

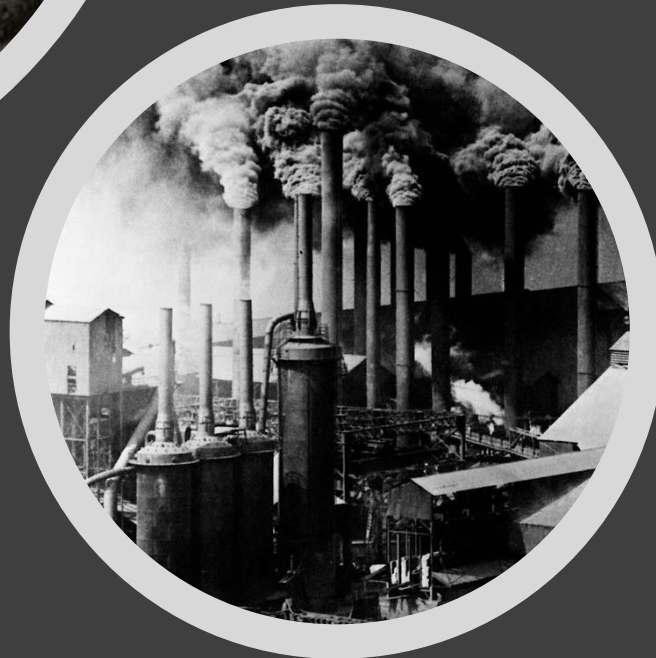


Work & Economic Life



Background: The Industrial Revolution & *Rerum Novarum* (1891)

- What were the 'New Things'?
- The Industrial Revolution & Capitalism
- Adam Smith, self-interest & the 'invisible hand'
- Liberalism & the 'laissez-faire' economy
- Darwin's theory of evolution
- Impact
- Socialism: response to practical effects & to ideological justifications



Socialism, Marxism & Communism

Consistently condemned by the Magisterium

It is built on fundamental errors that mean its solutions will never meet our needs:

- Anthropological Errors

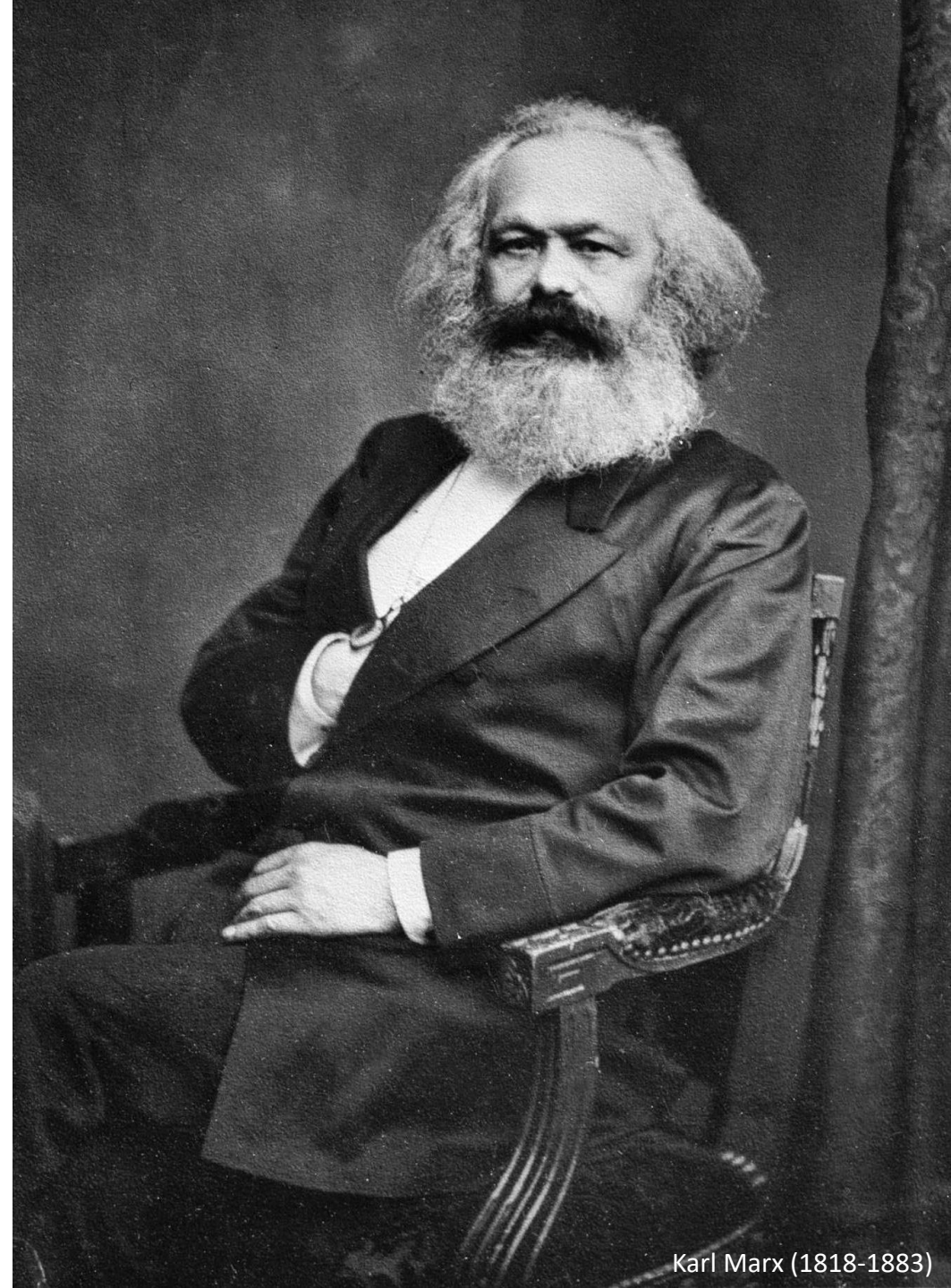
Socialism considers the individual person simply as an element, a molecule within the social organism, so that the good of the individual is completely subordinated to the functioning of the socio-economic mechanism. Socialism likewise maintains that the good of the individual can be realized without reference to his free choice, to the unique and exclusive responsibility which he exercises in the face of good or evil.

