

Engaging a dialogue on labour issues

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0. Is there room for a dialogue between catholicism and Islam on social ethics and labour issues ?

Where does this question come from?

Are we bound by the human rights framework?

Questions on the table today

Directions and practical questions

I. Where does the question come from?

- Shifts in social questions (from the french context)
 - From labour, unemployment to social exclusion
 - From social exclusion to migration
 - And now... how to discuss global solidarity
- ILO, a normative institution, values
- Global shifts in diplomacy :
 - September 11, Irak war, Iran,..
 - Albright, Zapatero, Obama, Blair, Obaid, Sarkozy, the religious question is to be put on the table
- Addressing globalisation and the global economic crisis : a change in values, the end of the neo-conservatism paradim?
- From Nostra aetate to Caritas in Veritate
- Conversation with Jesuits and no Jesuits from Africa, Lebanon, Malaysia, Indonesia, China, the United States

II. Are we bound by the Human Rights Framework

II. ILO's Philadelphia Declaration of 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.”

II. The human rights declaration 1948

- **Article 2.**
- Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.
- **Article 23.**
- (1) Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment.
- (2) Everyone, without any discrimination, has the right to equal pay for equal work.
- (3) Everyone who works has the right to just and favourable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection.
- (4) Everyone has the right to form and to join trade unions for the protection of his interests.

II. ILO Convention on discrimination 1958

- Article 1
- 1. For the purpose of this Convention the term *discrimination* includes--
 - (a) any distinction, exclusion or preference made on the basis of race, colour, sex, religion, political opinion, national extraction or social origin, which has the effect of nullifying or impairing equality of opportunity or treatment in employment or occupation;
- 3. For the purpose of this Convention the terms *employment* and *occupation* include access to vocational training, access to employment and to particular occupations, and terms and conditions of employment.

III. New questions on the table

Solidarity

The meaning of work

III. After globalisation, a search for values

- After globalisation, what is next? A search for values.
 - « Many see the present course of globalization evolving in an ethical vacuum. We have to remember that markets should operate in a context guided by fundamental values that centre on human beings, on human rights, on people and families, on the common good. It is not happening today.
 - Six years ago, the Commission on the Social Dimension of Globalization established by the ILO described the direction of the global economy as **morally unacceptable** and politically unsustainable. The financial crisis has certainly made this evident. I remember in the 1990s some referred to international financial rules as fostering a global casino—or the sobering comment of Pius XI in *Quadregesimo Anno* when he warned us of the “imperialism of money.” I think that it is essential that we counter a certain feeling of powerlessness we sometimes hear. People saying, “there does not seem to be anything we can do about it. These are powerful forces that are moving on their own”. Well, they are not. These are the results of conscious policies put in place in the late 1970s—and these policies can be changed and must be changed ». (Juan Somavia, the Vatican, november 2008)

III. Global solidarity

- Social protection has become a global issue :
 - For the children, the elderly, the unemployed, the sick
 - Labour markets are competing worldwide
 - There cannot be social solidarity without a global consensus for solidarity
 - Solidarity include an intergenerational dimension
- Social protection is grown out of our own tradition
- Many religious groups raise questions about solidarity including Islam
 - Who are the most vulnerable to care for?
 - Who should take care of the neediest?
 - How to develop social protection (insurance mechanisms, redistribution,...)

III. The meaning of work

- Developing a dialogue on the meaning of work, on ends and means :
 - As part of contribution to creation, to an exchange between individuals, to a the common good
 - As related to income, living, family life,...
 - As related to human freedom, self accomplishment
- In the context :
 - Of scarcity of jobs, unemployment
 - Environmen questions, ecology

IV. Practical questions to be addressed

- Acknowledging our own heritage and contribution
- Places, levels of dialogue and networking the exchanges
- Developing and increasing exchanges between social ethics expert and interreligious expert
- Deepening the dialogue (between christians and muslims) and expanding the dialogue to other religions

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