Meeting Report:

Global Seminar:

Sustainable Development and the Future of Work in the Context of the Jubilee of Mercy

May 2-5, 2016

Rome, Italy
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Introduction

The Pontifical Council for Justice and Peace, the International Labour Organization (ILO), Caritas Internationalis, and the Catholic-inspired organisations working group on decent work, and other religious organisations convened in Rome between 2 and 5th May, 2016, to reflect together on the implementation of the Sustainable Development Goals (SDGs) and the Future of Work initiative in the context of the Jubilee of Mercy.

The organisations convened participants dedicated to labour issues at the local, national and international levels to discuss ‘Sustainable Development and the Future of Work in the Context of the Jubilee of Mercy’. These included grassroots and leadership representatives of Catholic-inspired and other religious organisations; trade unions; associations of employers; and other groups involved in the promotion of decent work. This event was a significant step forward on a long route. Labour issues have been one of the original key social justice issues addressed throughout the Social Doctrine of the Catholic Church and promoted by the Pontifical Council for Justice and Peace. These issues figure prominently in many social encyclicals, starting with Rerum Novarum (1891) promulgated by Leo the XIII. Since his election, Pope Francis has repeatedly voiced his concern for the dignity of the workers in many different settings. In his address to the United Nations General Assembly, he reinforced the call for decent work to be at the heart of the SDGs.

Engaging with religious actors has been a significant part of the efforts of the ILO to reach out beyond the world of work. Since its foundation, a meaningful dialogue has been developed on the basis of some of the strongest values expressed in the ILO constitution (1919) or the Declaration of Philadelphia (1944). “There shall not be lasting peace without social justice”, “Labour is not a commodity”, “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”. In recent years, partnerships and cooperation have been developed with the Holy See, the Pontifical Council for Justice and Peace, Catholic inspired organisations, the World Council of Churches, as well as with Muslim and Buddhist organisation.

The global seminar presented three key features. First, it brought to the global level a dynamic of dialogue between social partners and religious actors, a dynamic which has its roots in many different national contexts. Second, it continued the convergence of efforts on issues related to the promotion of decent work in the context of SDGs, for which a wide range of actors ranging from governments, employers, workers, civil society and faith based organisations have been contributing. Third, it opened the path for further contributions on Future of Work initiatives.

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1 The future of work initiative is a process launched by the ILO in preparation to its centenary anniversary in 2019. Essential documents, results and guidelines regarding the process can be found at http://www.ilo.org/global/topics/future-of-work/lang--en/index.htm

The world of work is in constant evolution. Many factors are at play and request renewed, if not new, responses. At this very moment, many questions remain open: will all, including the youth, the migrants, and the most vulnerable, be able to have access to meaningful work? Will the new industrial revolution dramatically change the way we work? How is solidarity going to be developed and organized?

How, in this context, can we give priority to “integral human development” and give concrete support to the goal expressed by Pope Francis: it is essential that we continue to prioritize the goal of access to steady employment for everyone”.

“Work is a necessity, part of the meaning of life on this earth, a path to growth, human development, and personal fulfilment”.
A word from our main hosts

**Pope Francis**

Welcomed the participants to the Global seminar during his greeting following the Angelus Prayer, when 50,000 people were gathered on St. Peter's Square on the 1 May 2016:

“I hope that this event (the global seminar) can create awareness among authorities, political and economic institutions and civil society, so that a model of development will be promoted that takes into account human dignity in full respect of standards on work and the environment”.

**Cardinal Turkson, President of the Pontifical Council of Justice and Peace**

In his opening address, the Cardinal reminded the participants of the Catholic Church’s commitment to social justice in the world of work, telling them that Pope Paul VI set up the Pontifical Council 50 years ago to stimulate the Catholic community to foster development in needy regions and social justice among nations.

“Unless decent work is sustainably provided for all, it will prove impossible to care for our common home”.

Pope Francis’ call for an integrated approach towards the global challenges that lead to poverty and

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4 See the complete statement of Cardinal Peter Turkson « Words of welcome by Cardinal Peter Turkson on the Global Seminar », in the Annex A-1.
injustice. The approach calls for governments, organisations, the business world, and many other global actors to work together in seeking solutions.

“Decent and sustainable work is fundamental to how we care for our common home. Work acquires its true character when it is decent and sustainable for workers, employers, governments, communities, and the environment. Such work is the means for developing and expressing every individual's human dignity, and it participates in the ongoing creative work of God”.

Today we are living in the age of sustainable development and the basic idea behind sustainable development is that it is no longer sufficient to measure human progress in terms of economic growth and the accumulation of material wealth. True development must rest on three legs—economic development, social inclusion, and environmental sustainability. And if one leg collapses, then the entire structure collapses. Pope Francis supports some of the Sustainable Development Goals like decent work, food security, poverty eradication, quality education, among others.

In 2019, the ILO will mark the centenary of its founding as part of the Treaty of Versailles that ended World War I and in 2017, the Pontifical Council for Justice and Peace it is constituting the 50th anniversary established by Saint Pope Paul VI.

The mission of Justice and Peace, the Constitution of the ILO and the social teaching of the Church coincide in linking development, justice, sustainability and peace with decent work.

Mr Guy Ryder, Director General of the International Labour Organization

Mr. Guy Ryder took part in the concluding session of the Global Seminar and emphasized the community of values which exists between the ILO and the Catholic Church and its social teaching. Following his intervention, Mr Ryder engaged in a conversation with Cardinal Turkson and the participants of the seminar.

“The origins of the ILO have much to do with the Social Teaching of the Church all the way from Rerum Novarum through to the present day”.

According to Laudato Si "Man is created with a vocation to work, and work is a fundamental part, not just of material

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7 See the complete statement of Mr. Guy Ryder « Address by Guy Ryder on the Future of Work and Sustainable Development », in the Annex A-2.
8 Mr. Guy Ryder, « Address by Guy Ryder on the Future of Work and Sustainable Development », paragraph 5.
Sustainable Development and the Future of Work in the Context of the Jubilee of Mercy

existence, but of the realization of the human being" and the ILO has the responsibility to promote its vocation of social justice in circumstances which he considered particularly difficult. In his own view, he pronounced that the world of work is confronted by two inter-connected crises.

The first crisis is a crisis of sustainable development, including all three dimensions of development sustainability – economic, social and environmental – and he perceives a concurrent crisis and a connected one which is a crisis of values, and the two of them are not independent, one is a consequence of the other.

Global economy is incapable of providing work of any type to 200 million of human beings and solutions are not immediately visible on the current trajectory that policy makers are following. The second dimension of the crisis, the crisis of values, is directly linked to policy makers. It is very difficult to interact with policy makers from international organizations and to speak of the importance of values in international policy making because they “are actually missing the point of the objective of policy making”.

During a discussion of the effects of new technology on the future of work, the head of a global multinational company said that "for workers to survive under the effects of the coming fourth industrial revolution, they will have to make themselves cheaper than the machines". This was the solution of one eminent expert in the field of technology. If one tries to address the challenges of new technology in this way by excluding the notion of values, and indeed the purpose of technology, one is inevitably going to come up with the wrong answers.

The world identifies “as a consequence of these twin crises, something which should be distressing to us all which is an increasing prevalence of conflicts and of alienation, particularly of young people”. Young people feel a profound loss of confidence in the actors of public life, and the institutions of public life.

"We see this reflected in the political world, in the growth of extremism, expressions of xenophobia and rejection of the other, and I think that this requires us to respond, and to respond with urgency.”

10 Mr. Guy Ryder, « Address by Guy Ryder on the Future of Work and Sustainable Development », paragraph 11.
11 Mr. Guy Ryder, « Address by Guy Ryder on the Future of Work and Sustainable Development », paragraph 12.
13 Mr. Guy Ryder, « Address by Guy Ryder on the Future of Work and Sustainable Development », paragraph 16.
Outcomes and findings

The Statement of Commitment and Action is the main outcome of the Global Seminar on “Sustainable Development and the Future of Work in the Context of the Jubilee of Mercy” held in Rome, between 2 and 5 of May 2016. The Statement was adopted discussed during two sessions and presented to Cardinal Turkson and Mr. Guy Ryder as a result of the seminar.

The statement presents four main features:

- It placed emphasis on the common route on which the participants are engaged and therefore calls for the continuation of this path.
- It recalls that people, individuals and communities should be placed at the center of development policies and actions.
- It highlights a number of critical situations which require significant and urgent responses.
- It proposes a roadmap for further collaborations and actions.

