and ambiguity of the current global architecture for migration.

Mr. Kerwin: future scenarios and the need for ethical re-framing based on Catholic social tradition

Mr. Kerwin explored the future of work, international migration and the intersection of these two timeless phenomena. He drew on international law and religious values, particularly from the Catholic tradition, while aiming to chart an ethical course for an uncertain future. He predicted that the number of international migrants will spike due to job displacement, violence, natural disaster and states that cannot meet their fundamental responsibilities.

He described a possible future scenario in which politicians will blame migrants for the economic and cultural displacement of their constituents, xenophobia will increase and migrants will encounter hostility in host communities, while people in host countries will blame their governments and democratic institutions more broadly for failing to protect their interests and needs. He also noted the dual possibilities that fear of displacement could lead to exclusionary nationalism and xenophobia or, on the contrary, to unity based on the shared values embedded in the cultures of diverse persons. His paper argued for person-centred systems and policies that promote the freedom, rights and dignity of workers, migrants and migrant workers.

Ways forward in shaping just and person-centred migration policies and practices

The data, analysis, theological and social reflection and witness of those directly affected by labour migration formed a mosaic for a human-centred economic, political, social and pastoral approach for a just, fair, equitable and safe process for migration in general and for labour migration in particular.

This project allowed ICMC and its many research partners, including migrants and refugees themselves, to advance the view that migration should be viewed in terms of its possibilities rather than simply within the narrow scope of the negative indicators that dominate today's prevailing narrative on this complex phenomenon. This research offered optimistic and forward-looking recommendations for key actors, who set policy agendas scaled to every level, with an emphasis on the ethical approach which places the human person at the centre of the labour conversation.

These recommendations aim to change the existing standards for labour-seeking migrants. They are closely linked to the Decent Work Agenda, promoted by the International Labour Organization (ILO) and many other advocates. They include a reduction in social inequality with an increase in gender equality; an expansion of social protection within formal work arrangements; protection for refugees and other persons in vulnerable situations; investment in high-quality and well targeted education, including that aimed at greater access to work-specific trainings; increased access to technology with trainings to provide the skill to adequately utilize new technologies.

In a homily during the Catholic Church's observance of the 2018 World Day for Migrants and Refugees, Pope Francis stated that, despite the challenges of contemporary movements of migration, "the only reasonable response is one of solidarity and mercy." Such a response must

aim toward “an equitable distribution of responsibilities, an honest and sincere assessment of the alternatives and a prudent management. A just policy [...] at the service of the person, of every person involved; a policy that provides for solutions that can ensure security, respect for the rights and dignity of all; a policy concerned for the good of one’s own country, while taking into account that of others in an ever more interconnected world.”

ICMC intended its findings to inspire and motivate all interested persons to undertake tangible action to advance and promote the future of work by engaging in “works of justice and charity” (*Evangelii Gaudium*, n.233) which make those findings fruitful. In that regard, ICMC looks forward to stimulating additional and more widespread (including all regions of the world) research and reflection, both directly and through other key stakeholders, on the vital topic of labour migration which influences so many aspects of life and business in the present-day globalized world.

A.3.2 Presentation

Founded in 1951 and headquartered in Geneva (Switzerland), the International Catholic Migration Commission (ICMC) is a Catholic Church-inspired, non-governmental organization that serves and protects uprooted people: refugees, internally displaced persons (IDPs) and migrants, regardless of faith, race, ethnicity, or nationality.

The organization aims to restore the dignity of uprooted people and inspire long-lasting change. In pursuing these goals, ICMC ensures that all its programs and activities comply with core humanitarian standards, principles of good governance and CST.

ICMC facilitates a network of members and partners in every region of the world. It maintains liaison offices in Brussels, Boston, Washington DC and Vatican City; as well as field and other program offices in Greece, Jordan, Lebanon, Malaysia, Pakistan and Turkey. Finally, in refugee and migration emergency situations, the organization provides humanitarian assistance, livelihood and job training programs, legal assistance, facilitation of resettlement and protection, psycho-social care and safe spaces for survivors of sexual and gender-based violence and of human trafficking. ICMC also deploys legal, protection and social service experts to work within the offices of the United National High Commissioner for Refugees (UNHCR) in more than 40 countries of the world.

ICMC also advocates with and for refugees and migrants, both at global and regional levels, promotes fair and just policies including respect for one’s right to claim asylum, implementation of the Global Compacts for Safe, Regular and Orderly Migration and for Refugees, alternative pathways for refugees and migrants and decent and dignified work for refugees and migrants. With regard to the latter area of activity, ICMC has been pleased to coordinate the “The Future of Work – Labour after *Laudato si’*” Project.

A.3.3 Dissemination

Publications

Asis M. (2020), *Out of Sea, Out of Sight: Filipino, Indonesian and Vietnamese Fishermen on Taiwanese Fishing Vessels*, Quezon City: Scalabrini Migration Center, <http://smc.org.ph/wp-content/uploads/2020/03/OUT-AT-SEA-OUT-OF-SIGHT.pdf>.

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Kerwin D. (2020), *International Migration and Work: Charting an Ethical Course for the Future*, New York: Center for Migration Studies, <https://cmsny.org/publications/kerwin-future-of-work>.

Tasso C. (2020), *Driven by the Depth of Love. Stories of Migrants*. International Catholic Migration Commission. Edited by Vitillo, R. – Alonso Alasino, I. (eds). Find the online version at www.ICMC.net/FutureOfWork.

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Weiderman M. – Ferraro F. (2020), *Labour-Related Experiences of Migrants and Refugees in South Africa*, Cape Town: SIHMA, <http://sihma.org.za/reports/labour-related-experiences-of-migrants-and-refugees-in-south-africa>.

A.4 Track 4 Artificial intelligence, robotics and the future of decent work

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A.4.1. Executive Summary

A major industrial shift, sometimes called the digital divide, is currently taking place across our economies. It has revealed itself in visible but cruel ways in the COVID-19 crisis. Who can work at home? In terms of jobs, there are two distinct coronavirus economies. In the economy of well-paid professionals, most people keep their jobs and work from home. In sectors where pay is low and workers tend to have fewer educational qualifications, shutdowns mean unemployment.

New digital technologies like Artificial Intelligence (AI), robotics and machine learning are expected to lead the new digital economy. But at the same time, they can continue or even expand the inequalities already present. The full impact of digital technologies on employment, qualification and jobs is yet to be fully assessed. The best estimates are that highly skilled professional jobs will increase while at the lower end, there will be jobs, but they will be low-skilled and low-paying with few career prospects. This shift has already been questioned by *Laudato si'* (LS), which invited reflection on the relationship between economic growth and technological innovation. Aside from direct jobs and employment implications, the new industrial revolution has deep anthropological implications that may alter human engagement with labour depending on the social and economic context.

Poor and working-class people are increasingly targeted by the new tools of digital poverty management. Automated eligibility systems discourage them from claiming the public resources that they need to survive and thrive. Databases collect their most personal information with few safeguards for privacy or data security. Predictive models and algorithms tag them as risky investments and problematic parents. Social service, law enforcement and neighbourhood surveillance make their every move visible and offer up their behaviour for government, commercial and public scrutiny.¹

The research examines the impact of AI and robotics on the future of work. We begin with three basic premises:

1. There is no binary choice between ecology/human dignity and industrial society. All really major technology changes such as steam power and electrification involve social choices with their social and economic consequences.
2. LS encourages us to look for the seeds of the future within the realities of the present: “Yet we can once more broaden our vision. We have the freedom needed to limit and direct technology; we can put it at the service of another type of progress, one which is healthier, more human, more social, more integral” (LS, n. 112).

¹ Eubanks V. (2018), *Automating Inequality: How High-Tech Tools Profile, Police, and Punish the Poor*, New York: St Martin's Press.

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3. How we think about these issues is still captive to our past. We are still part of the industrial age, so we are still tempted to think about human labour and productivity as transforming nature. But, after 250 years of industrial revolution, there is no untouched nature “out there”. We are now part of one integrated whole.

Theoretical framework

The reactions of workers and their communities against the recent impacts of technology and globalization are well founded. In traditional industrial regions, there has been wholesale elimination of the middle-skilled jobs that were the basis of relative prosperity for the industrial working class and the anchor of stability for their communities. The livelihood chances for the next generation have been lost. By contrast, there have been undeniable gains in developing countries where poverty rates have plummeted in the past 15 years. But this growth has not raised all boats. The mid-20th century virtuous circle of rising production, expanding productivity and the sharing of productivity gains with workers has been broken. As well, the environmental limits of this mode of consumption have been reached. While developing economies have become closely integrated into the global production system and its supply chains, the greatest growth in inequality has been happening within countries in both the North and the South.

Public concern about the future of work is neither ill-informed nor misguided. The uncertainty is greater still for women and minorities.² The failure of the traditional labour markets over the last four decades to deliver broadly shared prosperity despite rising productivity is not an inevitable by-product of current technologies nor of free markets. Technologies and markets alone do not determine inequality or economic mobility. Public and private institutions all play critical roles: these include educational systems, labour market regulations, collective bargaining regimes, financial markets, public investments and tax and transfer policies. The social challenge is reflected in the social resilience or lack of it of local communities linked to traditional regional economies.

Methodology

The research methodology was based on a broad range of social science methods: econometrics, qualitative interviewing, surveys, case studies and professional peer reviews. The research focused on technological change and its impact on workers and their communities. Three case studies were examined: 1) manufacturing (automotive); 2) extractive industries (mining); 3) service industry (care industry and the platform economy).

The project was interested in the co-evolution of innovation, technological knowledge, education and inter-industry technological developments that affect cities’ and regions’ adaptive industry resilience in the face of disruptive technological change. The research covered four main areas: the history and evolution of manufacturing; industrial resilience and its antecedents; technological trajectories and the future of employment; and technological and organizational change in productive ecosystems. Taken together, the objective was to examine the impact of new disruptive technologies of robotics and AI on traditional techno-production systems which have now been integrated into global production and supply chains incorporating traditional industrial societies and newly integrated developing economies.

Literature reviews were conducted in all areas; initial research designs were reviewed in workshops; results were presented in five international workshops; and validation was conducted with external partners.

² MIT Task Force on the Work of the Future (2019), *The Work of the Future: Shaping Technology and Institutions*, Fall Report, MIT, Cambridge (MA), https://workofthefuture.mit.edu/wp-content/uploads/2020/08/WorkoftheFuture_Report_Shaping_Technology_and_Institutions.pdf.

Main results

Industrial robots have displaced production workers and had negative impacts on earnings and jobs in local labour markets where large manufacturing plants have been based. However, the economy-wide impacts are modest so far, since most change is concentrated in a few industrial sectors. At the same time, an aging workforce as well as the loss of manufacturing capacity over several decades have left these industries short of specialized production workers. Much commentary about new technologies and labour market developments reference AI and robotics together as one determinative factor. In fact, they are two important factors that play out differently in different industries and jurisdictions.

Our research suggests that simple reliance on these total economy-wide employment effects is misleading. For instance, in manufacturing and certainly in the automotive sphere, AI is a huge emerging factor at the vehicle usage stage of self-driving cars and electric vehicles. But it is robotics, machine learning and automation that dominate in the production phase. By contrast, in the service industry, particularly with respect to the platform companies, Facebook, Apple, Google, etc., it is AI and what is sometimes called the algorithmic revolution that play the dominant and disruptive role. These new technology organizations are probably the most fundamentally challenging for public policy and Catholic Social Teaching because they deconstruct what it means to be an “employee” in a “workplace” with an “employer”. Among the most challenging developments will be the impact of digitalization on “emotional labour” (i.e., the process of managing feelings and expressions to fulfil the emotional requirements of a job) in the care industry where a computer may speak to the care worker in the ‘name’ of the patient.

Manufacturing: automotive

The automotive industry is the largest manufacturing industry in the world and has the largest concentration of industrial robots. It accounts for 14% of industrial GDP but 38% of the robots. By the standard metric of robot density (number of robots per 10,000 employees), there is no consistent, positive correlation between robots and employment loss. In the automotive case, the introduction of welding robots in the assembly body shop a decade ago was associated in Piedmont with a large jump in employment in the metal working trades across the regional economy.

Henry Ford’s decision to pay his workers enough so that they could afford to buy the cars they were producing was a turning point of the movement for decent work. We have had a globalization of production but no globalization of Fordism. How you make a car in Detroit, Turin and Shanghai is now the same. But the social and economic effects are different. Decent work and the raising of all boats have not followed in the auto industries of China, India, Mexico and Eastern Europe. The virtuous circle of increased demand-expanded production-increased productivity-rising wages-expanded demand was born in the automotive field but now it no longer takes place there.

Extractive industries: mining

Few people as yet appreciate the fact that the digital economy requires mining and increasing amounts of it. For technical reasons, most of this will take place underground.

In mining, the digitization of ore bodies and robotics for extraction are both combined. This is particularly the case with underground mining. With the new technologies, mines are likely to be places where no one works underground and there are zero emissions. However, alongside this high tech mining, there is the morally offensive case of ‘artisanal’ mining such as for cobalt in the Congo, most often with child labour.

The long-range impact of digitization may not be realized by efficiency gains in physical resources. It may take place by leveraging the intangible resources that are key to all modern

industries. The mining industry lags behind its comparators. Economists have spent considerable efforts in analyzing firms' abilities, particularly in heavy manufacturing industries, to successfully exploit their tangible assets such as plant, equipment and workforces. More recently the focus has shifted to intangible assets such as intellectual property and employee know-how and, increasingly, to data.

Services: care industry

Due to the aging of the population, no one expects there to be fewer workers in the future in the care industry, especially in relation to new health and senior care needs, etc. The impact of AI is expected to be extreme in this sector, not on the employment level, but in relation to the social and psychological conditions of work.

For current researchers, artificial intelligence (AI) is reshaping, not destroying, care work. The focus of analysis is on the ways in which the algorithmic revolution is reorganizing face-to-face services, customer services, disembodied care work and education. These changes are laid on top of the existing position of service work as low-paid, gendered, racialized and insecure work.

First, algorithmic management processes provide a means of increasing customer and managerial control and extracting more emotional labour from workers. Performance management techniques, gamification of work and the use of data are causing intensified extraction of labour effort. Second, care work is becoming mass-produced, excluding consumers with special needs. These changes in services may exaggerate inequalities of access.

As mentioned, the future scenario is that of the care worker interacting with an algorithm 'speaking' in the name of the client. The peculiar implication of this projection is that it is management being withdrawn from the workplace, while labour remains.

Implications of research results

There are three implications of the research: 1) the importance of civic virtues in the workplace; 2) differing regional trajectories; and 3) crises in combination.

