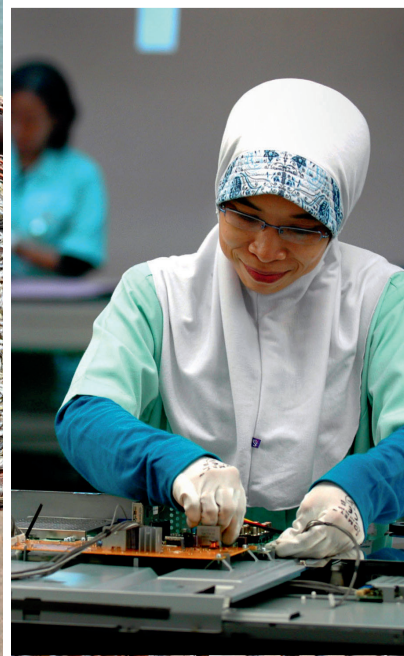


CARE IS WORK, WORK IS CARE

EXECUTIVE SUMMARY



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



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

It was compiled by the leaders of the seven research tracks (in alphabetical order):

Romain Buquet, Ph.D., Project Coordinator, UNIAPAC, Paris, France

Paul H. Dembinski, Professor, University of Fribourg, and Director, Observatoire de la Finance, Geneva, Switzerland

Paolo Foglizzo, Editor, *Aggiornamenti Sociali*, Milan, Italy

Daniele Frigeri, Director, CeSPI (Centro Studi di Politica Internazionale), Rome, Italy

Alessandro Grassi, Laboratorio de Innovación Económica y Social (LAINES), Universidad Iberoamericana Puebla, Mexico

Marcel Rémon, SJ, Director, Centre de recherche et d’action sociales (CERAS), Paris, France

Louise Roblin, Ph.D. Researcher, Centre de recherche et d’action sociales (CERAS), Paris, France

Msgr. Robert J. Vitillo, Secretary General, International Catholic Migration Commission (ICMC), Geneva, Switzerland

Peter Warrian, Ph.D., Chair, The Lupina Foundation, Toronto, Canada

Rodrigo Whitelaw, Ph.D., Secretary General UNIAPAC, Paris, France

Editorial Board:

Ignacio Alonso Alasino, Project Manager, International Catholic Migration Commission (ICMC), Geneva, Switzerland

Paolo Foglizzo, Editor, *Aggiornamenti Sociali*, Milan, Italy

Hildegard Hagemann, Ph.D., Kolping International Association, formerly Deutsche Kommission Justitia et Pax (German Commission for Justice and Peace), Germany

Peter Warrian, Ph.D., Chair, The Lupina Foundation, Toronto, Canada

With the support of:

Pierre Martinot-Lagarde, SJ, Special Advisor for Socio-Religious Affairs, International Labour Organization (ILO), Geneva, Switzerland

Msgr. Robert J. Vitillo, Secretary General, International Catholic Migration Commission (ICMC), Geneva, Switzerland

Special thanks for providing testimonies go to the Group of Catholic-inspired Organizations: CIJOC, IOCI, Kolping International Association, MIJARC, MMTTC, and to Porticus for support.

Photography: ©ILO, ©ICMC, ©Caritas Asia, ©Giorgio Perottino/Reuters, ©Christian Tasso, ©FoWLS*

*Throughout the publication ©FoWLS refers to “The Future of Work – Labour after *Laudato si’*” Project

Copyediting & proofreading: Miriam Reidy-Prost

Graphic design & layout: Maxine Allison (www.ticktock-design.co.uk)

This Report can be downloaded from the Project’s website

<https://futureofwork-labourafterlaudatosi.net/>,

as well as from the webpages of partner organizations.

Printed copies may be requested by contacting ICMC

International Catholic Migration Commission

1, rue de Varembe

P.O. Box 96, 1211 Geneva 20

Switzerland

info@icmc.net

CONTENTS OF FULL REPORT

Foreword

Executive summary

Chapter 1. From a Project to a journey

1.1 The background and context of the Project

1.2 Describing the Project

1.3 Human dignity as the root of decent work

Chapter 2. Paving the way for integral human development

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

2.2 A new concept map to unblock the economy

2.3 From progress to integral human development

Chapter 3. Searching for and cooperating with a caring God

3.1 Work as a human and spiritual experience

3.2 God’s work: care for creation

3.3 The future of work: a matter for discernment

Chapter 4. Extending the Decent Work Agenda

4.1 Caring for the world of work

4.2 A world of work capable of caring

4.3 Caring for the common good

4.4 From proposals to sustainable change

Chapter 5. The world of work at the core of transformation

5.1 Work for change

5.2 Steps ahead

5.3 Final word

continued

CONTENTS OF FULL REPORT *continued*

Appendix A

Executive summary of each of the seven research tracks of the Project

- 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

Appendix B

Timeline of the Project

Appendix C

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

Appendix D

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

Appendix E

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

EXECUTIVE SUMMARY

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.

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.



Find the online version at
www.futureofwork-labourafterlaudatosi.net



*The Future of Work,
Labour After Laudato Si'*