Concrete steps of this roadmap are currently being explored and further developed thanks to the commitment of many among the participants. Three lines of action will be specifically meaningful:

- Developing networks among Church actors, movements, academia and beyond to facilitate exchange of good practices and lessons learnt.
- Encouraging research, reflexion in relation to the future of work initiative and in connection to the Encyclical Laudato Si.
- Reinforcing the capacity of Church actors to implement Laudato Si in relation to labour.
Statement of Commitment and Action

We, representatives of Catholic organisations, movements of trade unions and of cooperatives, associations of business leaders, and other organisations involved in the promotion of decent work at local, national or international levels, gathered in Rome, between 2 and 5 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 Organisation, 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 and quality education and program development to protect job stability and to eradicate deterioration or marginalization of international labor standards.

• (We are) committed to promote 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 to freedom of association and the right to collective bargaining and just wage, the eradication of child labour; forced labour, trafficking and the modern forms of slavery as well as any form of discrimination, the 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, regularly are confronted with inequitable, discriminatory, and stigmatizing policies and practices in the world of work and in other socio-economic 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.”

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

We recall in particular the ILO Declaration of Philadelphia (1944): “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) and the Declaration on Social Justice for a Fair Globalization (2008).

“We celebrate the most recent contribution to Catholic Social Doctrine 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)

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15 Declaration concerning the aims and purposes of the International Labour Organization adopted at Philadelphia on 10 May 1944, www.ilo.org
18 http://w2.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20150524_enciclica-laudatosi.html
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)

We call upon the Pontifical Council for Justice and Peace, the International Labour Organisation, 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 organisations involved in the world of work, especially since dialogue is one of the strong values held in common by both the Social Doctrine of the Church and the ILO. Engagement with other religious structures and communities also is 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 socio-economic integration based on the principles underlying the Social Doctrine of the Catholic Church 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.

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 to reinforce exchanges in preparation for the 2019 celebration of the ILO centenary;

19 http://w2.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20150524_enciclica-laudatosi.html
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 organisations 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 organisations, 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, will be developed, 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 launched to us 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 in Rome begins the international conference on sustainable development and the most vulnerable types of work. I hope that this event can create awareness among authorities, political and economic institutions and civil society, so that a model of development will be promoted that takes into account human dignity in full respect of standards on work and the environment.”

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Global presentation of the sessions

A key feature of the global seminar was to provide opportunities for interaction and common discussions between all actors in the world of work. Employers and workers organisations, who are also ILO constituents, were engaged with the preparation. Interfaith partners also were invited to join the conversation, because of their global commitments, their interest, as well as their practical actions in the world of work. Finally, a strong spirit of respect and cooperation prevailed among the Church organisations and participants, it truly was a source of motivation for all and helped ensure a real cooperation during the seminar and beyond.

The agenda for the meeting was based on social dialogue methodology. It involved five steps: sharing values and commitments, establishing a common diagnosis, sharing and evaluating good practices and practical solutions, adopting a common roadmap of action.

**Shared values:** beyond their political motivations and economic interest, organisations represented in the global seminar are value-based organisations. Dignity in the workplace, the importance of rights based approach, solidarity may be approached differently within respective organisations. When engaging different faiths and participants from various philosophical traditions, it is important to provide a space so that common values can be discerned and acknowledged and thus become the basis for future commitment.

**Common diagnosis:** the second part of the meeting related to “critical issues”. It aimed at identifying the common, or most pressing, needs related to decent work as each organisation approaches them. A common diagnosis is an essential step beyond reaching some common and shared solutions.

**Sharing good practices:** many among the participants are currently engaged or developing projects aiming to promote decent work. Sectors and issues are different. The purpose of the section was to engage a dialogue and, in particular, to identify replicable solutions that could be further developed, for instance, with South-South and triangular cooperation perspectives.

**A common roadmap:** During the meeting, participants intensively discussed the need for strong commitment to the topic at hand. Three sessions were devoted to the drafting and then adoption of the statement. Participants had opportunities to discuss it in groups and propose subsequently amendments. All of these were then finally debated in a plenary session. The statement was adopted in the presence of Cardinal Turkson and ILO Director General, Mr Guy Ryder.

Ample time also was devoted to formal and informal exchange of views and experiences. The meeting was planned with seminar format, i.e., providing each participant with the possibility to make a presentation. Group discussions provided opportunities for more in-depth and focused interactions. Each plenary session was divided into four parts, starting with keynote speeches; the discussions were introduced by participants bringing their field expertise and followed by a group discussion. At the end of each session, a
rapporteur provided inputs to motivate further debate and to prepare for the next session.

Participants

The Global Seminar brought together 115 delegates from thirty countries with representation from most regions of the world to dialogue and share their experiences, innovative approaches, challenges, to learn from one another and to debate the future of work and sustainable development.

The major groups included Catholic movements, trade unions, employers, oecumenical and interfaith partners, universities and media, and their focus covered a wide range of issues related to the 2030 Agenda and Sustainable Development Goals, youth employment, sustainable enterprises, child and forced labour, domestic workers, based on and supported by case studies, good practices and relevant policy examples from the organisations.
First section – Values in the world of work

Introductive panel:

Changing context: a theological and ethical perspective

Pannelists: Gerald J. Beyer (Villanova University, USA), Flaminia Giovanelli (Pontifical Council Justice and Peace) and Paolo Benanti (Gregorian University, Italy)

Discussants: Gabriel Mendosa Zarate (Centro de Derechos Humanos Miguel Agustín Juárez, Mexico), Antonio Asper (Federation of Free Workers, Philippines) and Tristan Lormeau (Mouvement des Cadres et Dirigeants Chrétiens, France)

Main values associated with labour in the social doctrine of the Church

Referring to the Social Doctrine of the Church, and the immediate context of the observance of the Jubilee of Mercy, emphasis was placed on dignity and mercy as two essential gifts to humankind. Pope John Paul II’s encyclical *Laborem Exercens* remains one of the most profound treatments of the dignity and the rights of workers and Pope Francis continued with the defense of workers in his encyclical letter Laudato Si.

Pope Francis also pointed out and stressed several times that our world is wounded but wherever the Church is present the mercy of the Father must be evident “*in our parishes, communities, associations and movements, in a word, wherever there are Christians or other people of good will, everyone should find an oasis of Mercy*”.21

The unwavering defense on the dignity of workers through the Encyclicals

In the wake of the Industrial Revolution, Archbishop von Ketteler of Mainz (Germany) and Cardinal Gibbons of Baltimore (USA) became staunch advocates of labour rights. Encouraged by the pro-labor activities of the social Catholics, Pope Leo XIII released *Rerum Novarum* in 1891. This encyclical advocated for wages that allow for reasonable and frugal comfort and for workmen's associations, among other workers' rights.

The encyclical letter *Laborem Exercens* represents a relevant treatment of the dignity and the rights of workers. In any economic system, all workers must have the rights to a just wage and societies must devise policies that protect the right of women to work outside the home while simultaneously respecting their right to work inside the home as mothers. Workers also are entitled to affordable healthcare, retirement pensions, unemployment insurance, workers compensation, maternity leave and safe working conditions and these rights are needed to ensure the life and health of workers and their families.

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Pope Francis has continued the Church’s unwavering defense of the dignity and rights of workers in his 2015 encyclical letter Laudato Si. In that document, Pope Francis called for “new paradigms” of science and technology to guide us beyond the late modern devastation, and in caring for our loving Creator’s beloved global family, including poor, vulnerable and marginalized persons.

Discussants – Field experiences

Shock of globalization

The precarious situation of workers it is a result of free market capitalism, also called neoliberalism. This radical ideology creates horrific wounds in society and in the individual lives of workers who experience various forms of violence in the workplace every day. The Year of Mercy creates a special opportunity for all members of the body of Christ to assist workers, whose rights and dignity are under attack.

The Church itself must witness to the power of God’s mercy and justice by transforming the world of work in which the Catholic social teaching shows the way. In today’s world of work, where people suffer from many wounds, workers need mercy to heal. As Pope Francis said, “a little mercy makes the world less cold and more just”.

Labor economist Stephanie Luce argues that the neoliberal global economy has caused workers tremendous suffering for four reasons: increased power to move jobs and investments around the globe; supply chains that allow firms to deny responsibility for poor labor conditions; a much larger pool of unemployed and underemployed workers; and substantial restructuring in the public sector.

The impact of technology on families and society

In Mexico, the cost of innovation and technological production depends on the depreciation of the subcontracted workers in the electronics industry and competitive markets are held regularly by the reduction in labour costs. The progress in the industrial technology have not been translated into better living conditions for the workers.

The individualization of work and the shortage of employment have created a dynamic of competition between workers that fragments the social relations and weakens the sense of solidarity. The transformations at work have an impact on the family and social life, because they absorb the time that could be devoted to the family coexistence and social participation.