Advanced manufacturing systems such as the World Class Manufacturing (WCM) program of FCA (Fiat Chrysler Automobiles) have been systematically researched to see what employers really want and need from their employees. The answer is civic virtue: engagement with others, communication, honesty, sharing, risk-taking, etc. The economic argument is that these qualities and behaviours directly impact the 'absorptive capacities' of the firm and improve its competitive position. This is a more important development than recent developments in corporate social responsibility.

From a global perspective, the expected impact of the transformation of work will vary by different regional trajectories. Asian economies will probably follow the established path of industrial, manufacturing technologies but without the associated raising of all boats as was the case with Fordism in the auto industry. Over the next 30 years, the most dramatic socio-economic transformation will probably be African urbanization, not be driven by manufacturing but by services under the new digital architecture.

Finally, in paragraph n. 139, LS argues that "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." However, this also provides an opportunity for new approaches for solutions outside of the existing industry-specific narratives.

Conclusion and ways forward

The impact of such new disruptive technologies as AI and robotics are expected to displace human skills in some contexts and industries and enhance them in others. This combination will strain employers' ability to recruit able-bodied young adults to replace retirees in manual, blue-collar, personal care and other in-person service occupations.

Innovation is essential to economic growth, health and social and cultural well-being though it takes different forms in different locales. However, the opportunities to participate and the benefits that emerge from innovation are unevenly distributed. Innovation can exacerbate or reduce inequalities, but how and in what direction depends on purposive social actions. Innovation, which exacerbates rather than reduces inequality, can undermine public support for science and innovation and contribute to broader political alienation.

A.4.2 Research Partnerships

The lead academic partners in the research were the Innovation Policy Lab, Munk School of Global Affairs, University of Toronto and Collegio Carlo Alberto, University of Turin (Italy). The end result was over 80 conference presentations and research papers (see below). This large output was made possible by organizing an international network of researchers called the Research Network on Industrial Resilience (RENIR) based in Collegio Carlo Alberto.

The external funders of the network were Turin University (Università di Torino), Compagnia di San Paolo (Turin) and the Lupina Foundation (Toronto). The collaborating partners were Avio Aero SpA (Italy), Turin Chamber of Commerce (Camera di Commercio, Industria, Artigianato e Agricoltura di Torino), Centro Ricerche FIAT (CRF), General Motors Global Propulsion Systems, Aspen Institute of Italy, Regione Piemonte, OECD Initiative for Policy Dialogue on Global Value Chains, Production Transformation and Development and the OECD Development Centre.

A.4.3 Dissemination

Books

Warrian P. (2020a), *The Economic Benefits of Research and Development in the Canadian Mining and Metallurgy Sector*, Ottawa: Ingenium (forthcoming Fall 2020).

Peer-reviewed publications

Breznitz D. – Cowhey P. (2020), “Reviving America’s Forgotten Innovation System: Fostering U.S. Growth through Incremental Product and Process Innovation,” in Adler D. E. – Siegel L.B. (eds.) (2020), *The Productivity Puzzle: Restoring Economic Dynamism*, Charlottesville, VA: CFA Institute Research Foundation.

Enrietti A. – Geuna A. – Nava C. – Patrucco P. P., “The Birth and Development of the Italian Automotive Industry (1894–2015) and the Turin Car Cluster” (under review).

Estolata E. – Geuna A. – Guerzoni M. – Nuccio M., “Mapping the Evolution of the Robotics Industry: A cross country comparison,” forthcoming in Cantner U. – Guerzoni M. – Vannuccini S. (eds.), *Handbook of Research Methods and Applications in Industrial Dynamics and Evolutionary Economics*, Edward Elgar.

Estolata E. – Geuna A., “Looking forward via the past: An investigation of the evolution of the knowledge base of robotics firms” (under review).

Murphree M. – Breznitz D. (2020a), “Collaborative Public Spaces and Upgrading through Global Value Chains: The Case of Dongguan, China”, forthcoming in *Global Strategy Journal*, doi.org/10.1002/gsj.1378.

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- Nuccio M. – Guerzoni M. – Cappelli R. – Geuna A., “What Regional Industry Mix Fosters Innovation in Advanced Manufacturing? A Pattern Recognition Approach to Explore Robots Adoption in European Regions” (under review).
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A.5 Track 5 The future of enterprise and entrepreneurship after *Laudato si'*

UNIAPAC (International Christian Union of Business Executives),
<https://uniapac.org>



A.5.1. Executive Summary

The investigation presented here focuses on the potential impact of transformative forces at work today that could affect the enterprise, entrepreneurship and work of tomorrow. These transformative forces are either external or internal to the world of business. They must first be identified and, second, assessed from the *Laudato si'* perspective as either threats or opportunities, enhancing or compromising the contribution of enterprises to the future of decent work and the common good.

The research also focused on the importance of turning business into a noble vocation, aiming particularly at full employment in conditions of human dignity. We thereby affirm that work is an essential means of human fulfilment and a contribution to the common good.

Theoretical framework

The theoretical framework of this research is Catholic Social Teaching (CST) with its fundamental principles of human dignity, common good, solidarity, subsidiarity, universal destination of goods, sustainability and the option for the poor. More recent references are the encyclical *Laudato si'* (LS) by Pope Francis, published in 2015, and the document *Oeconomicae et pecuniariae quaestiones* published in 2018 by the Congregation for the Doctrine of the Faith and the Dicastery for Promoting Integral Human Development, which proposes reflections for ethical discernment regarding aspects of the present economic-financial system. Beyond CST, a major reference frame consists of the Sustainable Development Goals (SDGs) provided by the UN to unite global stakeholders in work towards a better and more sustainable future for everyone.

The research is rooted in an understanding of work as an essential factor of human dignity in accordance with CST. The *Compendium of the Social Doctrine of the Church* (2004) states: “The human person is the measure of the dignity of work.” (n. 271) In a Christian perspective, work is much more than merely a source of income. It is an integral part of human identity and fulfilment. Martin Luther put it in this wonderful metaphor: “As the birds to flying, so is man born unto labour.” Similarly, LS emphasizes that “we are created with a vocation to work” (n. 128).

This research contributes to today’s profound changes in the world of work with an in-depth reflection on its ethical and anthropological foundations. We cannot have a sustainable and healthy economic life without collective values and a healthy concept of the human being, a healthy anthropology. CST emphasizes the need to place the dignity of the worker at the centre of reflection on the future forms of work. The economy is at the service of all human persons. A false and individualistic anthropology reduces the human person to an individual consumer and a ‘factor’ of production. But the human person is first and foremost a relational being. A proper culture of work promotes an integral approach and considers persons in their entirety, as an end and not as means. Human persons are not machines. They dream and have feelings, histories and plans. They belong to a family and to a social, cultural and economic

environment; and they need to feel a sense of accomplishment in all aspects of their lives. A danger today is that technology determines human working conditions while it should be the other way around. Ethical values connected to work are freedom, security, equity, dignity.

Methodology

The research as a whole is the result of the work of 16 authors, who produced 15 original contributions. At an overall level, the research coordinator followed specific steps to design and manage the project while at the individual level, each author was entitled to use the methodology of his/her choice.

Macro level

An effort was made to find the right balance between giving a clear framework or common structure to all contributions, and offering contributors some freedom in order to produce a diverse result. The research coordinator prepared an analytical matrix and a bibliography that were proposed to the potential contributors.

Three types of contributors were sought: high-level academic scholars, PhD researchers and business leaders, with a cross-fertilization approach between theory and practice. The high-level academic scholars (Pierre-Yves Gomez, Cécile Renouard, Stefano Zamagni, Richard Turnbull) were selected on the basis of their publication history, intellectual recognition and expertise on the topics of the research. Business leaders were recruited through a call for contributions issued in the UNIAPAC network. The voluntary basis ensured their full commitment during the long process of drafting the contribution. PhD researchers were selected within the framework of research collaboration programs between UNIAPAC and business schools and universities (ICAM, ESCP) on the basis of the relevance of the subject of their PhD investigations in progress.

A systematic discussion was opened with contributors, to guide their work and reflections towards the objectives of the overall project. This included informal discussions, content sharing and intermediate seminars in Bilbao, Brussels, Fribourg, Geneva, Lille, Lisbon, Paris, Praia (Cabo Verde), Rome, São Paulo. At the last two meetings of the UNIAPAC Think Tank (2018, 2019) contributors were invited to present and discuss their papers.

UNIAPAC established an editorial committee to evaluate and select received contributions according to their relevance to the proposed analytical matrix. A final review was conducted to ensure that papers were consistent with the project goals. Thanks to the guidance provided in earlier stages, very few changes were required. Contributions were received in English, French, Italian and Spanish and translated into English when necessary.

Micro level

Contributors were given full freedom regarding the choice of methodology. This decision was taken to foster a large array of contributions, including not only experienced scholars, but also senior practitioners proposed by the UNIAPAC national associations. Thus, each of the contributions has its own methodology.

Some favoured a qualitative approach or multiple case studies. Others produced an essay, based on previous or current research or studies on future perspectives for social and economic policies. Two intellectual contributions are based on PhD research with a qualitative approach, including semi-structured interviews of 50 business leaders and young entrepreneurs. In the framework of the ICAM chair “Meaning & Work”, a survey based on quantitative techniques, was conducted in metropolitan France in September 2019 with a sample of 1,487 people (436 directors or managers, 1,051 employees). Interviews were performed online. The representativity of the sample was ensured according to gender criteria, age, industry and size of the businesses involved.

Insights from *Laudato si'* and outcomes of the investigation

LS clearly shows that human work is linked to the care of creation and the future of life and humankind on the planet. This research also highlighted the convergence of ethical perspectives arising from reflection on the future of work, the future of “our common home” and the future of the human family. Therefore, any innovation must be evaluated within this triad: planet – social justice – future of humankind.

For instance, through fair wages and social security systems, work promotes social justice. People have to earn enough to lead a dignified life. But there is a growing gap between the rich and the poor, while the number of “working poor” and the level of gender inequalities are increasing. The new “flexibilized” forms of work through precarious employment contracts dissociate work from social protection and access to health or unemployment benefits. There is a global trend toward a regressive loss of labour rights and increase of precarious living conditions. Global value chains are always seeking the lowest cost locales, where workers are less protected and paid less.

Several contributions by the research group reaffirmed that a system that prioritizes money over people and capital over human dignity is unacceptable from the CST point of view. A fundamental orientation in shaping work is the preferential option for the poor: “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” (LS, n. 128). A measure for judging the humanity of a society is how it treats the poorest and the weakest. This has consequences for the understanding of work, which is much broader than just paid employment, encompassing a range of unpaid contributions to our societies, such as caring for children and the elderly.

Another concern connected to today’s transformations in the world of work is work-life balance. From a biblical and theological perspective, this resonates with the commandment of Sabbath rest, which constitutes a barrier against becoming slaves to work, whether voluntarily or by force, and against any kind of exploitation, hidden or evident. Consequently, LS emphasizes: “We are called to include in our work a dimension of receptivity and gratuity which is quite different from mere inactivity. Rather, it is another way of working which forms part of our very essence. It protects human action from becoming empty activism; it also prevents that unfettered greed and sense of isolation which make us seek personal gain to the detriment of all else” (LS, n. 237). Sunday is linked with the fundamental right to enjoy a time of rest. This gains new importance in the era of social media, which make us constantly and always accessible. Thus, the border between work and private life is dissolving. It is laudable when new legislation is passed to grant workers the “right to disconnect”.

There is an urgent need for a thorough and rapid transformation of the production and consumption system as well as the development of an ethically and politically responsible leadership. The market alone will not solve the problems. We have to change past trends and this depends on changing minds. A central insight of LS is that everything is deeply connected: the safeguarding of the environment cannot be separated from ensuring justice for the poor and finding answers to the structural problems of the global economy. The Pope calls on us to change the existing models of growth which are incapable of guaranteeing respect for the environment, openness to life, concern for the family, social equality, the dignity of workers and the rights of future generations.

As a whole, this research demonstrates that CST and especially LS offer a conceptual framework and a roadmap to redesign and change our current economic, financial and social system.

Conclusion and ways forward

This project has also been very beneficial in terms of strengthening and mobilizing UNIAPAC's internal networks around the critical issue of the future of work. The project demonstrated the importance of complementarity between research and capacity-building activities and contributed to a cooperative process of collective learning and working together with other organizations. The project has especially contributed to establishing closer links between business and the academic world; to expanding UNIAPAC external networks; and to nurturing the internal debate on the role of business in society with diverse positions and critical visions.

In order to consolidate these important results, several lines of action have been identified and will be implemented in the near future:

- a. Continuing the development of the UNIAPAC Digital Academy. The platform is an interactive and collaborative training tool oriented to students and business leaders, aiming to be a forum of debate and exchange in business schools, universities and UNIAPAC networks.
- b. Supporting future developments of the ICAM Chair Meaning & Work, with the ambition of promoting a paradigm shift in management models and of developing the management of work instead of the management of 'human resources' and organizations. A second survey will be conducted on the meaning of work under the pandemic's conditions of confinement.
- c. Based on the positive experience of working together on research and capacity-building activities in the framework of the project, UNIAPAC is preparing an international training program including the critical dimensions of LS, targeted at business leaders.
- d. UNIAPAC has been invited to contribute to the "The *Laudato si'* Entrepreneurship Program", <https://laudatosientrepreneurship.org>, established by the Dicastery for Promoting Integral Human Development with the aim of adding a "Catholic lens" to the UNDP "Green Entrepreneurship Massive Open Online Course (MOOC)". The program would follow the "see, judge, act" method of CST and will connect MOOC users with senior entrepreneurs. This initiative will complement the development of the UNIAPAC Digital Academy.
- e. UNIAPAC International and its 15 national associations in Africa will be committed over the next two years to the promotion of decent jobs for youth. The main actions will aim to raise awareness amongst African business leaders on this crucial issue. The commitment includes the organization of multiple seminars, sharing of best practices and the organization of an international congress on the issue.
- f. UNIAPAC will continue to strengthen its collaboration on economic and development issues with Church institutions such as Catholic-inspired NGOs fora, COMECE and the Dicastery for Promoting Integral Human Development.

A.5.2 The UNIAPAC Mandate

UNIAPAC is an ecumenical organization and an international non-profit organization headquartered in Paris. UNIAPAC was born in 1931 on the 40th anniversary of the encyclical *Rerum Novarum*. Today, it convenes a confederation of Christian business leaders' associations from 40 countries in Europe, Latin America, Africa and Asia and represents more than 45.000 active business executives around the world. Inspired by CST, its goal is to promote, amongst business leaders, the vision and implementation of an economy serving the human person and the common good of humanity at large. UNIAPAC advocates for a free economy based on

respect for the dignity of the person and the sense of common good. UNIAPAC promotes the transformation of companies to contribute to the building of a more just and humane society, ensures personal development and training of its associates and serves as a link between Christian associations of business executives across the world to facilitate exchanges and be recognized worldwide for the distinctive promotion of business as a noble vocation.