(John Paul II, *Centesimus Annus*, 15)

- Atheistic Errors: Inherently atheistic and therefore incompatible with Christianity

- *The Communist Manifesto* (1848): central tenets

- Atheistic materialism
 - Private property the root of all evil & must be abolished
 - Collective good, not common good. Eradicates the personalist principle
 - Marriage & family are social constructs & must be abolished
 - Progress through conflict: violent struggle & revolution



Karl Marx (1818-1883)



Pope Leo XIII (1878-1903)

'The Worker Question' & *Rerum Novarum* (1891)

Pope Leo XIII (1878-1903)

- responds to 'The Worker Question': *the problem of the exploitation of workers brought about by the new industrial organization of labour, capitalistically oriented, & the problem, no less serious, of ideological manipulation, socialist & communist, of the just claims advanced by the world of labour.*
- Laissez-faire capitalism & marxism are not the only options.
- Criticizing the deficiencies of one does not mean uncritical acceptance of the other.
- Not offering a Catholic '3rd way'; rather
- Proclaims the truth about human beings in light of natural law and divine revelation
- Calls on people to find solutions that correspond to this truth & serve humankind & to restore the correct order between people & things
- Covers dignity & rights of workers, rights to property, association & rest; duties of employers, workers & the State, & other social problems (eg housing)

'New Things' Today

- *Rerum Novarum*: affirms 'universally valid & perennially relevant principles in support of workers & their rights'.
- Influence in the 20th century
- The Church's social doctrine reminds us not to have a deterministic attitude to developments, as they are shaped by free human decisions with moral, ethical & social implications. Our cultures, institutions, laws & structures are the product of human choices & attitudes.
- Vatican Council II: it falls to the laity especially, to transform these & order them to the kingdom of Christ.