The bond between university and workers in Philippines

Young graduates from a Catholic university realized that the better way to change society was organizing the workers into trade unions and together with the priest that mentored
them the principles of the social teachings of the Church, they founded Federation of Free Workers. The priest challenged them to uplift the poor and marginalized people, and to change a society in which poverty and hopelessness have become rampant; a society ruled by the rich and politicians.

Generally the trade union movement in the Philippines is experiencing a decline in membership and influence, owing to persistent phenomena such as the lack of work, a large and still widening informal economy and the increasing precariousness of work.
Second section – Critical issues in the world of work

First panel:

Panellists: Luis Alirio Vargas Porteles (International Young Christian Workers), Prossy Nambatya (Uganda Episcopal Conference), Elizabeth Moroni (Heritage House), Jose M. Ramirez Machado (ILO), Bahaa Shawki Abelaziz (Misr El Kheir Association, Egypt) and Carolyn Rutto (Cottu, Kenya)

Addressing poverty and promoting decent work, issues ahead of us

Former UN Secretary General, Ban Ki-Moon, suggested that the 2030 Agenda adopted in 2015 represents a framework that should become a global social contract to connect people with governments of the United Nations System.

Concerning youth, goal 8 is the sustainable development response to the critical challenge connected to the lack of decent employment opportunities. The collaboration between young leaders and organisations, the youth empowerment and decent work will shape the world of tomorrow.

Decent work represents the political glue of this global social contract. Nevertheless, the global economy is currently not producing the quantity and quality of jobs required, so the implementation of this Agenda is a fundamental response to the link between youths and the world of work.

Catholic-inspired organisations are lifting up people’s voices:

- Young Catholic Workers’ action

The main problems that International Young Christian Workers identified in the Americas are precarious work, informal employment, education and unemployment. The specific problems that the organisation recognizes related to young women workers are the machismo, the inequality of wages and discrimination, for example when they are pregnant is found that this situation frequently results in an unjustified dismissal.

The causes of these problems are related to the lack of awareness of their rights in the workplace among young workers, the lack of opportunities for work, which, in turn, obliges the youth to accept precarious work without minimum benefits, and to the failure of governments to protect young people in the workplace and to the lack of policies to ensure achieving decent jobs.

The Young Catholic Workers do not remain silent and believe that the transformation of the society is part of the legacy of Christ. The organization replicates its actions across the continent, struggling for labor stability, the payment of decent wage and the right to unionize in Venezuela, supporting the implementation of the ILO Convention 189 in Peru.
or fighting for better working conditions and fair wages in Guatemala and Nicaragua, among others.

- **Decent work challenges for youth in Uganda**

Young people constitute almost 78 per cent of 34 million Ugandans and 60 per cent of them are reported to be unemployed. Formal education is structured in a way that pupils join school at six years of age and graduate approximately at the age of 24. However, in fact, many youth join the world of work at an average age of 12 years.

Government is in the process of reforming the education system and needs to expedite the implementation process and to ensure it with efficiency and profitability. Additionally it is implementing a programme (Skilling Uganda) to impart practical skills to youths in the production sector but the contribution of the informal economy to the National Gross Product is enormous, which calls for immediate programmes to strengthen it in terms of education and creating an enabling environment for it to thrive.

- **Youth employment transition in Europe**

The unemployment rate exceeds four million young persons under the age of 25, and this millenial generation demands a flexible approach to work, regular feedback and encouragement. Millennials are different from older generations, the cross generational interactions are not easy, and there are signs of tensions.

Gender and generational differences are often examined separately, while we need to explore the intersections. Overcoming gender and generation gaps is a matter of solidarity, and the approach related to Human Cooperation represents the need for a new corporate policy, sensitive to people’s needs, and aiming at enhancing talents and employees’ well-being. Dialogue and exchange among genders and generations lead to a better awareness of individual capacities, creating a positive corporate environment.

**The commitment of the international community to the 2030 Agenda**

The UN Sustainable Development Agenda adopted by world leaders, in September 2015 in New York, embraces three dimensions of sustainability – economic, social and environmental. It has 17 goals that build on the progress achieved under the Millennium Development Goals (MDGs) and goal 8 seeks to “promote sustained, inclusive and sustainable economic growth and full and productive employment and decent work for all”. Behind this goal, there is a powerful and transformative combination of two ideas: inclusive growth and decent work for all.
Decent work promotes opportunities for youth, women and men to obtain decent and productive work, in conditions of freedom, equity, security and human dignity.

Decent work involves opportunities for work that are productive and deliver a fair income, security in the workplace and social protection for families, better prospects for personal development and social integration, freedom for people to express their concerns, to organize and participate in the decisions that affect their lives and equality of opportunity and treatment for all women and men.

The rationale for combining inclusive growth and decent work for all in the 2030 Agenda is straightforward - jobless growth is not sustainable, and no sustainable job creation can occur without economic growth. On one hand, to be truly inclusive and sustainable, economic growth should address labour market inequalities and generate decent and productive jobs. On the other hand, employment creation generates income and consumption, which helps strengthen aggregate demand and enhances growth.

Goal 8 is the sustainable development response to a critical challenge – the lack of decent employment opportunities. However, a key element of the equation is the respect for fundamental principles and rights at work: freedom of association and the right to collective bargaining, the elimination of forced or compulsory labour, the abolition of child labour and the elimination of discrimination in respect of employment and occupation. Without respect for these rights, decent work is not possible.

The power of effective partnerships and alliances including faith-based organisations, civil society, academia and media will achieve the SDGs, targets and indicators related to fundamental labour rights. Development needs to be financed by governments and the private sector should primarily contribute to it by paying taxes and accepting the labour rights.
Second panel:

Panellists: Maria Paz Anzorreguy (OIE), Martina Liebsch (Caritas Internationalis) and Peter Warrian (The Lupina Foundation)

Discussants: Charo Castéllo Alfaro (Movimiento Mundial de Trabajadores Cristianos, Spain), Arsene Brice Bado (CERAP, Ivory Coast) and Ricardo Patah (UGT, Brazil)

**Work, a pivotal element in integral human development**

Workers are increasingly reduced to play a role as a producer-consumer, seeking individual well-being over and above societal considerations. When work is performed as an instrument for economic production and profitability, fraternity and communion are converted into socially broken values.

Work is an essential key for the economic, cultural and moral development of the individual, family, community and society. The origin and purpose of the work are always human, it is an integral part of the human condition regardless of the job you have.

Every day, reports in academic publications and the media tell us how cutting-edge technologies and disruptive innovations are creating new industries and supplanting old ones; engendering new business and employers’ organisation models and rendering obsolete traditional ways of doing business and being employed. Employers and workers alike are impacted by the rapid pace of change, business, people, skills and career management that will need to adapt to new realities.

**The challenges in the world of work today**

- The loss of the intrinsic value of work tends to be reduced to its monetary value, the higher monetary value reported for a job, the better it is considered. When a smaller monetary value is reported, it tends to be depreciated. But work has a value in itself, that is, the vitality and the construction of a better world.

- It is important to remember that the work is not reduced to salaried work. Non-remunerated work, such as domestic work or volunteering, among others, are important forms of work that must be enhanced. This type of work is a testimony of solidarity and humanity.

- The challenge of recognition in a world that tends to depersonalize. The social recognition through work is a key element of social identity because it enables the worker to socialise and to feel part of a group through its work. This recognition is a source of satisfaction and fulfilment.

- The difficulty of persons with reduced mobility or disability to be accepted in the world of work. If work is a factor of socialization and humanization, then it is important to allow people to have experience of work.
Sustainable Development and the Future of Work in the Context of the Jubilee of Mercy

- With regard to the impact of technology on work in the future, it is important to acknowledge the fragmented production between North and South. In the future, no one will own the complete value chain; for example, nowadays the production of components, services and products occurs in discrete stages around the world.

- There is an urgent need to regain the fundamental value of human labor as a service and contribution to the development of society and of the entire universe.

- Public and private institutions, enterprises and organizations around the globe are discussing, as a matter of high priority, the Future of Work. They also are reflecting on ways to identify trends and adapt to new challenges. We need to anticipate the coming reality in the context of the future of work and be able to provide well-formulated input to policy makers at national and international levels.

**Catholic inspired initiatives and Decent Work**

Caritas Internationalis and its regional structures and national member organisations operating in 200 countries of the world are active in reducing poverty and promoting decent work. The organisation promoted an exhibit called ‘Behind the Barcode’ created by its partner organisation Human Resources without Borders (RHSF) that shows how, with sub-contracting, each party concerned is only responsible for a segment and not the entire production process. The people working within it, often migrants from most poor countries, are required to accept any working conditions without any safety measures and wages that barely allow them to survive and enslave them. The exhibit is accompanied by a useful teaching handbook that can be used in high school and in local social centres to facilitate discussion about working conditions and teaching people how to recognise indicators of forced labour.