A.5.3 Dissemination

Books

Izoard-Allaux S. – Falque F. (2020), *Bâtisseurs de Sens. Pour une esquisse d'un management intégral*, Louvain-la-Neuve: Academia – l'Harmattan.

Henry F. (2020), *Le sens du travail contemporain, entre oeuvre et désœuvrement. Une approche à partir des dirigeants de start-up du numérique et des incubateurs*, PhD thesis, Université de Nantes, <https://www.grace-recherche.fr/publications/sens-du-travail-contemporain-oeuvre-desoeuvrement-approche-partir-dirigeants-start-up-du-numerique-incubateurs>.

Another book is being prepared for publication in 2021, collecting the other 13 contributions received:

1. ACDE (UNIAPAC Uruguay), “Contributions to the Creation of Work Culture 4.0”.
2. Buquet R., “The Drivers of the Entrepreneur’s Commitment”.
3. Camdessus M., “Striving for a More Just, Prosperous and Harmonious Global Community”.
4. Gomez P.-Y., “Current Changes in Work, and Thoughts on the Church’s Social Doctrine”.
5. Henry F., “‘Incubator-accelerator’. Start-ups From Speed to Productless Companies”.
6. de Lauzun P., “Finance and people at work in 2030. After *Laudato si’* and from the perspective of Sustainable Development Goals”.
7. Medeiros R., “New Technologies and the Noble Vocation of the Business Leader”.
8. Mellul C., “Emerging Technologies in Higher Education and the Workplace. An Assessment”.
9. Pezoa A., “A Reflection on the Future of Work in Companies in the Face of Technological Transformation”.
10. Renouard C. – Becquey X., “Work and Commitments of Leaders. A Spiritual and Political Question”.
11. Sinde J. M., “Ethical Transformations for a Sustainable Future. The Experience of the Mondragón Cooperative Corporation”.
12. Turnbull R., “Work as Enterprise. Recovering a Theology of Work”.
13. Zamagni S., “The economic impact and the ethical challenges of convergent technologies. The role of civil society”.

Congresses, conferences, seminars and events

UNIAPAC World Congress 2022.

UNIAPAC Think Tank meeting 2020, Paris, December 2020.

Participation in the international meeting “The Economy of Francesco”, Assisi, November 19-21, 2020.

Seminar “Leadership, Education and Innovation at the service of Integral Human Development. Current challenges of the future of work”, São Paulo, May, 17 2019.

UNIAPAC Africa General Assembly, Cabo Verde, May 7-9, 2019, with the Launching of the UNIAPAC commitment on Decent Jobs for Youth, <https://www.decentjobsforyouth.org>.

UNIAPAC World Congress 2018: “Business Serving the Common Good for the Betterment of Society as a Whole”, Lisbon, November 22-24, 2018, <https://uniapaclisbon2018.com>.

A.6 Track 6 Promotion of employment and social innovation in the context of *Laudato si'*

Aggiornamenti Sociali, www.aggiornamentisociali.it

CeSPI (Centro Studi di Politica Internazionale), www.cespi.it

Research team: Giacomo Costa SJ (*Aggiornamenti Sociali*, scientific advisor), Paolo Foglizzo (*Aggiornamenti Sociali*, project coordinator), Daniele Frigeri (CeSPI, project coordinator), Silvia Napolitano (CeSPI, senior researcher), Emanuela Stramenga (CeSPI, junior researcher), Marco Zupi (CeSPI, scientific advisor)



A.6.1. Executive Summary

The research track “Promotion of employment and social innovation in the context of *Laudato si'*” was developed by *Aggiornamenti Sociali* and CeSPI and aimed at analyzing the idea of work embedded in the initiatives of Church-linked, faith-based and social and solidarity organizations: how are they putting into practice the values they claim to be their roots? In particular, our research aimed at assessing whether and to what extent, the global challenges envisioned by Pope Francis in the encyclical letter *Laudato si'* (LS) are addressed by these organizations, whether there are signs of transformation happening and, finally, whether there are lessons to be learned to help shape a better future.

To this purpose, a set of indicators was developed and tested, translating the core of the vision of LS about decent and dignifying work, in order to assess the practices and procedures of examined organizations against them.

Theoretical framework

LS presents Pope Francis' vision as an integrated approach – called integral ecology – to tackle the current global crisis, which is complex, being both environmental and social. In this light, Pope Francis suggests challenging our existing models of development, production and consumption. He also calls for a redefinition of the notion of progress and invites us to consider development as a process fully promoting each and every human being in all their dimensions, each and every people and human group as well as the whole family of creatures. Economic, legal, political and technical considerations are not enough. We need to include the analysis of human, family, work-related and urban contexts as well as the analysis of how men and women relate to one another and the environment (cf. LS, n. 141).

This is why “any approach to an integral ecology, which, by definition, does not exclude the human person, needs to take account of the value of labour” (LS, n. 124). Employment is of primary importance for every economic system, but also a human priority. Work is the condition not only for economic improvement, but also for the cultural and moral development of men and women, families and society. Pope Francis thus reaffirms the primacy of human persons over work. In this sense, prior to being a fundamental right, work is a basic human capacity – a vocation, in LS terms – a capacity and attitude, as well as a fundamental need of the person. Nobody should be denied work, as it is “part of the meaning of life on this earth, a path to growth, human development and personal fulfilment” (LS, n. 128). LS defines work as “any activity involving a modification of existing reality [... expressing] a concept of the relationship which we can and must have with what is other than ourselves” (LS, n. 125).

With a view to its centenary in 2019, the ILO launched an initiative called “The future of work” to examine the broader picture of the world of work today and how it is changing. This initiative provided an opportunity to reconsider the notion of decent work that the ILO has placed at the core of its operations for two decades.

The insight at the root of our research is that Pope Francis’ vision of integral ecology proposed in LS presents an opportunity to deepen and broaden the notion of decent work. It thus helps identify how to keep the decent work agenda current with today’s challenges. In particular, our research focused on the measurement issue, providing insights on how to capture the dimensions of decent work within a framework integrating economic, social and ecological concerns.

Methodology

As a first step, we analyzed Pope Francis’ vision through an extensive review of his teachings and speeches about work and labour during the first five years of his pontificate (March 2013-January 2018). This work resulted in the publication of the book Costa G. – Foglizzo P. (eds.), *Il lavoro è dignità. Le parole di Papa Francesco* (Ediesse, Rome 2018). It is an anthology of Pope Francis’s interventions, commented upon and organized around three major poles: an account of the contradictions in today’s world of work, an analysis of their root causes and a call to action to correct these imbalances. A parallel first step was the analysis of the measurement framework provided by the ILO to monitor progresses in the Decent Work Agenda. The concept of decent work is broad, complex and multifaceted. It includes the issues of labour rights, fair wages, safety and security, social protection, work-life balance, social dialogue and equality.

The second step involved an articulation of the perspective of decent and dignifying work in the light of Pope Francis’ vision, with three dimensions of integral and sustainable development: environmental, economic and social ecology. For each of them, a number of components were considered and, for each component, a series of indicators was identified, translating them into measurable variables that can be applied to the practices and procedures of the studied organizations.

Each variable refers to a specific level of reality, which can be:

1. a deep layer of reality, not directly visible as it consists of social norms and values, and more generally formal (law) and informal standards (what reality “should” be);
2. the level of empirical reality (what reality actually is);
3. the level of experience and subjective perception of reality (how reality is perceived).

Variables were then arranged in a scoping questionnaire to be submitted to the targeted organizations.

As a third step, we selected a group of faith-based and social and solidarity organizations to whom we submitted the scoping questionnaire. Organizations were chosen on the basis of a reputational criterion, meaning that we started from different databases listing organizations that an independent observer had already considered as relevant in terms of innovative practices and attention given to the issues of sustainability. Given that our aim was mainly to validate the questionnaire as a tool to analyze reality, it was important to make sure that we could test it on a pilot group where we were confident that there was something to find.

More specifically:

- the initiative “Cercatori di LavOro”, promoted in 2016-17 by the Italian Bishops’ Conference, provided a list of about 300 organizations (each Italian diocese was asked to indicate the most relevant good practice in social innovation and employment promotion within its boundaries);

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- Fondazione Unipolis, a partner of our research track, provided a list of beneficiaries of the “Culturability” competition for innovative initiatives with a strong social vocation;
 - a list of foreign organizations was established through the partners of “The Future of Work – Labour after *Laudato si’*” project and their local networks.

The scoping questionnaire facilitated the gathering of information about each organization’s general characteristics (legal status, structure, etc.) and mission; about practices related to economic ecology (organization of operations), social ecology (relationship with staff, labour participation, etc.) and environmental ecology (renewable energies, waste management, etc.); and finally about innovative elements in the implemented initiatives and the opportunities or difficulties in reproducing them on a larger scale or replicating them. The scoping questionnaire was targeted to leaders within each organization (director, president, general manager), i.e., those with an overall vision and comprehensive information.

The scoping questionnaire reached 484 organizations, mainly in Italy, but also internationally. The response rate was 12.5% (60 replies) and respondents emphasized the great effort and commitment required to fill in the questionnaire. In most cases, it was sent by mail and compiled by official addressees, but some organizations were contacted through direct interviews that allowed our team to collect more in-depth information. These direct contacts allowed relationships and synergies to be created with the interviewed organizations and led to a “capitalization” seminar held at CeSPI headquarters in Rome on January 17, 2020, with the participation of eight Italian organizations. “Capitalization” is a methodology, developed and regularly used by CeSPI, which facilitates skill-sharing processes and exchange of good practices between similar subjects from different places. In this framework, good practices are defined as initiatives (i) having innovative elements that can be adapted and (ii) replicated by other organizations. The workshop was extremely rich in content and contributions and allowed the research team to collect further information beyond what had already been gathered through the scoping questionnaire.

Respondents were mostly social cooperatives (41%), but also associations (20%), private companies (20%) or NGOs (10%). They were very diverse in terms of the scope of their activities, number of employees and their annual revenues. Most organizations identified themselves as being engaged in more than one sector of activity and targeting different beneficiaries: 60% target families and often have a focus on minors, women or the elderly; 45% target vulnerable workers (in particular immigrants and people with disabilities, mental health problems or addictions); 28% address the environment, while 18% orient their products and services to the mass market.

With the exception of some large organizations operating on an international scale, on average, the organizations interviewed employ approximately 50 workers, most of whom, interestingly, are women. Moreover, at least 15% of paid workers are young (under 29 years) or foreigners or come from specific groups of vulnerable workers. 50% of the organizations count on the contribution of volunteers (working for free). Again, women represented a majority among them.

Main results

The first result is that the scoping questionnaire proved effective in identifying crucial elements of how faith-based and social and solidarity organizations operate and in identifying innovative practices in terms of economic, social and environmental sustainability. The proposed indicators are now available to be used in investigations and researches on practical sensitivity to sustainability issues and their integration within the Social and Solidarity Economy (and possibly further).

Core values of these organizations are usually close to Pope Francis' vision of integral ecology, are expressed in legal terms (organization charter or mission statement) and reflected in their operations and practices. Very often, integral ecology is embedded in these organizations in the sense that they tend to operate according to its principles and values even when they are not officially stated in the charter or mission statement (it is the case with the concern for the environment, more often demonstrated in practices than in documents).

Workers usually share the organization's mission and values and generally are willing to co-operate in putting them into practice. As we saw especially during the "capitalization" workshop, work coincides with or represents an important part of their life project for a number of them: working in these organizations is the fruit of a deliberate choice and work is a way to express personal meaning and to reach personal fulfilment and growth. Consistency between personal values and work is highly valued among them.

The questionnaire allowed identification of a number of different ways to put economic ecology into practice: reserving quotas for vulnerable workers, specific forms of non-monetary incentives or rewards, a limit on the ratio between top and bottom wages, etc. The implementation of these practices generally requires horizontal governance, participatory approaches as well as the development of networks and partnerships with other organizations. Furthermore, it requires the leadership team to rely not only on their professional skills, but also on their "human" skills in order to facilitate dialogue and the involvement of workers in the management of the organization.

Good practices were also found in the domain of social ecology with regard to: workload and pace of work; work-life balance; diversity management and mutual respect among workers; promotion of professional development, creativity and consistency with personal values. The implementation of these initiatives generally requires promoting attitudes of sharing and collaboration, community and communication among its workers. Most organizations adopt teamwork with a horizontal or reduced hierarchy and rotate positions so that each worker can learn to perform a variety of different tasks.

As far as environmental ecology is concerned, good practices were identified in several domains: energy-saving and renewable sources; reduction of the environmental impact of products and production processes (minimizing waste and raw materials consumption); proper waste collection, separation and management; product and production chain traceability; biodiversity protection; ethical consumerism and raising consumers' awareness. In general, targeted organizations consider sustainability and environmental protection as an integral part of their activity, even when it is not formally mentioned among their core values. Indeed, most of them describe environmental ecology as a simple attitude and attention in their daily work in order to reduce adverse environmental impacts, while others plan their production process with environmental concerns in mind (use of recycled materials, investment in new equipment, etc.).

A smaller number of organizations pay attention to the three domains at the same time, suggesting that the integrated approach is spreading. Organizations more attentive to integration were invited to the aforementioned "capitalization" seminar.

The questionnaire also assessed whether innovative practices may be replicated on a larger scale or by other organizations. Most of the organizations struggle to promote replicability and scalability of their initiatives. They pinpoint several key factors: effective networking among organizations; the spreading of a new organizational culture through communication, argumentation, formation and cross-fertilization between different organizations; greater availability of human resources with appropriate skills; access to financial means and resources; a legal framework supporting the implementation of such initiatives. A further element emerged during the "capitalization" workshop: the operations of many organizations stem from their links with local actors and from their roots in local contexts, each one with its

own needs and resources: each is very specific and unique and therefore difficult to scale. All refuse a “one size fits all” approach and reiterate that each context requires specific actions.

Finally, we found that these organizations highly value democratic processes and opportunities to share and communicate inside and outside their boundaries. Participation, creativity and consistency with the mission are foundational elements of their way of operating. They also express concerns in this regard. First, democratic processes require time and resources and this does not match the way the broader economic system functions, especially when the growth of operations requires expansion to take advantage of opportunities for additional financial and institutional support. A second concern refers to the relationship with the public sector and welfare system: while institutional support is considered as essential, putting the organization’s core values into practice often requires an extra effort to compensate for the lack of or poor effectiveness of public policies.

Conclusion and ways forward

The main findings of our survey highlighted some important aspects illustrating the nature of faith-based and of social and solidarity organizations. Some of these findings, interpreted through the lens of Pope Francis’ vision for the future of work, can be important as well for other types of organizations.

The first lesson of this research would be to administer the questionnaire to a stratified sample, including a larger number and a wider diversity of businesses. This would allow the assessment of the actual prevalence of “LS-sensitive” businesses in the overall economic system or in specific sectors. It might also allow inter-sectoral differences to emerge, both in terms of type of industry and institutional identity, such as profit versus non-profit or conventional companies versus cooperatives or associations or social enterprises. Finally, a wider survey might suggest whether there is a business model of “LS-sensitive” organizations and highlight the specific features of their profile.

From the analysis of the preliminary data emerging in our research, we expect that one of these features might be the importance of links with the local community context. More in-depth study might then pinpoint the characteristics of an environment allowing “LS-sensitive” businesses to emerge and flourish, for example through the availability of human and social capital.

A second development would build on the importance that faith- and value-based organizations and their workers give to the personal dimension of work, to the opportunity of expressing personal values through work and to work in a way that is perceived to be consistent with personal life-styles. This specific form of reconciling personal and professional life is a powerful factor of well-being for workers. A more in-depth analysis might provide a more integrated picture of the meaning of “work well done” and of workers’ motivation, in particular with reference to non-monetary incentives. Specific indicators measuring this value dimension could then be introduced into the main instrument of assessment of work satisfaction. These indicators constitute a component of decent and dignifying work that cannot be neglected in evaluation tools and questionnaires.

Finally, we realized that many of the interviewed organizations rely heavily on the support of unpaid voluntary work. This strengthens their ties with the social fabric of the local community of which they are a part. It would be worth developing measurement tools related to the degree of integration of professional paid work and unpaid voluntary work and reviewing the best practices in this field, which is very closely linked with the broader definition of work offered by LS and appropriated by “The Future of Work – Labour after *Laudato si’*” Project.

A.6.2 Profile of organizations in charge of the research

Aggiornamenti Sociali

According to its motto, *Aggiornamenti Sociali* is “a compass for orientation in a changing world”. Established in 1950 in Milan by the Society of Jesus (the Jesuits), it is a monthly journal that offers information, but above all, formation. Produced by an editorial team composed of Jesuits and lay people working in the two offices in Milan and Palermo and a large group of qualified collaborators, the journal offers criteria and tools to address the issues most debated today and to stimulate responsible participation in social life. *Aggiornamenti Sociali*, however, is not just a publication. It has always promoted and participated in networks and projects in the fields of political and ethical training, work and the environment. Our reference is Catholic Social Teaching, with a perspective that links faith and justice and leads today to the promotion of integral ecology and a culture of sustainability. *Aggiornamenti Sociali* is part of the network of Jesuit journals and Jesuit Research and Social Action Centres in Europe and the Jesuit Social Network Federation – Italy.

Aggiornamenti Sociali is published by the Fondazione Culturale San Fedele, a Jesuit institution in Milan recognized locally, nationally and internationally as an open space for cultural and artistic debate, socio-political reflection, deep spiritual experience and the practice of solidarity and justice. It operates to promote an integrated approach to the crucial issues of contemporary society.

CeSPI (Centro Studi di Politica Internazionale)

CeSPI, an independent non-profit Italian organization established in 1985, carries out research, consultancy, evaluation, training and information activities within its well-established research areas (economic citizenship and migrants’ inclusion; human mobility, transnationalism and co-development; international cooperation, development finance, sustainability, peace and security; decentralized cooperation, territorial partnerships and local development; European agenda; geopolitical scenarios with a key focus on the Mediterranean and the African context). All its research programs and activities are based on cross-disciplinary exchange and an internal peer review, often complemented by an external peer review by international experts.

CeSPI is recognized by the Italian Ministry of Foreign Affairs (MAECI) as a research centre on international issues, while many of its projects on migration and migrants’ integration are carried out in cooperation with the Italian Interior Ministry. Over the years, it has regularly provided policy advice to the MAECI and strategic consultancy to the Development Cooperation General Directorate. CeSPI is one of the four think tanks supporting the work of the Foreign Affairs Committees of both houses of the Italian Parliament. It leads the international development area and prepares quarterly focuses on migration issues and data, background papers and analyses, brief notes on development issues, in particular on African development, development aid strategies and policies, finance for development and environmental sustainability, migration and development.

A.6.3 Dissemination

Books and book chapters

Costa G. – Foglizzo P. (2018), *Il lavoro è dignità. Le parole di Papa Francesco*, Rome: Ediesse.

Foglizzo P. – Martinot-Lagarde P. (2021), “The Future of Work after *Laudato si’*,” accepted for inclusion in Atzestop J. – Conversi P. (eds), *The Foundations of Integral Ecology*, Eugene: Wipf and Stock Publisher (forthcoming 2021).

Foglizzo P. (2020), “Il futuro del lavoro dopo la *Laudato si’*. Un progetto internazionale di ricerca e azione,” in Del Pizzo F. – Gargiulo A. (eds.), *Teologia, economia e lavoro. Per un umanesimo della fraternità*, Trapani: Il pozzo di Giacobbe, 2020.

Articles and other publications

Costa G. – Foglizzo P. (2020), “Il lavoro cura,curiamo il lavoro,” in *Aggiornamenti Sociali*, 10, 621-628, www.aggiornamentisociali.it/articoli/il-lavoro-cura-curiamo-il-lavoro.

Foglizzo P. (2020), “The future of work – Labour after *Laudato si'*. Un progetto internazionale,” in *Aggiornamenti Sociali*, 10, 629-630, www.aggiornamentisociali.it/articoli/il-lavoro-cura-curiamo-il-lavoro.

Ambrosini M. (2020), “Immigrati, lavoratori ‘essenziali’,” in *Aggiornamenti Sociali*, 6-7, 448-452.

Benanti P. (2020), “L’algoritmo: un nuovo attore nel mondo del lavoro?,” in *Aggiornamenti Sociali*, 2, 12-19.

Cerniglia F. – Profeta P., “Divari di genere, ripartire con un cambio di rotta,” in *Aggiornamenti Sociali*, 8-9, 575-584.

Costa G. – Foglizzo P. (2019), “Building the future of work together,” in *Thinking Faith*, June 22, 2019, www.thinkingfaith.org/articles/building-future-work-together.

Costa G. – Foglizzo P. (2019), “Costruire insieme il futuro del lavoro,” in *Aggiornamenti Sociali*, 6-7, 445-452, <https://www.aggiornamentisociali.it/articoli/costruire-insieme-il-futuro-del-lavoro>.

Foglizzo P. (ed.), “Quale lavoro per una transizione ecologica solidale?” (summary of the *Manifesto for Decent and Sustainable Work* in Italian), in *Aggiornamenti Sociali*, 6-7 (2019) 453-454.

Lodigiani R. (2019), “Trasformazioni del lavoro: l’Italia è in ritardo,” in *Aggiornamenti Sociali*, 6-7, 456-463.

Lucifora C. (2020), “Lavoro e welfare: tra riforme incompiute ed emergenza COVID-19,” in *Aggiornamenti Sociali*, 5, 387-396.

Mioni F. (2019), “L’ultima rivoluzione nel mondo delle imprese. Trasformazione digitale e Industria 4.0,” in *Aggiornamenti Sociali*, 8-9, 553-560.

Prandi S. (2019), “Donne vittime del caporalato in Italia e in Spagna,” in *Aggiornamenti Sociali*, 6-7, 493-501.

Rete “The Future of Work – Labour after *Laudato si'*” (2019), “Ampliare l’agenda del lavoro dignitoso: una proposta,” in *Aggiornamenti Sociali*, 8-9, 600-604.

Riggio G. (2020), “Un’Autorità europea per i lavoratori transfrontalieri,” in *Aggiornamenti Sociali*, 2, 167-168.

Rossini R. (2020), “Cittadini e lavoro: per un accompagnamento 4.0,” in *Aggiornamenti Sociali*, 8-9, 544-548.

Ryder G. (2016), “Il futuro del lavoro e lo sviluppo sostenibile. Intervento del Direttore generale dell’OIL,” in *Aggiornamenti Sociali*, 5, 563-568.

Vacchina P. – Bertucci I. (2018), “Il passaggio dei giovani dalla formazione al lavoro. Il contributo dell’istruzione e formazione professionale,” in *Aggiornamenti Sociali*, 11, 726-734.

Viesti G. (2019), “La questione meridionale tra demografia e lavoro,” in *Aggiornamenti Sociali*, 12, 720-729.

Zucca G. (2018), “Il mondo del lavoro per i giovani ‘nativi precari’,” in *Aggiornamenti Sociali*, 5, 366-376.

Following the publication of this Report, a series of articles in *Aggiornamenti Sociali* will present the outcome of the overall Project and the main results of the individual research tracks to the Italian audience. These articles will be made available as tools for the preparation to the 49th Social Week of Italian Catholics, which will be held in 2021 with the title “Il pianeta che speriamo. Ambiente, lavoro e futuro”.

Seminars, events and conference presentations

Incontro “Sviluppo sostenibile, orizzonte per nuovi lavori”, June 4, 2018, in collaborazione con Fondazione Unipolis e Fondazione Carlo Maria Martini, Milano, Auditorium della Fondazione Culturale San Fedele. Videorecording available at www.aggiornamentisociali.it/articoli/un-lavoro-degno-e-possibile-i-video-dell-incontro-del-4-giugno-a-milano.

2020/09/23-27, “Esercizi spirituali per imprenditori, dirigenti o quadri di imprese e terzo settore”, Bologna, Mauro Bossi.

2020/02/05, “*Laudato si'*, il quadro di riferimento”, intervento all’Incontro “Verso l’Economia di Francesco. Cura della casa comune”, Social Innovation Academy di Fondazione Triulza, Paolo Foglizzo

2019/11/30, “Il futuro del lavoro”, Intervento al Convegno “Comunità cristiana e lavoro”, ACLI Milano, Paolo Foglizzo.

2019/11/19-20, “Il futuro del lavoro”, Intervento al Convegno “Teologia, Economia e Lavoro”, Pontificia Facoltà Teologica dell’Italia Meridionale, Napoli, Paolo Foglizzo.

2019/10/23-27, “Esercizi spirituali per imprenditori, dirigenti o quadri di imprese e terzo settore”, Bologna, Paolo Foglizzo & Mauro Bossi.

2019/09/26-28: “The Common Good in the Digital Age”, Pontifical Council for Culture – Dicastery for Promoting Integral Human Development, Città del Vaticano, www.digitalage19.org, Giacomo Costa & Paolo Foglizzo.

2019/09/23, “Per un’ecologia integrale ispirata alla *Laudato si'*”, Percorso formativo su economia e modello di sviluppo, ACLI & CISL Bergamo, Giacomo Costa.

2019/07/12-19, “5° Seminario estivo per direttori degli Uffici diocesani di pastorale sociale”, Giacomo Costa.

2019/05/25, “Workshop: il mio lavoro migliora”, Varese, Giuseppe Riggio.

2019/05/25, “Per camminare e sognare insieme strade nuove”, Azione Cattolica Italiana & AGESCI, Spello, Giacomo Costa.

2019/05/14, “La crescita nella società e le sue sfide”, Percorso di formazione per junior manager, Istituto per i valori d’impresa, Milano, Paolo Foglizzo.

2019/05/06, “Fedeltà al lavoro”, ACLI Bergamo, Paolo Foglizzo.

2019/04/03, “Vissuto e aspettative dei giovani”, CISL Lombardia, Paolo Foglizzo.

2019/01/11, “Lavoro, giovani e web economy”, Arcidiocesi di Salerno, Giacomo Costa.

2019/01/11, “I giovani: l’impegno sociale e la vocazione professionale”, Arcidiocesi di Benevento – Università Cattolica del Sacro Cuore, Giacomo Costa.

2018/11/17, “Giustizia, lavoro, lavoratori e nuove povertà: cosa siamo chiamati a vivere oggi”, Consorzio Farsi Prossimo Milano, Paolo Foglizzo.

2018/09/10, “L’enciclica *Laudato si'* come occasione per ripensare l’economia”, ACLI Bergamo, Paolo Foglizzo.

2018/08/31, “Il lavoro è dignità. Le parole di Papa Francesco”, Intervista a Paolo Foglizzo, Radio Articolo 1, www.radioarticolo1.it/audio/2018/08/31/37386/11-lavoro-e-dignita-le-parole-di-papa-francesco.

2018/08/19-26, Faith & Politics Summer School, Venezia, Giuseppe Riggio.

2018/06/30, La visione di Papa Francesco nel libro *Il lavoro è dignità*, Intervista a Paolo Foglizzo, Radio Vaticana, www.vaticannews.va/it/mondo/news/2018-06/libro-lavoro-dignita-papa-francesco-dialogo-globalizzazione.html.

2018/06/27, “Il riscatto del presente. Giovani e lavoro nell’Italia della crisi”, ACLI Milano, Giacomo Costa.

2018/06/14, “Un mondo da ridisegnare. Evoluzione tecnologica e tutela del lavoro”, CISL Brescia, Paolo Foglizzo.

2018/03/09, “I conflitti con il mondo adulto (lavoro, politica, cultura, società...)”, corso di Teologia pastorale “La fede cristiana alla prova dei giovani”, Facoltà Teologica dell’Italia Settentrionale, Giacomo Costa.

2018/02/21-25, “Esercizi spirituali per imprenditori, dirigenti o quadri di imprese e terzo settore”, Bologna, Giacomo Costa & Paolo Foglizzo.

2020: a member of the research team (Paolo Foglizzo) is among the resource persons of the Village “Work & Care” of the “Economy of Francesco” initiative. The initiative involves several organization meetings and preparation webinars and will culminate in a 5-days event in Assisi (November 17-21, 2020), <https://francescoeconomy.org>.

Web resources

Dedicated section within *Aggiornamenti Sociali* website, www.aggiornamentisociali.it/dossier/the-future-of-work/.

Dedicated page within CeSPI website, www.cespi.it/it/ricerche/future-work-labour-after-laudato-si.