In Spain, Movimiento Mundial de Trabajadores Cristianos (MMTC) is an active part of a group of Catholic-inspired organisations and religious congregations that started a network of work called “Iniciativa Iglesia por el Trabajo decente”. The need of decent work for all people is the key to inform, sensitize and make claim to this right within the whole Church and society. More than fifty organizations related to the Church already joined and are performing several actions (street interventions or dialogue tables). This network also wants to develop at diocesan and local levels.
Day 3. Wednesday 4 May 2016

Third section – Innovative solutions

First panel:

Mercy as a process

Panellists: Joe Holland (St. Thomas University, USA), Chiara Condi (Led By Her, France) and Juan Manuel Martinez Louvier (Universidad Iberoamericana Puebla, Mexico)

Discussants: Gaetano Sateriale (Confederazione Generale Italiana del Lavoro - CGIL, Italy), Carlos Accaputo (Social Commission of the Archdiocese of Buenos Aires, Argentina) and Khushwant Singh (International Partnership on Religion and Development)

A theoretical and innovative proposals

Why do we need to search for innovative solutions? Because the large structures we depend on are not there to innovate, individuals are. The value of implementing good practices represents a tool to explore initiatives in multiple ways and different contexts.

An eco-cooperative model

A French-born former Lasallian Christian Brother and Catholic prophet Pierre Maurin (1877-1949), known in the United States as "Peter", outlined a strategic program called the "Green Revolution" that includes three bold programs:

1. Clarification of Thought: First, we need to liberate ourselves from all thought-systems rooted in the modern philosophical paradigm of Scientific Materialism.

2. Works of Mercy for the Urban Poor, Vulnerable and Marginalized: As we undertake the transition into the Post-Modern World, we simultaneously need to care for the many victims of the break-down of the Modern World.

3. Regenerative Rural Ecological Villages: Finally, the theorist sowed the seeds of what he called the "New Society" sprouting in "Rural villages". Already, in ecovillages across planet Earth, people are now planting seeds for a new ecological civilization. They are returning to organic agriculture and developing traditional "arts and crafts" skills in advanced scientific-technological ways. They are modelling the holistic regeneration of ecological, social and spiritual life.

Catholic-Worker ecovillages, as a new lay Christian monasticism, including women and men, singles and marrieds, and of course children. This vision could now be institutionally appropriated – in both religious and secular ways - and in experimentally expanded forms.
Sustainable Development and the Future of Work in the Context of the Jubilee of Mercy

– by mainstream religious organizations and labour organizations, and especially through sponsoring urban and rural "green" cooperatives.

Such initiatives by religion and labor would contribute to a regenerative post-modern global intellectual-spiritual renaissance for sustainable development and the future of work. It would provide a meaningful life for the millions of young people across the planet who are being marginalized by the expanding destruction of rural life and by the expanding wave of robotics and artificial intelligence, and for the increasing millions of uprooted migrants and refugees who are fleeing persecution, war, drought, and sea-level rise – all directly or indirectly caused by the ecological, social and spiritual breakdown of Modern Industrial Civilization.

Innovative solutions based in Europe

In Italy, the economic crisis of the last decade caused more than 1.5 million jobs. Youth unemployment condemns an entire generation, and the number of qualified young Italians who leave the country to work abroad is increasing.

The Plan for the Employment of CGIL wants to recuperate public and private investment, create new jobs (in particular for young people) and to increase the competitiveness of Italy from the innovation in all areas. They are convinced that the innovation and decent work are the way.

The Plan chose the path of negotiation starting from below, from the base (with the local and regional governments) to reactivate the investments on the basis of the priority needs of each territory.

The most complete example is the Pact for employment of Emilia Romagna (industrial, agricultural, agro-industrial region, academic and tourist area of the North of Italy) that indicates a model initiated by 49 entities (regional government, trade unions, business associations, university and social organizations); co-decides the innovative patterns in many areas (with an allocation of 15 billion in 5 years between European funds, national and regional); and was confirmed with a citizen consultation (introducing a new form of social participation in public decision-making).

The Pact states that work is a strategic factor for the development of the industry and negotiation and conciliation are tools to assess it.

In France, Led By Her started a social incubator to help women who have suffered from all forms of violence and prostitution become entrepreneurs. The organisation advocates for entrepreneurship and believes that entrepreneurship can be taught. What is missing is the access to entrepreneurship.

Led By Her helps women by providing courses, an individual mentoring program and a series of events to provide feedback, opportunities and networking to the women we support. They found a solution and put it into place, that's what entrepreneurship is all about.
Second panel:

**Interreligious cooperation to promote decent work**

Panellists: Rev Olav Fykse Tveit (World Council of Churches), Silvano Tomasi (Pontifical Council Justice and Peace) and Mariam Awad Soliman (BLESS, Egypt)

Discussants: Mary Priniski (Catholic Scholars for Worker Justice), Toure Diabate Tenin (REFMACI), Khushwant Singh (Chair Interreligious Council, Germany) and Carlos Navarro (Alianza Sindical Independiente, Venezuela)

**Exploring interfaith dialogue for peace**

Work and life conditions of workers can only be sustained with the community's support and a deep sense of caring and solidarity. Where that is not the case, labour is reduced to a mere means of survival, which then can be seen just as a kind of commodity to be sold and bought on the labour market.

This panel recognized the importance of interreligious dialogue and the relation between faiths in seeking solution to the workers. It was an opportunity to strengthen interreligious trust and respect through the perceptions of different religions in order to identify solutions in pluralistic societies because all religions have a word to say on social justice and decent work.

**The ecumenical contribution**

How can religion promote "mercy as process" in "the service of womankind and mankind, of every condition, in every weakness and need"?

An analysis of today's reality helps us to formulate a provocative question:

*Is religion able to bring hope to people today?*

Hope requires both an analysis of realities and defining of what is wrong and what needs to be changed, and a vision of what goes beyond what we see, and actions according to this vision. In other words: Hope includes both critique and change.

To be able to share hope, religion has to address the reality of people, as it is. Even more, religious leaders, communities, and not least statements or initiatives, need to be based on a sharing of the realities in which people live.

The hope that religion should offer is both for the poor and the needy and for the privileged and the powerful to be liberated from their prisons of representing the injustice and oppressions of this world.
Catholic Social Teaching and workers

In the mid-2000s, Catholic Scholars for Workers Justice was founded to engage Catholic academics in applying Catholic Social Teaching to the struggles of low wage workers as they were organizing into unions and bargaining with their employers. The most challenging venue for that support is the range of Catholic institutions, including healthcare and educational facilities.

In the world of colleges and universities, the contingent faculty is coming together to take concerted action regarding wages and working conditions. They are being confronted by anti-union campaigns in an effort by educational administrations to block their efforts. Arguments are made that these colleges/universities are religious institutions that ought to be exempted from the labor laws of the United States.

Catholic Scholars for Worker Justice applauds workers who want to join together for concerted action and collaborates with organizations such as the National Center for the Laity in support of workers who live out Catholic Social Teaching as they join together for the common good in their workplaces and the broader society.

Interfaith collaboration in Egypt

The protagonists of this case study are BLESS, an organisation founded by the Coptic Orthodox Church and Misr El Kheir Association that has a Muslim background.

The organisations developed a project that aimed at identifying the causes of unemployment from the youth perspective in three pivotal governorates (Minia, Sohag and Giza), determining the youth opinions on learning new vocations required by the governorate market and analysing the reasons that interfere between young people and training. This Decent Work project represents a life interfaith dialogue to serve people independently of their background.

Building the culture of vocational training and training young people on new vocations and professions that are required by the labour market is one of the important mechanisms that emerged from the study to help young people, confront unemployment and combat poverty.
The majority of young people still prefer governmental jobs despite the great disparity in wages between public and private sectors. This is due to the stability of work and the availability of insurance and pension and, it reflects the low ambition of young people and their weak spirit of adventure.

Since young people prefer governmental work to private work, a solution should be paying more attention to the cultural and media programs that raise the youth awareness on the benefits of self-employment.

The solution of the unemployment problem lies in reforming the educational system in order to become compatible with the needs of the labour market and provide graduates who are required in both local and global labour market.

**REFMA-CI: Decent work and poverty eradication in Ivory Coast**

The eradication of poverty is certainly a responsibility of the government but also of the organisations of employers and workers, the private sector and the civil society. REFMA-CI represent a Muslim organisation that declares that the most effective way to get out of the poverty and the global economic crisis is associated with the promotion of decent work and the establishment of adequate social protection.

An aspect of decent work is the fight to stop violence against women and girls, and this in the framework of a collective project that combines economic empowerment and involves 1625 women, girls, men and young boys to build a platform of social and interreligious dialogue between the communities.

The cell of the studies for the socio-economic impact and interreligious is a tool created by the Government for the monitoring and the assessment of socio-economic achievements in order to capitalize social cohesion and social justice between the communities and support an active solidarity between men and women, which contributes greatly to the fight against violence to women and girls and to economic empowerment.

The promotion of work related to the eradication of poverty should not be the subject of compromise. The quantity of jobs available should not affect their quality and the work must be decent. The duty and the responsibility of all actors involved in the world of work is to cooperate in order to achieve this objective in a true spirit of justice and equity.

In addition, particular attention must be devoted to the employment of young people, in particular, to those who live in rural areas or who work for underground economies. It is necessary to guarantee to the young generations a future secure and fulfilling, they should have the assurance of access to a job and should be able to enjoy decent working conditions and social protection, including the time between the school and the world of work. It would be appropriate to analyse carefully and to reform the educational system in order to ensure a smooth transition from school to work. The leaders of businesses have an important responsibility in the recruitment and the accompaniment of young generations during this transition.
The future of work and social dialogue

Panellists: Luc Cortebeeck (President Workers Group, Vice President of the ILO GB), Clete Kiley (UNITE Here International Union, USA) and Bernard Ndoumi (MIDEC, Ivory Coast)

Discussants: Hildegard Hagemann (German Commission Justice and Peace) and Monicah Wanjiru Mwaura (ICYCW–CIJOC)

The relevance of social dialogue referring to the future of work is part of the initiative and values that ILO has promoted since its foundation in 1919. The approach to envision a future of work based on human and labour rights requires of the leading role a concept that ILO fosters: the decent work. This category should be a key priority to challenge the paradigm that only economic growth is needed to have good working conditions.

Taking the lead on the Future of Work

The future is now, and the most important challenge is to take the lead of the future, starting from now and through the next points:

- To find the necessary jobs for the future, the new demands must not be forgotten. Huge demand potential is still unmet, such as the fight against climate change, the demand for healthy food, for education, for clean energy, among others.

- Inequalities have to be tackled by wages following productivity again, by living minimum wages, by social protection floors and social security.

- To revalue labour regulations instead of devalue them.

- Global value-chains, CEOs and companies should not focus on short-term ‘shareholders value’ but focus on sustainable investments and sustainable growth. Companies should be focused on complying with ILO-standards and in the future, the ILO should focus not only on member-states but also on global companies.

- To promote social dialogue in companies and countries. Without good social dialogue and without a role for social partners in the governance of social security, every fluctuation in politics will lead to inconsistent and instable protection-systems.
There is no doubt that work will be more fragmented than it is already. This cannot be “the new normal” and that is why the Future of Work needs regulatory frameworks to protect workers with more regulation, and this will need standards, actual ones, adapted ones and new ones.

**The PPCC values and the connection to social dialogue**

To become an agent of change there is a technocratic approach – the PPCC approach – that could be use and describes ancient virtues: **Perseverance, Patience, Curiosity and Courage**.

You have to be perseverant not to give up looking for opportunities to implement your ideas of change, you have to be patient as well to convince people and to search for the right people who join you in your work. You need curiosity to get to know what is happening in the world, getting an overview on who is doing what, where and how, and last but not least you have to be courageous to talk about what you are doing, about your ideas and your positions, and the Global Seminar was an example for this listening between participants and learning from experiences and dialogue.

This communicative approach connects to the relevance of the social dialogue between employers, workers and governments to negotiate the critical issues in the world of work. By maintaining dialogue one maintains the social peace which is needed to provide a good life for everybody. In many countries social dialogue is neglected or even not in place at all. Nowadays in a globalised world and economy, social dialogue should also involve other actors intricate in labour issues, such as those belonging to the informal economy sector.

**Mercy between migrant workers, labour unions and Catholic parishes**

The United States Labor Movement and the Catholic Church are strongly shaped by an intersection of migration, work, faith, and culture. One of the greatest threats to the dignity of workers is to be found among immigrant workers, and Aparecida represents a guide to find innovations and solutions.

"**Mercy will always be necessary- works of mercy must go hand in hand with the pursuit of true social justice, raising the living standard of citizens and promoting them as agents of their own development.**"22

The Holy Father’s call to practice Mercy finds fertile soil in the nexus between migrant workers, labour unions and Catholic parishes.

In United States, the Catholic population is approximately 81 million people and 28 per cent are immigrants. Some of the innovations in the country are related to programs that

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brings together undocumented migrants in groups for solidarity and study, where religious organisations consider their precarious legal situation.

Another example is the work between local parishes and local labour unions as agents of immigrant integration, in which pastoral leaders and local labor unions leaders promote cultural awareness training, citizenship and English lessons, classes around the cultures of immigrant communities, and the development of plans for hiring members of immigrant communities.

**Working faith through action**

As we think of innovation, the testimony offered by Monicah Wanjiru Mwaura, General Secretary of the Young Christian Workers (YCW), briefly introduced the participants to her own personal experience and solutions proposed by the organisation around the world.

"Before I could not stand in front of people, I was a very shy person and I was always proposing what should be done but never took the responsibility to do it" after this intervention she acknowledged that YCW helped her to understand that first or all, she needed to be aware of what is happening around her, secondly, to know her values as a young person and as a worker who has dignity and thirdly, that she can do something to change what is not right in her life.

In terms of key issues such as migration, many young people are facing a lot of difficulties from a social perspective and they are losing the sense of belonging. The organisation creates initiatives to help them integrate, for example in Dubai (UAE) where all the members of YCW are migrants and they support young people to integrate into society involving them with families and inviting them to participate in the YCW activities. The organisation supports young people to find a job and identify opportunities in the country through a platform in which they share information related to job opportunities.

Another initiative takes place in Senegal, where the organisation works and helps young people with a Christian and other religious background who do not hold any knowledge of French, the national language of the country. Firstly, YCW supports them with a language training to fit into society and, secondly, through a training to develop skills to start their own businesses and increase the competitiveness in the jobs they have.
Dialogue with ILO Director General, Mr Guy Ryder

Chair: Cardinal Turkson

Questions from the group: Ms. Prossy Nambatya (Joint Action Committee on Decent Work in Uganda), Mr. Andy Predicala (JOCI), Ms. Paulina Mendieta (UNIAPAC) and Ms. Francesca Jimenez (Confederación Autónoma Sindical, Dominican Republic)

Statement from Italian representatives: Ms. Susanna Camusso, Secretary General of CGIL, Mr. Gianlugi Petteni, Secretary of Confederation CISL and Ms. Silvana Roseto, Secretary of Confederation of UIL.

Final question – The way forward: Mr. Paolo Foglizzo (Aggiornamenti Sociali)

Facilitator: Fr. Giacomo Costa, SJ, Director (Aggiornamenti Sociali)

Employers sector

Ms. Paulina Mendieta (UNIAPAC)

- Taking into consideration the fact that there is an accelerated transformation of work, how can we contribute to create the conditions between government, private sector, society and Catholic Church to promote a responsible entrepreneurship and new ways of decent work?

Mr. Guy Ryder claimed that it is an asset that entrepreneurs and enterprises were part of this meeting. It is an unfortunate circumstance that today it is becoming more and more difficult to enter into dialogue and negotiation, he considers that people is seeing those processes as a very time consuming situation and sometimes as an obstruction to good decision in policy making rather than an instrument of good decision making.

“I will urge the entrepreneurs and organisations to really commit with their partners with the process of dialogue and negotiation”.

Workers sector

Ms. Francesca Jimenez (Confederación Autónoma Sindical, Dominican Republic)

- A strong focus on the application of labor standards is needed, what is the role of the ILO with regard to the application of national standards?

Mr. Guy Ryder talked about the implication of international labour standards not just producing them but implementing them. The ILO deliberates seriously on this issue and the Director General shared with the participants that all the actors coincide on the vital
importance of having clear rules of the game for the world of work and international labour standards.

**Youth sector**

Mr. Andy Predicala (IYCW)

- How we are going to increase the participation of young workers in the decisions, especially in the ILO? Is there any perspective to have a convention of the young workers in the future?

Mr. Guy Ryder claimed that the international community cannot simply continue to regard young people as the objects of the discussion, they have to become subjects: *agents of change*.

**Academic sector**

Mr. Peter Warrian (The Lupina Foundation)

- The latest economic thinking on the impact of new technology on work is that new technologies do not replace workers, they displace skills and therefore the form of social protection, training and investment. Does that provide an avenue for intervention of union agenda?

Mr. Guy Ryder concluded that the effect of new technology will be what we desire it will be. It depends upon our capacity and political will to manage new technology to the advantage of our society and people.