A.7 Track 7 Humanity at work

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A.7.1. Executive Summary

The starting point of our research was to explore how global statistics capture the immense diversity of situations and conditions in which human work takes place across the globe, with some attention to the agri-food global value chains. The hypothesis was that most of the international statistical apparatus related to the labour market has been designed to trace with utmost precision formal employment relations while leaving in the shade other, less formal and more fragmented, forms of work such as family micro-enterprises, self-employment or informality. This being said, another limitation of labour statistics was suspected and we wanted to address it at a global level: the work done outside of the labour market within what can be called the “household or domestic economy”. In this sense, our broad aim was to provide a global picture of human productive activity irrespective of where it takes place and of the legal and economic form it takes.

Theoretical Framework

Indeed, the deep anthropological reason for exploring work and labour beyond the frontiers of what is commonly called the formal “labour market” is the empirical evidence that human productive activity does not stop at the enterprise gate, but goes on in the social or community sector, in the informal economy (informal labour market) and within the household context. However, the family or household as a unit of genuine production is absent from the economic research agenda despite the eminent and evident role it plays in every society and economy. Mainstream economic thinking sees the family/household as a set of individuals providing labour, consuming and saving. That’s all. What is ignored, however, is the genuine economic/productive activity of families/households, which should not be reduced to reproduction or to demography. This is the reason why the work performed within families/households may be called “invisible work.” It is ignored by economists and is not taken into account by core labour statistics.

The core ambition of Catholic Social Teaching (CST) is the integral perspective on all that is human. This requires that all aspects of human work should be explicitly taken into account, including household productive activity. As opposed to market-related activities where exchange and standardization prevail, families and households produce highly personalized, non-exchangeable goods and services. The main factor of production within the family/household economy is “caring love”. It, of course, has a time dimension – measured in numbers or hours – but it also has another dimension which escapes easy quantification, i.e., the intensity, the focus and flexible responsiveness to the needs of others. For this reason, “caring love” cannot be reduced only to the time spent; it is more than this. Caring (love) occupies an important place in the encyclical *Laudato si’* (LS). In n. 208, Pope Francis uses this notion to stress what is the essential and necessary condition for consolidating human fraternity and extending it to the natural environment.

We are always capable of going out of ourselves towards the other. Unless we do this, other creatures will not be recognized for their true worth; we are unconcerned about caring for things for the sake of others; we fail to set limits on ourselves in order to avoid the suffering of others or the deterioration of our surroundings. Disinterested concern for others, and the rejection of every form of self-centredness and self-absorption, are essential if we truly wish to care for our brothers and sisters and for the natural environment. These attitudes also attune us to the moral imperative of assessing the impact of our every action and personal decision on the world around us. If we can overcome individualism, we will truly be able to develop a different lifestyle and bring about significant changes in society.

Pope Francis, *Laudato si'*, n. 208

The question addressed in this research originates from the need to integrate the perspective of economics and CST. It is striking to realize how arbitrary is the line mainstream economics draws between what belongs to its field and what is left aside, namely the household (family) economy and the natural environment. The planned economy survived for decades despite its poor performance because of the compensating capacity of the household economy. In the aftermath of the financial crisis of 2008, the household and family economy greatly contributed to social resilience in countries most severely hit by the crisis. The partial approach of the economic discipline stands in contrast with the Christian ambition of integral vision of humanity and of the human person. This project provided an opportunity to explore further the avenues to developing an integral vision of labour – and possibly of the economy.

Methodology

The main method of research was desk research and confrontation of results with selected and limited audiences. We have drawn on the following data sources:

- Labour and economic statistics and relevant meta-data, gathered and published by global international institutions such as the World Bank, ILO, UN and OECD. FAO statistics were also used for the agri-food part.
- Database Thompson Financial when it comes to financial data of enterprises listed worldwide and related to agri-food industries.
- Literature on work in Catholic/Christian Social Teaching.
- Literature on the household/family economy.
- Literature on global value chains with special focus on agri-food.
- Consultations and discussion with selected, limited audiences were carried out during the research period.
- AIESC – Association Internationale pour l'Enseignement Social Chrétien. The annual conference of that association in 2019, which took place at the University of Fribourg (Switzerland) in August 2019, was devoted to “Invisible work: human and social challenges”. This conference was an opportunity to explore two strands of invisibility: on one side, statistical invisibility and conceptual blindness; on the other side, the invisible, spiritual and transformative consequences of work which, by definition, affect the working person from inside and thus are invisible as such to the outside world. It was also an opportunity to observe the diverse forms invisible labour takes in different parts of the world (Europe, Mexico, India, Benin).

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- An ad hoc expert group on family and household economy was convened under the auspices of the Fédération des Associations Familiales Catholiques (FAFCE - Brussels) together with the Sallux Foundation. A short summary of working papers is in preparation.
 - Presentation at the first meeting of Concilium Civitas (Warsaw, July 2019), <http://conciliumcivitas.pl/almanac/>.
 - Networking meeting of Catholic-inspired Organizations on Global Value Chains & Catholic Social Teaching (Brussels, January 27, 2020).

Main findings

The International Conference of Labour Statisticians, held every five years under the auspices of the International Labour Organization (ILO), has only recently begun to tackle ‘non-standard forms of employment’ and seeks to shed more light onto such categories as ‘informality’, which is still mainly defined, by default, as the absence of a formal work contract. This conceptual and methodological work is, for the time being, still a long way from being put into operational implementation at the global level. This means that currently available labour statistics fail to provide a comprehensive picture of contemporary realities of labour. The report *Work for a Brighter Future*, published in January 2019 by the Global Commission on the Future of Work, an independent commission under the auspices of the ILO, also failed to draw a sharp, factual distinction between the real situation of work as it happens in today’s world and the otherwise perfectly legitimate normative aspiration to provide the benefits of formal employment to all.

The issue of lacking or insufficient data concerns both work in the informal economy and in the household/domestic economy. ILO estimates indicate that 60% of the labour force worldwide works in conditions of informality. However, these figures are only estimates and cannot be fully articulated with the existing statistics. In order to better grasp the phenomenon of informality in the context of the labour market, the ILO recently conducted and published a study that gives a consolidated global picture, even if it is well known that informality is multidimensional and largely depends on country-specific factors. The study is based on existing national estimates and sheds new light on existing labour force statistics, which are unable, for practical and conceptual reasons explained above, to directly address informality as such. The range of situations spotlights how difficult it is to obtain a coherent global picture of humanity at work. In the US, aggregate informality concerns less than 20% of the labour force, whereas it represents 92% of the labour force in the Democratic Republic of Congo. Informality is mainly, but not only, a rural reality. It is present in all contexts of work but is exacerbated among the so-called “family workers” and the “self-employed”. In many countries and for different reasons, it concerns women more than men.

In 2013, Resolution I of the 19th International Conference of Labour Statisticians defined work in the following way: “Work comprises any activity performed by persons of any sex and age to produce goods or to provide services for use by others or for own use.” The broadness of this definition is very promising. However, the effective implementation collides with another, well established, statistical principle which sets the person as the unit of analysis and statistical record. This means that in practice, a given person’s activity is statistically attributed in totality to only one type of economic context. The implications are far-reaching: a systematic under-estimation of the household/domestic economy-related activities for those who also have labour market activities. This same bias is present in national accounts used to derive national product and revenue.

One of the important results – conceptual and statistical – is to reassess the labour statistics so as to estimate and include the missing items. The first step is to gauge the “real labour force” so as to include those who are active not only on the labour market (formal and informal) but also in the household/domestic economy. This is obtained by retaining as “real labour force”

the whole working age population (between 24 and 65). Second, the unit of analysis has to be changed from person/year to person/hour. A range of household time surveys (especially for India, France and Switzerland) consistently show that the working-age population works (in the sense defined by the ILO) for about 12 hours per day. For the sake of our estimates, the following time allocation has been used: for those who have a formal or informal employment, eight hours are spent at work in the economic unit, while the remaining four hours are spent working in the domestic economy. For those who have no formal or informal employment, 12 hours are spent in the household/domestic economy. The result can be called the “expanded real labour force”. Third, the “expanded real labour force” is active in three different contexts: labour market-related activities taking place in a formalized context; labour market-related activities performed in non-formal contexts; the domestic economy made up of household activities and voluntary activity in their broad sense.

The main finding is that, at the global level and in aggregate terms, 50% of productive time available to the “expanded real labour force” is deployed within the household/domestic economy; 31% in informal activities and only 19% in the formal economy. As discussed above, the relative share of formal vs. informal labour market-related work depends on country-specific institutional factors.

This order of magnitude confirms that today, most of human work remains uncaptured by labour and macro-economic statistics, while its contribution to overall economic well-being, social harmony and happiness is essential. Therefore, there is an urgent need to acknowledge this state of affairs and propose an in-depth review of the conceptual and methodological framework behind labour statistics to ensure that they better capture the social and economic realities of human work in its broad and integral senses.

Building on the statistical conclusion, “caring love”, as a missing work reality, must be introduced, as required by *Laudato si’*. The expansion of the service economy during the last 60 years has been the most important engine of economic growth of the Western world. But economic research has not sufficiently addressed the fact that the growth of the service sector was accompanied by the “crowding out” of the household/domestic economy from the same activities. Indeed, the growth measured by GDP figures was not all “new” net added value but, in an unknown proportion, added value “displaced” from households to the market. The effects and consequences of this substitution still need to be properly studied. The substitution of family/household-produced goods and services with market-produced ones not only has consequences on apparent or measured growth. What occurs is the transformation of the very nature of these goods and services, from relational – as thus called by authors such as L. Bruni or S. Zamagni – to sheer market, anonymous goods. In consequence, the relational fabric of households is replaced by a network of anonymous (efficient) market transactions.

During the last decades, families/households have been “crowded out” as producers of goods and providers of services (not only care) by market and enterprises. By the same token, the dimension of “caring love” present in family/household activities has been substituted by more mechanical and standardized paid work. The consequences of this process deserve additional, interdisciplinary research and attention not only from the perspective of recorded economic growth, but also from that of happiness (Easterlin paradox) and, more broadly, the resulting quality of the social fabric. If formal employment and work generate income, work inspired by “caring love” (also) generates happiness on both sides of the interpersonal relationship.

The shrinking of the economic space left to households in urbanized, Western-type societies also has other consequences: slow demographic progress and the growing demand for professional “care services” and social and medical support. This demand is growing with aging and is a burden on public finances, i.e., on labour.

With regard to the agri-food component of the research, the preliminary results show that family farming provides 53% of food produced worldwide and owns a similar proportion of

arable land. In labour statistics, the status of this population is underestimated, as part of it is realized within the family/household economy. Family farming produces a significant proportion for self-consumption and local (mostly informal) trade. According to estimates, two-thirds of total production is consumed untransformed, i.e., transformed within the household/domestic and informal sectors. In terms of productivity, the picture is different: 5% of the world's population active in agriculture (mainly located in high-income countries) produces 95% of world's agri-food value. This means that only 5% of that value – the least transformed – is generated by 95% of the population. The inequality of agricultural income distribution is much higher than when total GDP is considered, where 40% of poorest people have access to 10% of the total product.

Main conclusions and recommendations

In order to reach all working persons, the decent work agenda has to be extended to all persons between 24 and 65 years of age. This extension has to be carried out by inventing, and putting in place, new forms and channels for social dialogue, different from the employer-trade union configuration and by extending social security coverage to the whole working age population (including junior members of their families).

Caring (love), as a specific “factor of production”, has to be further elaborated conceptually and statistically so that it could enter the standard vocabulary of labour economics and statistics. The notion of caring (love) has also to be further elaborated within CST, which more often prefers the notion of work.

A.7.2 Presentation of the organization

The Observatoire de la Finance foundation was set up in 1996 in response to a question raised in the early 1990s: what is the purpose of financial markets? Today, it is a think tank providing a link between financial techniques and practices and the demands of the common good. The Observatoire de la Finance is an independent, apolitical, and non-religious foundation established in Geneva under Swiss law. It also carries out interdisciplinary research projects and produces relevant reports on issues related to economics/finance and ethics.

Today, the economy is at the heart of society and finance is at the heart of the economy. Finance means more than financial techniques, instruments and institutions and includes models, mind-sets and ethical values shaping the way the financial sector operates. The links between finance – in the broad sense of the term – and contemporary society have crucial implications for the economic, social, cultural and ethical future of the planet. In the long term, they can be viable – or, as some would say, sustainable – only if they are based on pursuit of the common good. The mission of the Observatoire de la Finance is to foster the concern for the common good in economic and financial activities.

Our efforts are based on constant dialogue and independent, informed, serious, interdisciplinary and hence critical thinking by practitioners and academics.

Our work is based on three firm beliefs:

- Financial activities are essential to progress and development and are a key instrument in pursuing these goals, but are not an end in themselves;
- The common good is not a social project, but results from the concerted action of players concerned with the good of both individuals and communities;
- The demands of the common good call those who are aware of them to act in every facet of their work.

A.7.3 Dissemination

Publications

Dembinski P. H. – Soissons H., “L’inaccessible réalité du travail. Une approche statistique”, in *Projet*, n. 370 (juin 2019).

English version: Dembinski P. H. – Soissons H., *Humanity at Work: Towards a Comprehensive Statistical Picture*, <http://conciliumcivitas.pl/humanity-at-work-towards-a-comprehensive-statistical-picture>.

Polish version: Dembinski P. H. – Soissons H., *Ludzkość w pracy – w kierunku kompleksowego obrazu statystycznego*, <http://conciliumcivitas.pl/ludzkość-w-pracy-w-kierunku-kompleksowego-obrazu-statystycznego>.

Dembinski P. H. – Mungall A. – Soissons H., *Agri-food Global Value chains. Selected issues*, Geneva – Fribourg: Observatoire de la Finance – Université de Fribourg (forthcoming Winter 2020).

Dembinski P. H. – Huot J.-C., *Le travail invisible: enjeux sociaux et humain*, Proceedings of the Conference “Le travail invisible: enjeux sociaux et humains” (Fribourg, August 30-31, 2019) Saint-Maurice (CH): Saint-Augustin, (forthcoming 2021).

Conferences

International Conference “Le travail invisible: enjeux humains et sociaux – The Invisible Work: human and social challenges,” Fribourg (CH), August 30-31, 2019; videorecording of all sessions available at <http://www.aiesc.net/fribourg-2019/fribourg-2019-videos>.

APPENDIX B

Timeline of the Project



Participants in the International Research Seminar “The Future of Work - Labour after Laudato si” hosted by the Dicastery for Promoting Integral Human Development (Rome, 10-12 January 2019) welcomed by the Prefect, Cardinal Peter K. A. Turkson, and part of the staff.



Archbishop Ivan Jurkovič, Permanent Observer of the Holy See to the United Nations and Other International Organizations in Geneva, welcoming the Holy See delegation to the Centenary International Labour Conference headed by Cardinal Peter K. A. Turkson, Prefect of the Dicastery for Promoting Integral Human Development (Geneva, June 2019).