*“Future is not predetermined by technology, it will be what we can make of it together”.*

**Final question**

Mr. Paolo Foglizzo (Aggiornamenti Sociali)

- From the perspective of the institutions that you both lead (Cardinal Turkson and Mr. Guy Ryder) and in the framework of building justice and peace in the world of work, what do you think it could be the specific contribution of a group like ours, a group that brings together people from all over the world but also people playing different roles in each national society?
Cardinal Turkson

“I am committed with the Statement you come up with, knowing that your colleagues are implementing those points, so at the end of the day when all of you are engaged with this implementation, the outcome will be a concerted effort in order to help advance the course of labour”.

Mr Guy Ryder

“If you ask me, where do we go from here? I think we go forward, lift the commitments that we have collectively taken in the Statement, spread them around your own communities, organisations and churches, share them with others and the more we raise our voice and visibility for these ideas, the further and quicker we will move and move together”.
Words of welcome by Cardinal Peter Turkson on the Global Seminar

In this Jubilee Year of Mercy and on behalf of the Pontifical Council for Justice and Peace, it is a great joy to open this Conference on “Sustainable development and the future of work”. Thank you to the International Labour Organization (ILO) and to Caritas Internationalis for working so hard with Justice and Peace as co-sponsors.

Allow me to welcome each and every participant, and to mention some delegations to give a sense of the breadth of our assembly:

- Close to a dozen workers who represent national organisations in Asia, Africa and Latin America, and about the same number from the ILO.
- Members of Catholic-inspired organizations concerned with decent work, including Caritas Internationalis, Justice and Peace Germany, Kolping, the associations for Christian business leaders (UNIAPAC), the young workers organisations, Catholic, agricultural and rural youth movements in Europe (MIJARC), the International Young Christian Workers (JOCI-IYCW and CiJOC), and the International Secretariat for Catholic Engineers, Agronomists and Industry Officials (SIIAEC).
- We welcome Muslim participants from Morocco, Egypt, and Ivory Coast, and also Coptic, and Armenian Orthodox representatives.
- Social institutes from India, Ivory Coast and Mexico; the Programme for Union and Social Leadership of the Archdiocese of Buenos Aires, led by Fr Carlos Accaputo; and a significant new group from the U.S.A., organized by Fr Clete Kiley.

Hearing the words of welcome conveys a sense of the global reach and depth of our gathering, a real blessing. On the one hand, we benefit from the I.L.O.’s traditional tripartite structure representing governments, employers, and workers and involving civil society. On the other, our meeting is “catholic” which essentially means universal. This cannot help but remind us of the frequent urging of Pope Francis to engage in dialogue as the indispensable means for the human family to face the great challenges of our time.

I. Celebrating

Yes, we are gathered to confront very serious challenges, and as we listen with solidarity we will certainly feel a real burden of injustices, indignities and suffering. But we are here to celebrate too:

In 2019, the I.L.O. will mark the centenary of its founding as part of the Treaty of Versailles that ended World War I.

The Preamble of the ILO constitution states, “Whereas universal and lasting peace can be established only if it is based upon social justice... And whereas conditions of labour exist
Involving such injustice, hardship and privation to large numbers of people as to produce unrest so great that the peace and harmony of the world are imperilled ...²³

In 2017, the Pontifical Council for Justice and Peace will celebrate the 50th anniversary of its establishment by Blessed Pope Paul VI. Vatican II explicitly requested that a body of the universal Church be established whose role would be “to stimulate the Catholic Community to foster development in needy regions and social justice among nations.”²⁴ Pope Paul VI implemented this directive on 6 January 1967 by setting up “Iustitia et Pax” and, two months later, he stated that “the name of this commission, Justice and Peace, aptly describes its program and its goal.”²⁵

This year is the 125th anniversary of the first social encyclical, Rerum novarum (1891) of Pope Leo XIII. Pope Leo stressed the centrality of human dignity, stating that “to misuse [people] as though they were things in the pursuit of gain, or to value them solely for their physical powers - that is truly shameful and inhuman.”

The Holy Father argued vigorously that workers were owed a just or living wage. This was not to be equated with the wage determined by the law of the marketplace. Rather, it should obey “a dictate of natural justice more imperious and ancient than any bargain between man and man.” Pope Leo went on to specify: “To defraud any one of wages that are his due is a great crime which cries to the avenging anger of Heaven.” The centrality of work has direct implications for justice in society.

The notion of a just wage is one of the most consistent and central themes of Catholic social teaching. Wages cannot be left solely to the whim of the market, but must be influenced by justice and equity—a wage that allows people to live a truly human life and fulfill family obligations. In the words of Pope Francis, it is one of the ways people “find meaning, a destiny, and to live with dignity, to ‘live well.’” This is just as important today as it was in 1891 and will be throughout the 21st century.

So the mission of Justice and Peace, the Constitution of the I.L.O. and the social teaching of the Church coincide in linking development, justice, sustainability and peace with decent work.

II. Work in our Common Home

Laudato si’ is very much in the vision and tradition just outlined. It is fully in continuity with the major labour issues treated in Catholic Social Teaching from the beginning.

If you pick up Laudato si’ and ask, “What’s at the heart of this Encyclical of 246 paragraphs?” -- you will happily discover that at the very centre are six paragraphs (LS §§ 124–129) entitled “The need to protect employment.” It’s as if to affirm that decent and sustainable work is fundamental to how we care for our common home. Work acquires its true character when it is decent and sustainable for workers, employers, governments, communities, and the environment. Such work is the means for developing and

²⁴ Vatican II, Gaudium et Spes, § 90.
²⁵ Paul VI, Populorum Progressio, § 5.
expressing every individual’s human dignity, and it participates in the ongoing creative work of God. To quote Pope Francis: “we ourselves become the instrument used by God to bring out the potential which he himself inscribed in things” (§124). Unless decent work is sustainably provided for all, it will prove impossible to care for our common home. This may seem almost too simple to be true, but it is far too true to continue to be overlooked and violated!

Today we are living in the age of sustainable development. Last September, the leaders of the world endorsed the 17 Sustainable Developments Goals, which must guide and orient us over the next few decades. The basic idea behind sustainable development is that it is no longer sufficient to measure human progress in terms of economic growth and the accumulation of material wealth. True development must rest on three legs—economic development, social inclusion, and environmental sustainability. And if one leg collapses, then the entire structure collapses.

This sustainable development agenda was endorsed by Pope Francis in Laudato si’, and again at the United Nations last September when he opened the global summit that led to the endorsement of the goals. As he said in Laudato si’,

It is essential to seek comprehensive solutions which consider the interactions within natural systems themselves and with social systems. We are faced not with two separate crises, one environmental and the other social, but rather with one complex crisis which is both social and environmental. Strategies for a solution demand an integrated approach to combating poverty, restoring dignity to the excluded, and at the same time protecting nature. (LS §139)

Let me repeat, the idea of work is central to both sustainable development and the social doctrine of the Catholic Church. SDG 8 calls for us to “promote inclusive and sustainable economic growth, employment and decent work for all.” In other words, a strong and vibrant economy is a “bottom up” economy, not a “top down” economy—it flows from the dignity of each individual who is able to participate in the common good and share in its benefits. The future of work, then, must be understood in this context of sustainable development and of the environment challenges that must be addressed throughout the world, no less in the North than in the South.

In Laudato si’, Pope Francis dwells on this issue in the context of sustainability. He notes that when the focus is on profit alone, not only are the poor excluded, but our common home is degraded. This reflects the technocratic paradigm—the tendency to see nature as something to be manipulated, mastered and controlled, with no concern for its inherent value or limits. Business is central to the challenges, and it must transform if it is to play a constructive role. This starts with bearing the true “economic and social costs of using up shared environmental resources”, which is a precondition for ethical behaviour. Pope Francis then calls for business to unleash its creativity and ingenuity to invest in sustainable business practices. This too is an aspect of the “work” that provides meaning, purpose, and fulfilment. After all, for a “noble” vocation, what could be nobler than saving the planet from human-induced ruin? More than anything else in this age of sustainable development, I believe that this will define the future of work.
Pope Francis has repeatedly warned against the temptation to reduce costs by replacing workers with advanced technology. The replacement of workers by technology raises grave ethical challenges because it elevates economic efficiency and productivity over human dignity. Pope Francis argues that in taking this path, “we end up working against ourselves”. As he puts it, “to stop investing in people, in order to gain greater short-term financial gain, is bad business for society.” I would say that it is bad business for business too. It is – and will be – much better business to put technology at the service of the common good, and the common good includes decent work for everyone in our single common home.

III. Conclusion

Quoting the mission of Justice and Peace, the I.L.O. Constitution and especially the Social Teaching of the Church from Pope Leo XIII to Pope Francis, I have posed many questions for our Conference to tackle. What will be the answer – what will greatly help to construct the answer -- is the sort of dialogue which we look forward to during this conference, thanks to the broad and deep representation which the Conference enjoys and the fundamental values and beliefs that bring us together.

We draw great inspiration from Pope Francis. Yesterday at the Regina Coeli, the Holy Father blessed our deliberations on sustainable development and the more vulnerable forms of work. He expressed the hope we all share: that this gathering may raise the awareness of political authorities, leaders in the economic realm, and all civil society so as to promote a model of development that takes human dignity into account, while it fully respects the labour laws and environmental norms as well.

With these words of warm welcome, I ask God to bless our Conference abundantly with the gift and grace of dialogue.
Address by Guy Ryder on the Future of Work and Sustainable Development

The ILO Director-General spoke at a global seminar in Rome, organized by the Catholic Church to coincide with the celebration of the Feast of Saint Joseph the Worker.

Thank you your eminence Cardinal Turkson. Thank you for the very warm welcome that I have received.

Cardinal, dear friends, let me begin by expressing my appreciation to the organizers of this event, the Pontifical Council for Justice and Peace, our friends from Caritas International, the ILO is truly very pleased to work with you in this very important initiative.

This global seminar to mark the feast of St. Joseph the worker, and to reflect together on what I think we must all consider to be some of the defining challenges of our time. The challenges of sustainable development, the challenges of securing a decent future of work.

I’m going to start by underlining something which I think is probably familiar to everybody in the room, but I do want to underline, and that is the community of values which exists between the Catholic Church and its social teaching, and the International Labour Organization. Indeed, as we approach the centenary of the International Labour Organization in just three years’ time and look forward to the future of work that we want to create together.

We at the same time look back over our history, and when we do that we understand very well that the origins of the International Labour Organization have much to do with the social teaching of The Church all the way from Rerum Novarum through to the present day. I think this intertwining of history and this community of values is what truly places us in a very good and strong position to work together to address the issues that we have before us today.

Listening to Father Kiley from a trade union I know very well in the United States reminded me as well of another reality, when he said that all faiths preach justice. And given that the mission of the International Labour Organization from the beginning has been the promotion of social justice. I think we all see the value of building coalitions together and working together towards the realizations of the values that we all share.

I think it is right to say that all faiths as well as preaching justice. All faiths value work. This is very important, and I was looking at the very impressive extracts from Laudato Si as colleagues were speaking in the panel this morning. And there is a great truth in Laudato Si which says that, "Man" - men and women - I would say, "Are created with a vocation to work, and work is a fundamental part, not just of material existence, but of the realization of the human being." I think this is something that in some ways has been lost from sight in the current policy environment and amongst other things needs to be put very securely back at the centre of our discussions. The ILO as it approaches its centenary has a very heavy responsibility, and it is a responsibility to reflect upon its own capacities to promote and advance its vocation of social justice in circumstances which I consider
particularly difficult. My own view, and this is perhaps close to, but perhaps not identical with some of the things that I have heard this morning and on previous occasions, is that the world of work is confronted by two inter-connected crises, and a dramatic process of change. This presents all of us with challenges of perhaps unprecedented complexity.

Now, I've heard and I've seen in the statement you've just adopted this morning the notion of twin crises: one economic and one environmental. Cardinal, you've had a role in environmental question which I admire and know very well. I see a different way of looking at these dual crises. The first crisis is a crisis of sustainable development, and I take that crisis to include all three dimensions of development: the economic, the social, and the environmental, and I see a concurrent crisis and a connected one which is a crisis of values, and the two are not independent. The two, it’s not a coincidence that those two crises exist. One is a consequence of the other.

Now, I won’t labour you with the details of the crisis of the global economy. You know it. We have a global economy which is incapable of providing work of any type to some 200 million of our fellow human beings. I’m not talking about decent work, I’m talking about any work, and for young people, of course, we know that that crisis of unemployment is particularly catastrophic. If you under 25 years of age, you are three times more likely to be without work than other adults. And at the same time, these figures of unemployment don’t capture the true depth or the true nature of the crisis, because we have as well the qualitative dimension of the crisis of employment. 168 million children at work, 21 million people in conditions of forced labour and slavery, and this dramatic situation of informality.

In the developing world, nearly half of workers are working in conditions of informality, which more often than not, is synonymous with conditions of extreme vulnerability at least and exploitation as well. So we’re aware that we have this crisis of the global economy for which solutions are not immediately visible on the current trajectory that policy makers are following. That brings me to the second dimension of the crisis, which I believe to be a crisis of values. Policy makers, I find this very, very difficult and I’m going to be honest with you. I find it very difficult to interact with policy makers from other international organizations at the national level, and to speak of the importance of values in international policy making.

I’ve got to say something which I hope will not offend you. When I talk about values, when I use words such as solidarity, I almost feel in some of the arena that I’m speaking, that I’m swearing in church. You just don’t use these words in some of these policy arena. Now, this is not just a subjective comment. What it means is that by trying to, I would say almost sanitize the international policy agenda, make it value-free, because of the needs to respond to the technocratic vision of how markets work, and what markets needs to be more effective. Policy makers are actually missing the point of the objective of policy making.

I’ll give you an example. I was involved last week in a discussion of the effects, the likely effects of new technology on the future of work, and I had quoted to me the view of one eminent head of a global multinational company in the information technology sector. The quote was, ”For workers to survive under the effects of the coming fourth industrial
revolution, they will have to make themselves cheaper than the machines." This was the solution of one eminent expert in the field of technology.

Now, I don’t quote this to belittle anybody, but I quote it to illustrate my point. If one tries to address the challenges of new technology in this way by excluding the notion of values, and indeed the purpose of technology, one is inevitably going to come up with the wrong answers. Now, my view of new technology - and this has been touched upon this morning by Mr. Cortebeeck and by others - is that it is somehow illogical and surprising to be confronted with a situation whereby technological progress could be considered or can be unamicable to these values, to social justice and human progress.

There is something profoundly contradictory, because the whole point about technology is that it is a liberating and an emancipatory tool in the hands of human beings to advance our well-being, to advance our societies, to ensure that we are liberated from the worst effects of want and of need. If we fail to harness technology in that way, then we are committing an enormous failure of common purpose, and that’s one example.

Now, I see in the world as a consequence of these twin crises, the crisis of development, the crisis of values, something which should be distressing to us all which is an increasing prevalence of conflicts - of confrontation in the world - and of alienation, particularly of young people. I find, and you’ve mentioned my rather distressing travel itinerary, Cardinal, as I move from country to country, I find that young people, in particular, but not just them, have a profound feeling of-- a profound loss of confidence in the actors of public life, and the institutions of public life.

This is not something which is purely down to material circumstance, but it is something which has more to do with a feeling that those who represent us in public life and the institutions that we have are failing to connect with people, have a profound failure of understanding of what people are looking for in this crisis or twin crisis of development and values. We see this reflected in the political world. We see it reflected in the growth of extremism, expressions of xenophobia and rejection of the other, and I think that this requires us to respond, and to respond with urgency.

I have said and I want to repeat this morning that I consider that there is an absolute imperative on the International Labour Organization, in particular, to be attentive to the needs of those who are most vulnerable in the world of work.

In an organization which is composed of governments of the organized labour movement, and of the employers of the world, there can be a danger of leaving behind, or to one side, those millions in the world of work who are not part of the organized labour movement today, who do not work in formal enterprises, who do not come within the scope of state action, or do not easily come within the scope of state action. I’ve said this from the beginning of my time at the ILO, and I’m very pleased that the ILO and its recent normative action, in particular, has addressed the particular needs of domestic workers, those more than 50 million people, mostly women, very frequently migrants, who are more often than not invisible in the world of work, not even considered to be workers by those who employ them.
Sustainable Development and the Future of Work in the Context of the Jubilee of Mercy

By the adoption of Convention 189, we have given those people international recognition. We have provided an international legal framework for the recognition of their rights, and we’re making a difference. I’m very pleased, in the last few days, Chile has ratified that convention, and Brazil has announced its intention to ratify that convention. So that’s domestic workers. I am also very pleased that the ILO adopted at last year a recommendation on the informal economy and the formalization of the informal economy. Another effort to reach out to those who too frequently have fallen beyond the reach of our traditional ways of action, and I would add the question of rural workers. The ILO forgot about the rural economy for some 20 years. We have restored the rural economy and rural workers to their proper place as a programmatic priority for our organization.

But I want to echo some of the things that were already said this morning when I say that there is one challenge before us which is perhaps of even greater importance than those areas of actions that I’ve just mentioned. The world urgently needs to tackle the issue of human mobility in a new way. Human mobility is a rather antiseptic word but I use it advisedly because it's not proper, it's not sufficient to speak simply with migration, or of refugees, or of false displacement, we have to talk about all of these things.