TIMELINE KEY:



Launching, coordination and methodology



Research tracks activities



Networking, advocacy and outreach



Capacity-building

RT 1 Work, ecology and the environmental crisis (CERAS)

RT 2 Work, social justice and peace (LAINES, Universidad Iberoamericana Puebla)

RT 3 Labour, demography and migration (ICMC)

RT 4 Artificial intelligence, robotics and the future of decent work (The Lupina Foundation)

RT 5 The future of enterprise and entrepreneurship after *Laudato si'* (UNIAPAC)

RT 6 Promotion of employment and social innovation in the context of *Laudato si'* (*Aggiornamenti Sociali* and CeSPI)

RT 7 Humanity at work (Observatoire de la Finance)

Interreligious Dialogue on Decent Work: Symposium Future of Work and Society (3-4 November 2017, Marseille) <https://futureofwork-labourafterlaudatosi.net/2017/11/27/symposium-future-of-work-and-society-a-review-and-reinterpretation-3-4-nov-2017-marseille/>

EUROPE

Seminar: The Future of Work and the Sustainable Development Goals (SDGs): an interreligious perspective in the context of South-South Cooperation (6-8 December 2017, Puebla) https://www.iberopuebla.mx/noticias_y_eventos/noticias/oit-ibero-puebla-y-organizaciones-religiosas-analizan-desafios-del

AMERICAS

2018

Interreligious Conference: Developing a South-South regional cooperation to transform working conditions in relation to the ILO Future of Work initiative and the SDGs (26-27 Apr 2017, Kampala) <https://futureofwork-labourafterlaudatosi.net/2018/01/23/developing-a-south-south-regional-cooperation-to-transform-working-conditions-in-relation-to-the-ilo-future-of-work-initiative-and-the-sdgs-25-28-apr-kampala/>

AFRICA

Global Seminar on Sustainable Development and the Future of Work in the Context of the Jubilee of Mercy (2-5 May 2016, Rome) <https://futureofwork-labourafterlaudatosi.net/2017/10/16/meeting-report-global-seminar-on-sustainable-development-and-the-future-of-work-in-the-context-of-the-jubilee-of-mercy-2-5-may-2016-rome/> See Appendix C

GLOBAL



Building capacity around the International Labour Conference (ILC) agenda, networking and outreach to ILC delegations (2016-2020)

GLOBAL AND REGIONAL

CIOs strategic meetings on a monthly basis, workshops and advocacy events around the ILC (2017-2018-2019)

GLOBAL AND REGIONAL



Launching Seminar: "The Future of Work - Labour after *Laudato si'*" (11-13 July 2017, Geneva) <https://futureofwork-labourafterlaudatosi.net/2017/10/17/video-interviews-recorded-during-the-project-launching-seminar-11-13-jul-2017/>

GLOBAL

CALL Conference: "Digitalisation and the future of work and social relations" (23-25 April 2018, Berlin) <https://futureofwork-labourafterlaudatosi.net/2018/04/30/call-conference-focuses-on-digitalisation-future-of-work-and-social-relations-23-25-apr-2018-berlin/>

EUROPE



Incontro "Sviluppo sostenibile, orizzonte per nuovi lavori" in collaborazione con Fondazione Unipolis e Fondazione Carlo Maria Martini (4 June 2018, Milan) www.aggiornamenti sociali.it/articoli/un-lavoro-degno-e-possibile-i-video-dell-incontro-del-4-giugno-a-milano

RT 6



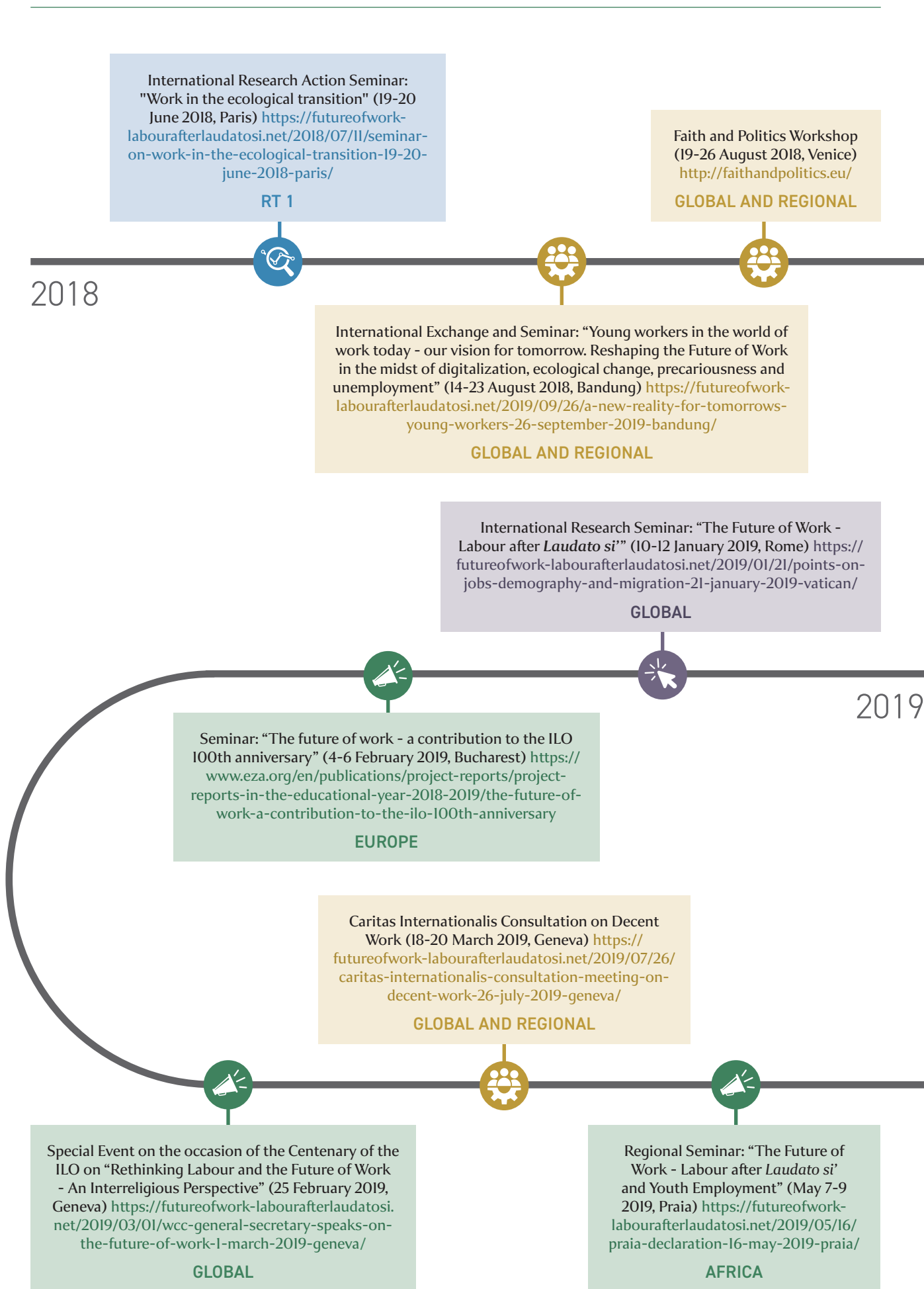
NGO Workshop: "Tripartism plus - Rethinking Social Dialogue in times of Globalization and Informalization" (30 May 2018, Geneva) <https://futureofwork-labourafterlaudatosi.net/2018/08/03/rethinking-social-dialogue-in-times-of-globalization-and-informalization-3-august-2018-geneva/>

GLOBAL

continued

2016

2017



Launching of the publication: "Rethinking Labour - Ethical Reflections on the Future of Work" (7 November 2018, Geneva)
<https://futureofwork-labourafterlaudatosi.net/2018/11/14/rethinking-labour-ethical-reflections-on-the-future-of-work-14-november-2018-global/>

GLOBAL



2nd RENIR Workshop (10-11 September 2018, Toronto) <https://renir.carloalberto.org/news/2nd-renir-workshop/>

RT 4



Shaping the future of work: A faith-based contribution to the ILO centenary initiative (2019) <https://futureofwork-labourafterlaudatosi.net/2018/11/29/shaping-the-future-of-work-200-gather-for-faith-based-contribution-to-ilo-centenary-29-november-2018-brussels/>

EUROPE

CIOs Meeting: Concept Networking Activity (26 November 2018, Brussels)

GLOBAL AND REGIONAL



UNIAPAC World Congress 2018: "Business Serving the Common Good for the Betterment of Society as a Whole" (22-24 November 2018, Lisbon) <https://uniapaclisbon2018.com>

RT 5



International symposium: The future of work within the ecological transition? (20-22 May 2019, Paris) <https://workecologyparis2019.com/homeEN/>

RT 1

A proposal to extend the Decent Work Agenda and address the current global crisis (12 June 2019, Geneva) <https://futureofwork-labourafterlaudatosi.net/2019/06/12/a-proposal-to-extend-the-decent-work-agenda-and-address-the-current-global-crisis-12-june-2019-global/> See Appendix D

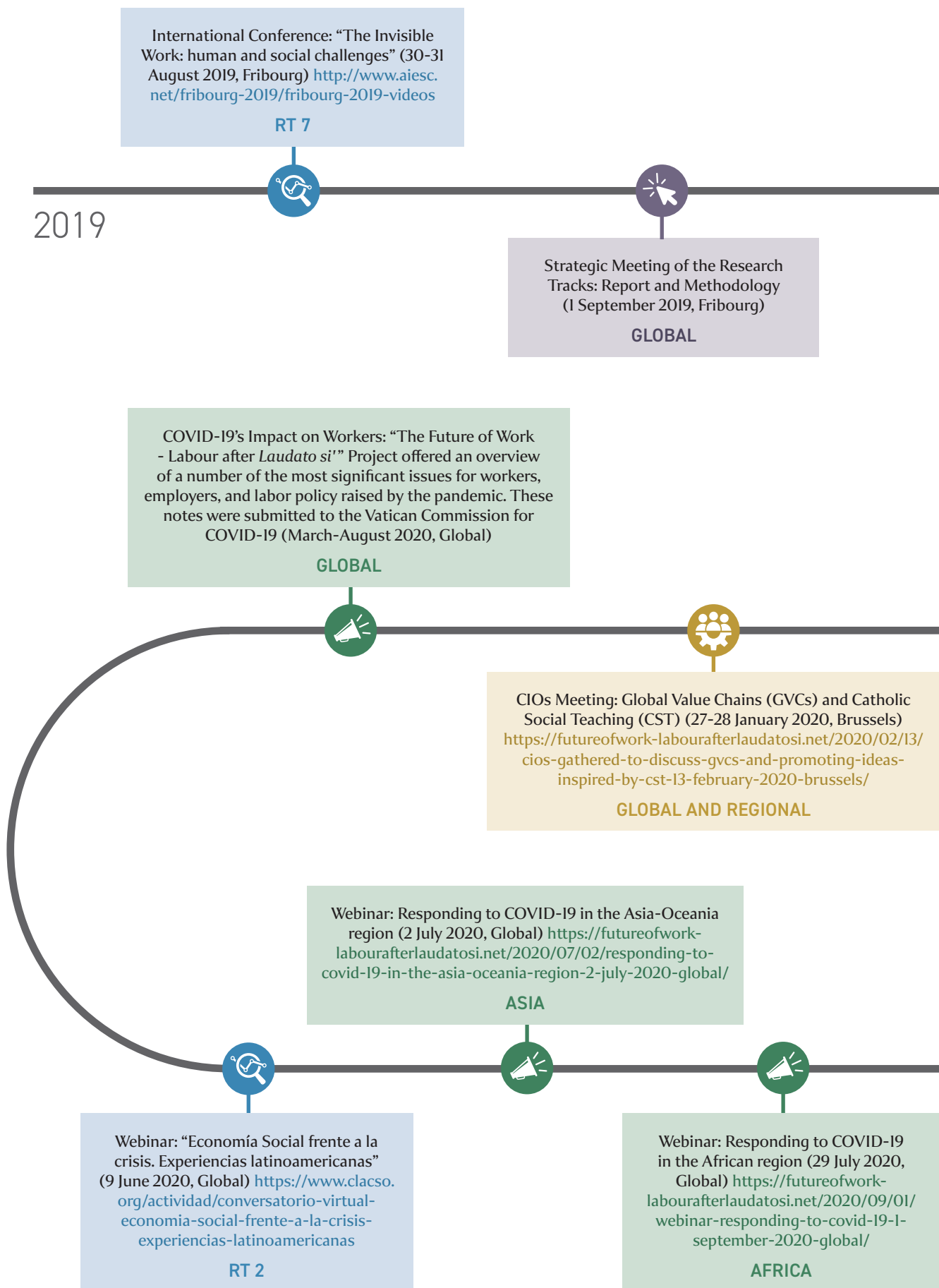
GLOBAL



3rd RENIR Workshop on the impact of automation and artificial intelligence on regional economies (27-29 May 2019, Turin) <https://renir.carloalberto.org/workshop/>

RT 4

continued



Seminar: "The changes in the world of work. Perspectives on peace and social justice" (21-22 October 2019, Puebla)
<https://futureofwork-labourafterlaudatosi.net/2019/10/28/it-is-vital-to-move-from-an-economic-society-to-a-social-economy-experts-in-ibero-puebla-28-october-2019-puebla/>

RT 2



Seminar: "Education, work, technological change and new business models" at the UNIAPAC General Assembly (1 December 2019, Bilbao)

RT 5



Capitalization seminar for participating organizations (17 January 2020, Rome)

RT 6



ICMC's Asia-Oceania Working Group's annual meeting and High-Level Regional Conference on the Future of Work co-organized by ICMC (3-4 December 2019, Bangkok) <https://www.icmc.net/2020/02/19/migrant-fishermen-invisible-victims-of-trafficking-and-forced-labor/>

RT 3



2020

Caritas Internationalis Virtual Consultation on Decent Work (7-11 September 2020, Global)

GLOBAL AND REGIONAL



"The Future of Work - Labour after *Laudato si'*" Project and Catholic-inspired Organizations engaged in The Economy of Francesco process (September 2019-November 2020, Global)
<https://francescoeconomy.org/>

GLOBAL



Webinar Series "Responding to COVID-19 and its Impact on the World of Work" co-organized by the Project, ICMC, Georgetown University and the Vatican Commission for COVID-19 coordinated by the Dicastery for Promoting Integral Human Development (9 and 17 September 2020, Global)

GLOBAL



Preparation and publication "Care is work, work is care" (March-November 2020, Global)

GLOBAL





APPENDIX C

Common declaration on The Future of Work – Labour after *Laudato si'* (2016)



Conclusion of the Global Seminar on Sustainable Development and the Future of Work in the context of the Jubilee of Mercy (Rome, 2-5 May 2016), with Cardinal Peter K. A. Turkson (President of the Pontifical Council for Justice and Peace), Mr. Guy Ryder (ILO Director General), and Mr. Luc Cortebeek (chairman of the ILO Governing Body).

Common declaration on The Future of Work – Labour after *Laudato si'* (2016)

Global Seminar: “Sustainable Development and the Future of Work
in the Context of the Jubilee of Mercy”,
May 2-5, 2016, Rome, Italy

Statement of Commitment and Action

We, representatives of Catholic organizations, movements of trade unions and of cooperatives, associations of business leaders and other organizations involved in the promotion of decent work at local, national or international levels, gathered in Rome, between 2 and 5 of May 2016 for a Global Seminar on “Sustainable Development and the Future of Work in the Context of the Jubilee of Mercy”, are:

- Appreciative of the facilitating role of the Pontifical Council for Justice and Peace, the International Labour Organization, Caritas Internationalis, the Working Group of Catholic-inspired Organizations Engaged in the Promotion of Decent Work and the German Commission for Justice and Peace in convening this important discussion to identify some of the most critical issues in the world of work and exchange on innovative solutions;
- (We are) convinced that people, including workers, their families, and communities should be placed at the centre of sustainable development policies and should be the first concern in the reflection and debate on the future of work;

We envision that our profound discussions and reflections, held during this Global Seminar, have set us firmly on a steady path which will be marked by progress on securing additional commitment to establish fair and just public policies and practices by effectively increasing access to youth employment, quality education and program development to protect job stability and to eradicate deterioration or marginalization of international labour standards.

- (We are) committed to promoting dignity, dialogue and the promotion of human rights and international labour standards as the core of any sustainable development policies.

Of critical importance are issues such as lack of respect and legal guarantees of freedom of association and the right to collective bargaining and a just wage; the eradication of child labour, forced labour, trafficking and the modern forms of slavery as well as any form of discrimination; difficult access to employment for many young adults; worsening situations of work, including indecent, undignified and unsafe conditions, especially with regard to the increasing precarity and informalization of work in the global supply chain, lack of recognition for the value of work, failure to pay just wages and to provide other social protections for workers and their families; transformation of the world of work, including through digital and other forms of technology; lack of access for migrants and refugees to decent working conditions; lack of access to adequate social protection for children, the sick, the disabled, the unemployed and the elderly.

- (We are) keenly aware and deeply concerned that women, despite their equal dignity with men as human persons created in the image and likeness of God, are regularly confronted with inequitable, discriminatory and stigmatizing policies and practices in the world of work and in other socioeconomic arenas;

In this regard, we received hope and further courage through the designation by Pope Francis of the Prayer Intention for the month of May 2016, on “Respect for Women”: “The contribution of women in all areas of human activity is undeniable, beginning with the family...We have done little for the women who are in very difficult situations – despised, marginalized and even reduced to slavery... It is a prayer – that in all countries of the world women may be honoured and respected and valued for their essential contribution to society.”¹

¹ http://www.archivioradiovaticana.va/storico/2016/05/03/pope_francis_prayer_intentions_for_may__respect_for_women/en-1227162.

- (We are) inspired by Catholic Social Teaching (CST) and by the values and teachings of other religious traditions, including respect for and enhancement of human dignity, solidarity, subsidiarity and sustainability, which are also congruent with the principles and international standards that ground the tripartite processes and activities of the International Labour Organization (ILO);

We recall in particular the ILO Declaration of Philadelphia (1944)²: “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; the attainment of the conditions in which this shall be possible must constitute the central aim of national and international policy”;

Other key ILO resources include ILO’s Declaration on Fundamental Principles and Rights at Work (1998)³ and the Declaration on Social Justice for a Fair Globalization (2008)⁴.

We celebrate the most recent contribution to CST provided by Pope Francis in his enlightening encyclical, *Laudato si’*, in which he notes the urgent need for all members of the human family to strengthen their relationships with God, with creation and with each other from the perspective of integral ecology and specifically addresses the vocation of human work, including the following points of great relevance to our concerns and efforts:

“If we reflect on the proper relationship between human beings and the world around us, we see the need for a correct understanding of work; [...] Underlying every form of work is a concept of the relationship which we can and must have with what is other than ourselves.” (#125)

“Work is a necessity, part of the meaning of life on this earth, a path to growth, human development and personal fulfilment.” (#128)

In order to continue providing employment, it is imperative to promote an economy which favours productive diversity and business creativity. [...] 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.” (#129)

“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.” (#139)⁵

We call upon the Pontifical Council for Justice and Peace, the International Labour Organization, Caritas Internationalis and the Working Group of Catholic-inspired Organizations Engaged in the Promotion of Decent Work to seize the opportunity during the ongoing implementation of the Sustainable Development Goals and the ILO Future of Work Centenary Initiative to continue promotion of exchange and dialogue among organizations involved in the world of work, especially since dialogue is one of the strong values held in common by both CST and the ILO. Engagement with other religious structures and communities is also of the utmost importance.

Promotion of exchanges between and among countries of the South and the North as well is urgently needed, in particular, to identify and reinforce best practices and to search for alternative models of socioeconomic integration based on the principles underlying CST and the standards set in ILO Conventions and Recommendations. We sincerely hope that such dialogue and advocacy will result in the formulation, strengthening, enforcement and monitoring of public policies by States in order to guarantee decent work, equitable compensation and social protection for all workers and their families.

² Declaration concerning the aims and purposes of the International Labour Organization adopted at Philadelphia on 10 May 1944, www.ilo.org.

³ http://www.ilo.org/wcmsp5/groups/public/---ed_norm/---declaration/documents/publication/wcms_467653.pdf.

⁴ https://www.ilo.org/wcmsp5/groups/public/---dgreports/---cabinet/documents/genericdocument/wcms_371208.pdf.

⁵ http://www.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20150524_enciclica-laudato-si.html

We further believe that the Catholic Church, other religious organizations and civil society as a whole have a serious responsibility to promote just work policies and practices, both within their respective institutions and in all sectors of society and to report all forms of exploitation and abuse of human dignity, particularly in the context of the Catholic Church's observance of this Extraordinary Jubilee Year of Mercy. All individual and institutional employers have a responsibility to transform the world of work so that it will reflect the dignity and rights of all workers. In particular, Church-related structures have a responsibility to base all employment-related policies and actions on Gospel values so that they could credibly witness to the power of God's mercy and justice.

To this end, we, the participants in this Global Seminar, propose to:

- Conduct broad outreach and establish wide networking to address the tripartite constituencies of the ILO, especially governments, and with other stakeholders and civil society in our advocacy efforts to raise awareness and promote effective action related to the importance of decent work, particularly in the context of discussions about the future of work and the implementation of the Sustainable Development Goals;
- Organize a series of regional consultations with the goal of reinforcing exchanges in preparation for the 2019 celebration of the ILO Centenary;
The results of these exchanges should be made available in an accessible format in order to encourage and develop further dialogue and experience exchange among organizations at the national and local levels as well as with governments and multilateral organizations including the Specialized Agencies of the United Nations. As member-based organizations including respective Episcopal Conferences, ecumenical and interfaith structures and associations of workers and employers, we will continue to promote such dialogue;
- Promote regular exchange among participants in these consultations, especially in the context of the Observance of the 50th Anniversary of the founding of the Pontifical Council for Justice and Peace, the ILO Future of Work Centenary Initiative and the annual International Labour Conferences through mutual invitations and sharing of information. In addition, the 2017 Global conference on Child Labour, to be organized by Argentina under SDG Target 8.7, could serve as a landmark in this preparation toward 2019.

In conclusion, we recall the challenge to us launched by Pope Francis during his Sunday address and blessing to Catholics and all people of good will gathered in St. Peter's Square on Sunday, 01 May 2016: "Tomorrow an international meeting will open in Rome on the theme of 'Sustainable Development and the Most Vulnerable Forms of Work'. I hope the event will raise the awareness of the authorities, political and economic institutions and civil society so as to foster a model of development that takes human dignity into account, in full respect of the norms on work and on the environment."⁶

⁶ http://www.vatican.va/content/francesco/en/angelus/2016/documents/papa-francesco_regina-coeli_20160501.html.

APPENDIX D

A proposal to extend the Decent Work Agenda and address the current global crisis (June 12, 2019)



Final session of the Centenary International Labour Conference (Geneva, June 2019)

A proposal to extend the Decent Work Agenda and address the current global crisis (June 12, 2019)

This declaration aims at providing a set of concrete proposals to help shape the “future we want” for the world of work. It addresses conditions which men, women, youth and, regrettably, many children face when engaged in work, whether at home, in the workplace or wherever else work takes place. Moreover, it proposes some steps to change work itself, so it can become a better expression of human dignity. This is the only condition necessary for work to be a powerful force of change of our societies, communities and families.

The document is proposed by a global group of researchers and opinion leaders, gathered together in the project “The Future of Work – Labour after *Laudato si'*”, coordinated by the International Catholic Migration Commission (ICMC). Its goal is to shape a resource base for advocacy and dialogue with social partners, leaders of the world of work and of other faith communities. It promotes dialogue in order to link individuals to communities and the local to the national and international level in the context of the International Labour Organization (ILO) Centenary. Contributors are part of groups associated with Catholic institutions and organizations (CERAS, Universidad Iberoamericana Puebla, ICMC, Lupina Foundation, Observatoire de la Finance, UNIAPAC, *Aggiornamenti Sociali*) in dialogue with a group of Catholic-inspired Organizations (IYCW, Kolping international, MIJARC, CIJOC and MMTIC). They prepared this document as an outcome of the Research Seminar “The Future of Work – Labour after *Laudato si'*. Building common perspectives on labour after *Laudato si'*” which took place in Rome in 2019, hosted by the Vatican Dicastery for Promoting Integral Human Development.

Context and background

Today, we are confronted with a complex global crisis which is both social and environmental (*Laudato si'*, n. 139). This situation occurs in the context of globalization – affecting not only the economy but also cultures and communities – and of accelerated technological change – in particular, the development of robotization and artificial intelligence. Of the many ongoing trends, the following are worth mentioning: growing inequalities, demographic growth, increase in the number of aging populations (in many parts of the world) and growing migratory flows. Urgent action is needed to prevent this global crisis from breeding fear and rejection, nurturing violence between and within communities and untold suffering for growing portions of humanity.

Decent work for all is not only the cornerstone of the ILO’s widely-shared philosophy based on the double convictions that social justice is the best path toward lasting peace and that “labour is not a commodity”. It is both an essential foundation of human dignity and the primary path to ensure that every man and woman, their families and respective communities enjoy access to a life of fulfilment with the possibility of contributing to the common good and to the care for creation.

Decent work for all means dignity in all domains of human activity, for workers in non-formal or precarious forms of employment as well as in formal employment relationships; it means dignity at home, on the way to work and in the workplace; it means dignity in countries of origin, of transit and of destination. It also means freedom and liberation for people forced to work against their will and children subjected to enduring the harshest forms of work conditions.

Work takes place everywhere; it is not restricted to the formal “labour market”. At the global level, half of all active time is devoted to domestic and family economy (in the broad terms), one-third of active time is employed in the so-called informal economy and only the remaining 20% in the formal work environment. In each of these environments, stakeholders, those engaged in work, counterparts and legal and contractual reference are different. Deficits in access to decent work are probably most acute in rural areas, in the informal economy and in family-related activities. New forms of labour-related injustice arise from deteriorating environmental conditions and are exacerbated by the fact that those who are facing environmental injustice are also suffering from social discrimination.

In this context, decent work for all means decent remuneration and legal protection for all. It means the right to organize and to collective bargaining as well as access for all to institutionalized social dialogue. It means freedom to work, protection and support throughout one’s entire life, when in good health as well as in times of sickness. It means support and protection in times of great technological,

social and environmental transformations, including through social security and active policies to reinforce the skills and training of the workers.

Extending the Decent Work Agenda is the essential challenge of the day. Four dimensions of work must be simultaneously addressed:

- Work is a social reality: it is the cooperation with many others towards a common goal; it is an expression of solidarity and shared risks and meaning;
- Work is an economic reality: it generates value and makes it available to the whole society;
- Work is an ecological reality: it affects and modifies nature and the environment and may protect or destroy them;
- Work is also a spiritual reality. It contributes to personal development, self-fulfilment and accomplishment.

As *Laudato si'* n. 125 puts it, “Underlying every form of work is a concept of the relationship which we can and must have with what is other than ourselves”. Work is decent when this manifold relationship is decent!

An extended Decent Work Agenda retains a great transformative power for peace and social justice as well as in the protection of creation. For these reasons, we suggest the following proposals.

Proposals to expand the Decent Work Agenda

Proposal 1. A right to work and contribute positively to integral human development.

In all domains of human activity and in every work area and context, decent work must include the right to work in a way that contributes positively to integral human development and does not damage humankind and the environment. In other words, work is not decent if its output is death or suffering for people or pollution and degradation of the environment, even when all standards of protection of workers are met. Fair wages, participation, work safety and the right to unionize are not enough to define decent work.

Proposal 2. A new economic model.

Social and environmental justice also include an intergenerational dimension and are the cornerstones of lasting peace. Expanding the Decent Work Agenda requires a reshuffling of the economy toward a different way of functioning and other forms of circulation of wealth. Long-term sustainability – environmental, social and economic sustainability – is an essential priority rather than short-term profit maximisation. This alone will contribute to the inclusion of the billions of marginalized and exploited people and to treating today’s youth and future generations fairly, leaving them a decent world. Several approaches coming out of different traditions and milieus offer promising inspiration to imagining a different production cycle where resources are not consumed and disposed of but re-used, or different ways to distribute the added value produced by economic activity.

Proposal 3. Integrating the ecological and the Decent Work Agenda.

The Decent Work Agenda needs to integrate the requirements of ecological and social transition at all levels: micro, meso and macro. Among the focus areas requiring attention, we prioritize the following: the improvement of the health and security of workers, their families and communities; the need to mitigate environmental hazards and to promote investments toward greener and safer forms of production; care for those in need; and finally, the promotion of just employment policies to accompany the transition toward a greener economy.

Proposal 4. Protecting the capacities and capabilities of workers to engage in the new economy.