The world lacks a political framework, but more importantly, I think it lacks a political will to address the issues that accompany the mobility of human beings in ways which are compatible with the values which I began my commentary by speaking about. It is encouraging that after a year of successful multilateral action last year, culminating in the Paris Climate Change Agreement and having, of course, seen the adoption of the 2030 Sustainable Development Agenda, that in this year the international community is turning its attention to humanitarian and mobility issues. This month, we will have the World Humanitarian Summit in Istanbul, and in September we will have the U.N. General Assembly meeting on large-scale mobility issues.

We have before us a real opportunity to make a substantive qualitative change in the way we deal with mobility issues, and I know that those of you who are Italian here feel these issues very, very strongly given your current circumstances. In these things, of course, one is reminded of what Pope Francis said. It was a phrase that struck me with particular effect when he spoke about the globalization of indifference, and this indifference is perhaps our biggest enemy as we seek to advance our values.

What greater expression of indifference - and I would say going beyond indifference of outright rejection - can there be than that reflected in the manner in which refugees and displaced persons are being treated in our different regions. Borders are closing in different regions. I think that this indifference is actually now giving way to rejection and marginalization, and this we must combat.

That brings me, perhaps, to my final comments. Firstly, to congratulate all the participants in this seminar for the excellent text that was adopted before we had our coffee break. It made me happy I could go to my coffee break with a good conscience there. It made me happy, because what I found in that declaration - I want you to know that the ILO will try to play its part in the realization of the objectives of that declaration - I found in that
declaration an echo of the call launched during the Jubilee of the Worker in the year 2000 by Pope John Paul II, an event to which the ILO was also associated.

He launched in the year 2000 a call for a global coalition for decent work\(^\text{26}\). Global coalition for decent work, with our current circumstances, with the opportunity offered by the adoption of the 2030 Agenda for Sustainable Development, with the strong, decent work component that runs through that agenda, not just Goal number eight on decent work itself, but all of those Goals which speak to gender equality, which speak to the fight against inequality, which speak to inclusion.

We have an extraordinary opportunity to move forward with the values and objectives that we share, and what better way to do it than by putting into real action in a qualitatively new way, a response to that call in the year 2000 for a global coalition for decent work. I think the embryo is here. I think the text that you have adopted are on marching orders, and I think that we can go ahead together. So please count on the ILO to play its role in that effort, and thank all of you for being here and making this happen.

I thank you.

\(^{26}\) The call was also included in Pope Benedict encyclical Caritas in Veritate, paragraph 63.
Seminar agenda

Monday 2 May

Opening and welcome

Cardinal Peter Turkson, Pontifical Council for Justice and Peace
ILO: Mr Nicolas Niemtchikow Presentation of the participants

Presentation of the participants:

Employers: Mr Henrik Moller (ILO, ACTEMP) and Rodrigo Whitelaw (UNIAPAC)
Workers: Ms Anna Biondi (ILO, ACTRAV)
Catholic NGOs working group on Decent Work (Ms Hildegard Hagemann, Robert Vitillo)
Mr. Gianni Rosas, ILO- Rome and Fr Giacomo Costa (Aggiornamenti Sociali)

Purpose of the meeting, expected results, method of work:

Fr. Pierre Martinot-Lagarde, SJ

Practical information:

Mr. Stefano Nobile

Opening Panel Changing context: a theological and ethical perspective

Dignity, mercy, are two essential gifts to humankind. They are greater than many other values. Laborem Exercens emphasized the importance of dignity in the context of labour. Our world is wounded, as Pope Francis repeats several times, where can we exert Mercy? “In our parishes, communities, associations and movements, in a word, wherever there are Christians or other people of good will, everyone should find an oasis of Mercy.

Panellists:

Ms. Flaminia Giovanelli, Pontifical Council Justice and Peace
Fr. Paolo Benanti, Gregorian University
Mr. Gerald J. Beyer, Villanova University

Discussants:

Fr. Gabriel Mendosa Zarate, Centro de Derechos Humanos Miguel Agustín Juárez
M. Tristan Lormeau, Mouvement des Cadres et Dirigeants Chrétiens
Mr. Antonio Asper, Federation of Free Workers, Philippines

Chair: Mons. Robert J. Vitillo

Rapporteur: Fr. Giacomo Costa
Tuesday 3 May

Thematic line 1 – Critical issues in the world of work

“Because humanity is wounded, deeply wounded…. And it’s not just a question of social ills or people wounded by poverty, social exclusion, or one of the many slaveries of the third millennium. Relativism wounds people too. Today, we add further to the tragedy by considering our illness, our sins, to be incurable, things that cannot be healed or forgiven.”

Panel 1 – Experience and issues

Panellists:

Mr. Jose Maria Ramirez, ILO
Mr. Bahaa Shawki Abelaziz, MEK
Mr. Luis Alirio Vargas Porteles, International Young Christian Workers
Ms. Prossy Nambatya, Uganda Episcopal Conference
Elizabeth Moroni, Heritage House
Mr. Bahaa Shawki Abelaziz, Misr El Kheir (MEK)
Carolyn Rutto (Cottu, Kenya)

Chair: Mr. Gianni Rosas, (ILO)

Rapporteur: Mr. Bruno Boulnois

High Level Panel (Panel 2) Critical issues in the world of work

Panellists:

Mr. Peter Warrian, the Lupina Foundation
Ms. Maria Paz Anzorreguy, OIE
Ms. Martina Liebsch, Caritas Internationalis

Discussants:

Fr. Arsene Brice Bado, CERAP-INADES (CERAP)
Ms. Charo Castello Alfaro, Movimiento Mundial de Trabajadores Cristianos (MMTC)
Mr. Ricardo Patah (UGT, Brazil)

Chair: Mr. Viriglio Levaggi

Rapporteur: Mr. Paolo Foglizzo
Wednesday 4 May

Thematic line 2 – Innovative solutions – Mercy as a process

“Life itself is a pilgrimage, and the human being is a wayfarer, a pilgrim travelling along the road, making his or her way to the desired destination”. Where can we engage in durable solutions, taking into account good practices and existing innovative solutions?

Panel 1: Experience and issues

Panellists:
Ms. Chiara Condi, Led By Her
Mr. Juan Manuel Martinez Louvier, Universidad Iberoamericana Puebla
Mr. Joe Holland, St Thomas University

Respondents:
Fr. Carlos Accaputo, Social Commission of the Archdiocese of Buenos Aires
Mr. Khushwant Singh, International Partnership on Religion and Development
Gaetano Sateriale (CGIL, Italy)

Chair: Ms. Anna Biondi, ILO
Rapporteur: Mr. Daniele Frigeri

Interreligious panel

The service of mankind, of every condition, in every weakness and need
Church leaders, movements, trade unions, employers organisations, how can we jointly be “at the service of mankind, in every condition, in every weakness and need”

Panellists:
Rev. Olav FykseTveit, World Council of Churches
Archbishop Silvano Tomasi, Pontifical Council Justice and Peace
Ms. Mariam Awad Soliman, Bishopric of Public, Ecumenical and Social Services (BLESS)

Discussants:
Ms. Toure Diabate Tenin, REFMACI
Mr. Khushwant Singh, Chair Interreligious Council, Germany
Sr. Mary Priniski OP, Catholic Scholars for Worker Justice
Mr. Carlos Navarro, (Aliancia Sindical Independante, Venezuela)

Chair: M. Claude Akpokavie
Rapporteur: Mr. Bruno Boulnois
Thursday 5 May

High Level panel: Innovative solutions

Opening statement: Mr. Luigi Bobba, Undersecretary of State for Labour, on behalf of Minister Poletti.

Panellists:

Fr. Clete Kiley, UNITE Here International Union
M. Bernard Ndoumi, MIDEC
Mr. Luc Cortebeeck, President Workers Group, Vice President of the ILO GB

Discussants:

Ms. Monicah Wanjiru Mwaura, IYCIC - CIJOC
Ms. Hildegard Hagemann, German Commission Justice and Peace

Chair: Mons. Robert J. Vitillo, SG, Caritas Internationalis


The future of work

Dialogue with ILO Director General, Mr. Guy Ryder

Chair: Cardinal Turkson

Questions from the group

Ms. Prossy Nambatya, Uganda
Mr. Andy Predicala, JOCI
Ms. Paulina Mendieta, UNIAPAC
Ms. Francesca Jimenez, Confederación Autónoma Sindical, Dominican Republic.

Statement from Italian representatives:

Ms. Susanna Camusso, Secretary General of CGIL
Mr. Gianluigi Petteni, Secretary of Confederation CISL
Ms. Silvana Roseto – Secretary of Confederation of UIL

Final question – The way forward: Mr. Paolo Foglizzo, Aggiornamenti Sociali

Facilitator: Fr. Giacomo Costa, SJ, Director, Aggiornamenti Sociali