The introduction of Artificial Intelligence (AI) and robotics in many sectors can impact the organization of work, specifically at the local level. It may result in major dislocation and job loss, and/or skills and task consolidations. All these issues result in obstacles to decent work in most job-related situations. It is essential to protect and develop the capacities and capabilities of all workers to contribute to integral human development in this new context. The international community has a specific responsibility to support efforts to address these deficits undertaken at the local and national level. A renewed ILO has a strong role to play in this regard.

Proposal 5. Extending social protection for all workers and their communities.

The pace and magnitude of change intensifies the need for wider and extended protection for workers and their communities. Social protection includes financial protection, social welfare, education and training. In times of high mobility and flexibility, a particular need arises in securing portability in social protection schemes. Special attention must be given to the welfare of women during pregnancy and nursing as well as to young people who have not yet reached physical maturity.

Proposal 6. Support and sponsor the connection between social justice and peace.

A decent and sustainable work agenda should consider peace as absence of violence in all its forms as a key goal to guarantee the well-being of all. As the ILO Constitution states very clearly, peace can be achieved only in relation to social justice and should take the form of an economic system that provides everyone with access to all economic and non-economic resources through work that is meaningful for the individual and for the community as well as for future generations. Social dialogue in its extended sense and the reinforcement and protection of those taking part in it should be one of the priorities of public policies as a key tool for non-violent resolutions of conflicts.

Proposal 7. Attention to migrants, the positive impact of labour.

The extended Decent Work Agenda must pay special attention to migrants and refugees – internal and international – especially where the interface between urban and rural environments plays a special role. People on the move contribute both to their home regions and countries and well as to their host communities through their work. In this regard, the ILO plays a key role in advocating for greater global governance that ensures fairer and more equitable labour migration, which has long been one of world's most successful anti-poverty strategies. Thus, we call on the ILO during its Centenary year and long into the future to prioritize attention on, and to safeguard the positive impact of migrants' and refugees' labour on economic development across the range of high-, middle-, or low-income countries and at global through local levels.

Proposal 8. Business contribution to promote inclusive and sustainable economic development, employment and decent work for all.

Business needs to play a more significant role to help address socioeconomic changes, face the great challenges of the present and the future and support the implementation of more responsible and comprehensive sustainable development. This can be pursued by creating decent work and contributing to the employability of workers, enabling them to face the challenges posed by new technologies and by making the economy more inclusive. For business, this means engaging in social dialogue and adopting an ethical framework based on respect for human dignity, equality, justice and equity as pillars of Corporate Social Responsibility. Business should be at the service of the common good and helping to build a better society.

Proposal 9. Reinforcing ILO means of action.

Taking full account of the achievements of its first hundred years, the ILO has a unique opportunity to reinforce its central means of action – its normative agenda, its engagement for social dialogue at the global and national levels and its research and statistical priorities – to fully promote decent work in all forms of human activity in every work area and context. For the ILO, adaptation of its means of action shall specifically enable the Organization to address the challenges of artificial intelligence and protection of the environment. More and more, social, environmental and technological issues are intertwined. Research into decent work indicators linked with sustainability and public well-being should also be boosted.

Proposal 10. The role of the ILO and its tripartite constituents in the UN system.

Moreover, at the level of world economic and social governance, the role of the ILO within the multilateral system can be increased. The Decent Work Agenda can be promoted through a wide range of alliances and coalitions, expanding on the basis of the tripartite constituents – national governments, organizations of employers and of workers –, reaching out to local governments and communities with the support of civil society organizations, including faith-based organizations, their members and their leaders. A specific goal is to give space to organizations representing people living and working at the margins, who are often out of the reach of the actors of the formal labour market. Their voices need to be heard too.

APPENDIX E

A Message of His Holiness Pope Francis to Participants in the 108th Session of the International Labour Conference, June 10-21, 2019, Geneva



Pope Francis shakes hands with ILVA steel plant workers as he leaves the plant during his pastoral visit in Genoa, Italy (May 27, 2017)

Message of His Holiness Pope Francis to Participants in the 108th Session of the International Labour Conference, June 10-21, 2019, Geneva¹



Greetings

It is an honour and a joy for the Holy See to participate at this 108th assembly of the International Labour Organization. I offer a special thanks to the Director-General, Mr. Guy Ryder, who has so kindly invited me to present this message, and for his having invited me – on several occasions – to visit the ILO offices in Geneva, an invitation I hope I will be able to accept as soon as my duties allow.

In order to express my gratitude and appreciation for the vitality of your 100-year-old, but still young institution, I would like to start by highlighting the importance that labour has for humankind and for the planet. Despite all our efforts at peacebuilding, social justice and labour standards,² we still face serious problems of unemployment, exploitation, human trafficking and slave labour, unfair wages, unhealthy working environments, depletion of natural environments, and questionable technological methods and practices.

Work and personal and socio-ecological fulfilment

Work is not just something that we do in exchange for something else. Work is first and foremost “a necessity, part of the meaning of life on this earth, a path to growth, human development and personal fulfilment” (LS, n. 128). It has also a subjective dimension. It is an expression of our creation in the image and likeness of God, the worker (Gen 2:3). Thus, “we are created with a vocation to work” (*ibid.*).

As well as being essential to the realization of the person, work is also fundamental to social development. My predecessor Saint John Paul II put it beautifully, when he explained that “work is work with others and work for others”; and as its fruit, labour offers “occasions for exchange, relationship and encounter” (LS, n. 273). 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 (Cf. LS, n. 231).

Yet our vocation to work is also inextricably connected with the way we interact with our environment and with nature. We are called to work, to “till and to keep” the garden of the world (cf. Gen 2:15), that is, to cultivate the ground of the earth to serve our needs without failing to take care of and protect it (cf. LS, n. 67). Work is a path to growth, but only when it is an integral growth that contributes to the entire ecosystem of life: to individuals, societies and the planet.

Therefore, work cannot be considered as a commodity or a mere tool in the production chain of goods and services.³ Rather, since it is the foundation for human development, work takes priority over any other factor of production, including capital.⁴ Hence the ethical imperative of “defending jobs”,⁵ and of creating new ones in proportion to the increase in economic viability,⁶ as well as ensuring the dignity of the work itself.⁷[II]

¹ Pope Francis (2019) *Message to Participants in the 108th Session of the International Labour Conference*, 10-21 June 2019, Geneva. Retrieved from http://w2.vatican.va/content/francesco/en/messages/pont-messages/2019/documents/papa-francesco_20190610_messaggio-labourconference.html

² Cf. International Labour Organization, *ILO Constitution* (1919), Preamble.

³ Cf. John Paul II, Encyclical Letter *Laborem exercens* (1981), n. 7.

⁴ Cf. *Compendium of the Social Doctrine of the Church* (2004), n. 276.

⁵ Pope Francis, Apostolic Exhortation *Evangelii gaudium* (2013), n. 203.

⁶ Cf. *ibid.*, n. 204.

⁷ Cf. *ibid.*, n. 205.

Creating and defending jobs today

However, we need only to take a frank look at the facts to see that work, quite often, sadly hinders human fulfilment and does not serve to till and keep God's creation or to enhance the dignity of workers. So, what kind of work should we defend, create and promote?

This is a complex issue. In today's interconnected world, responding to the complexity of "labour" issues requires a thorough and interdisciplinary analysis. I welcome the ILO's approaches in this regard, especially its present attempt to redefine work in light of the new socio-economic and political realities, particularly those that are affecting the poor. Thank you also for allowing the Church to be part of this initiative through the role of the Permanent Observer of the Holy See at the ILO.⁸

When the model of economic development is based only on the material dimension of the person, or when it benefits only some to the exclusion of others, or when it harms the environment, it causes "sister earth, along with all the abandoned of our world, to cry out, pleading that we take another course" (LS, n. 53). The new course for sustainable economic development needs to set the person and work at the centre of development, while seeking to integrate labour issues with environmental ones. Everything is interconnected, and we must respond comprehensively (cf. LS, nn.16, 91, 117, 138, 240).

Contribution of the first set of triple "T"

A valid contribution to this integral response is what some social movements and worker unions have called the triple "T" (tierra, techo, trabajo): land, roof and work.⁹ We do not want a system of economic development that pushes people to be unemployed, homeless or exiled. "The earth is essentially a shared inheritance, whose fruits are meant to benefit everyone" (LS, n. 93) and "reach everyone fairly".¹⁰ This issue acquires special relevance in relation to the ownership of land, both in rural and urban areas, and with the legal process for guaranteeing access to it.¹¹ In this matter, the criterion of justice par excellence is the application of the principle of "the universal destination of goods of the earth", where the "right of everyone to their use" is "the fundamental principle of the entire ethical-social order" (LS, n. 93).

The interdependence between labour and the environment forces us to rethink the kind of tasks that we want to promote in the future and those that need to be replaced or relocated, such as the activities of the polluting fossil fuel industry. It is imperative to transit from the current fossil energy model to a more renewable one, if we want to take care of our mother earth, without which there is no possible work. But it is unfair if this energy transition is conducted at the expense of the needy. While promoting and defending jobs, we need to take into account the connection between "roof, land and work".¹²

Contribution of the second set of triple "T"

Another contribution to a comprehensive response to the current issues surrounding work is another set of triple "T": namely, tradition, time and technology.

The word tradition comes from Latin "tradere"; it means to transmit to others, to deliver, particularly to the next generations. In the field of labour, we need to transmit not only technological "know-how", but also experiences, visions and hopes. This intergenerational dynamic is fundamental at this moment of history, when we need to combine wisdom with passion for the sake of humanity and of our common home.

In terms of time, we know that "the continued acceleration of changes" and "a more intensified pace of life and work", do not contribute to sustainable development or to the improvement of the quality of people's life (LS, n. 18). We need to stop conceiving of time in a fragmented way, as just a disposable and costly dimension of business. In reality, time is a gift (from God) to be received, cherished and valued, where we can initiate processes of human advancement, where we can be attentive to the life surrounding us. That is why we need time to work, and we need time to rest; we need time to labour,

⁸ See, among others, the Project "The Future of Work – Labour after *Laudato si'*".

⁹ Cf. Pope Francis (2016), *Address to Participants in the 3rd World Meeting of Popular Movements*.

¹⁰ Second Vatican Ecumenical Council, Pastoral Constitution on the Church in the Modern World *Gaudium et spes*, n. 69.

¹¹ Cf. *Compendium of the Social Doctrine of the Church* (2004), n. 283.

¹² Cf. Pope Francis (2017), *Letter to the Participants in the International Conference "From Populorum progressio to Laudato si'"*.

and we need time to contemplate the beauty of human work and of nature (cf. LS, n. 12). We need time to slow down and realize the importance of being present in the moment rather than always rushing on to the next moment.

We also know that technology, from which we receive so many benefits and opportunities, can hinder sustainable development when it is associated with a paradigm of power, domination and manipulation (cf. LS, nn. 102-114). In the current context of the fourth industrial revolution, characterized by this rapid and refined digital technology, robotics and artificial intelligence,¹³ the world needs institutions like the ILO. You have the capacity to challenge a widespread toxic mentality for which it does not matter if there is social or environmental degradation; for which it does not matter what or who is used and discarded; for which it does not matter if there is forced labour of children or unemployment of youth.¹⁴

As the theme of the 2019 ILO Day Against Child Labour advocates, “Children shouldn’t work in fields, but on dreams!”¹⁵ Regarding young people, “lack of work impacts negatively on [their] capacity to dream and hope, and it deprives them of the possibility of contributing to the development of society”.¹⁶ Youth unemployment and job insecurity are often linked with an economic mindset of exploitation of labour and of the environment, with a technocratic culture that does not put the human being at its centre, and with the lack of political will to address in depth this complex issue.¹⁷ It is not a surprise, then, that young people demand change and “wonder how anyone can claim to be building a better future without thinking of the environmental crisis and the sufferings of the excluded” (LS, n. 13). We need to listen to the young generation in order to counter the attitude of dominion through an attitude of care: care for the earth and for future generations. This is a “basic question of justice [and of intergenerational justice], since the world we have received also belongs to those who will follow us” (LS, n. 159).

A global institution like the ILO is well equipped to promote, alongside the Church, such a mentality of care, inclusion and real human development. For that, we must promote and defend jobs while taking into account this connection between tradition, time and technology.¹⁸[31]

Conclusion

In today’s interconnected and complex world, we need to highlight the importance of good, inclusive and decent work. It is part of our human identity, necessary for our human development, and vital for the future of the planet. Therefore, while I commend the work the ILO has done in the last century, I encourage all who serve the institution to continue to address the issue of work in all its complexities. We need people and institutions that defend the dignity of workers, the dignity of everyone’s work, and the wellbeing of the earth, our common home!

May God bless you all!

¹³ Cf. Manyika J. (2016), “Technology, Jobs, and the Future of Work”, McKinsey Global Institute Report prepared for the Global Forum *Fortune-Time*, Vatican City, December 2016

¹⁴ Although the number of employed children aged 5 to 14 is decreasing, this is happening at a too slow pace. With still more than 100 million children working, it is improbable that we can meet the target of ending child labour in all its forms by 2025. Moreover, although the global unemployment rate has gone down, more than 170 million people are still unemployed. Furthermore, women, persons with disabilities and young people (ages 15-24) continue to be much less likely to be in employment (e.g. one in five young people are not in employment, education or training). Cf. International Labour Organization, *World Employment Outlook – Trends 2019* (13 February 2019).

¹⁵ International Labour Organization, *World Day Against Child Labour Theme* (12 June 2019).

¹⁶ Pope Francis (2019), Apostolic Exhortation *Christus vivit*, n. 270.

¹⁷ Cf. *ibid.*, n. 271; LS, nn. 4, 106, 109, 149, 166.

¹⁸ Cf. Pope Francis (2017), *Letter to the Participants in the International Conference “From Populorum progressio to Laudato si”*.

CARE IS WORK, WORK IS CARE

Will there be work for everyone? Will it be decent and respectful of human dignity? What consequences for jobs and on the economy are we facing as a result of the current environmental and health challenges? Will we be forced to “make do” with more and more precarious jobs?

The future of work is not predetermined or fixed in writing. It is what we, as humankind, want and can build together. Hence, reflecting on the meaning and purpose of work and searching for new avenues is of fundamental importance. The publication of *Laudato si'* followed by the celebration of the ILO Centenary offered an opportunity to engage in social discernment, bringing together academic experts, Jesuit social centres, Catholic-inspired Organizations in dialogue with other faith communities and social partners, all involved in the world of work.

Together, we felt inspired by the vision that “Care is work, work is care”. Work is to be at the core of a transformation to respond to the call to “care for our common home”. The journey has been initiated by listening to the voices of the most vulnerable. Experience and social practices are shared; they can be replicated and expanded. It is time to trust the power of imagination and to continue “building global transformative communities” together.

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