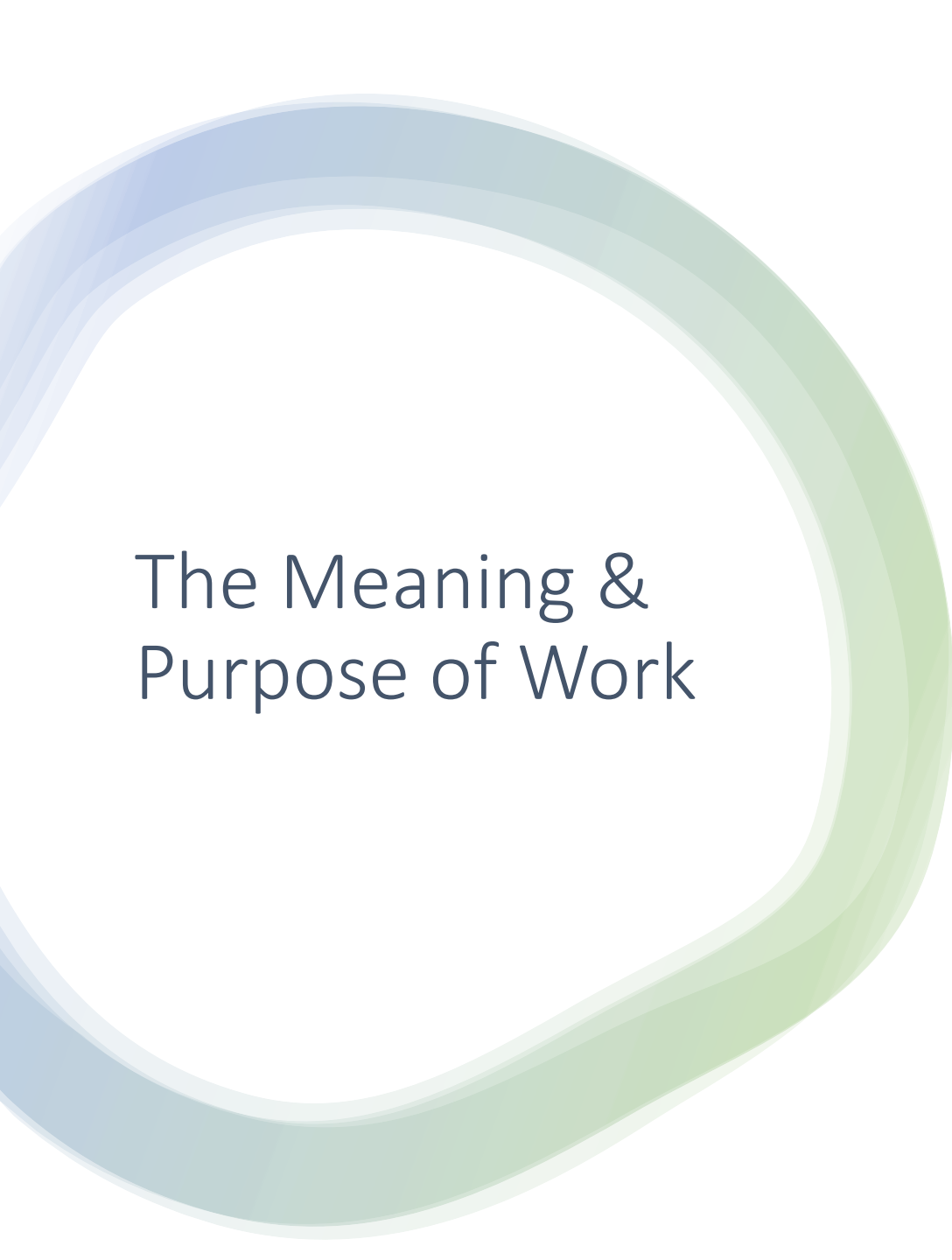
Social Doctrine in Professional Work

Men and women of science & culture are called to make their particular contribution to solving the vast & complex problems connected with work, which in some areas take on dramatic proportions. This contribution is very important for coming up with the proper solutions. This is a responsibility that requires that they identify the occasions & risks present in the changes taking place, & above all that they suggest lines of action for guiding change in a way that will be most beneficial to the development of the entire human family.

To these men & women falls the important task of reading & interpreting the social phenomena with wisdom & with love of truth, leaving behind concerns imposed by special or personal interests. Their contribution, precisely because it is of a theoretical nature, becomes an essential point of reference for the concrete action prescribed by economic policies. (CSDC, 320)



Importance, but insufficiency of, purely technical education



The Meaning & Purpose of Work

Work is of fundamental importance to the fulfillment of the human being and to the development of society. Thus, it must always be organized and carried out with full respect for human dignity and must always serve the common good. At the same time, it is indispensable that people do not allow themselves to be enslaved by work or to idolize it, claiming to find in it the ultimate and definitive meaning of life.

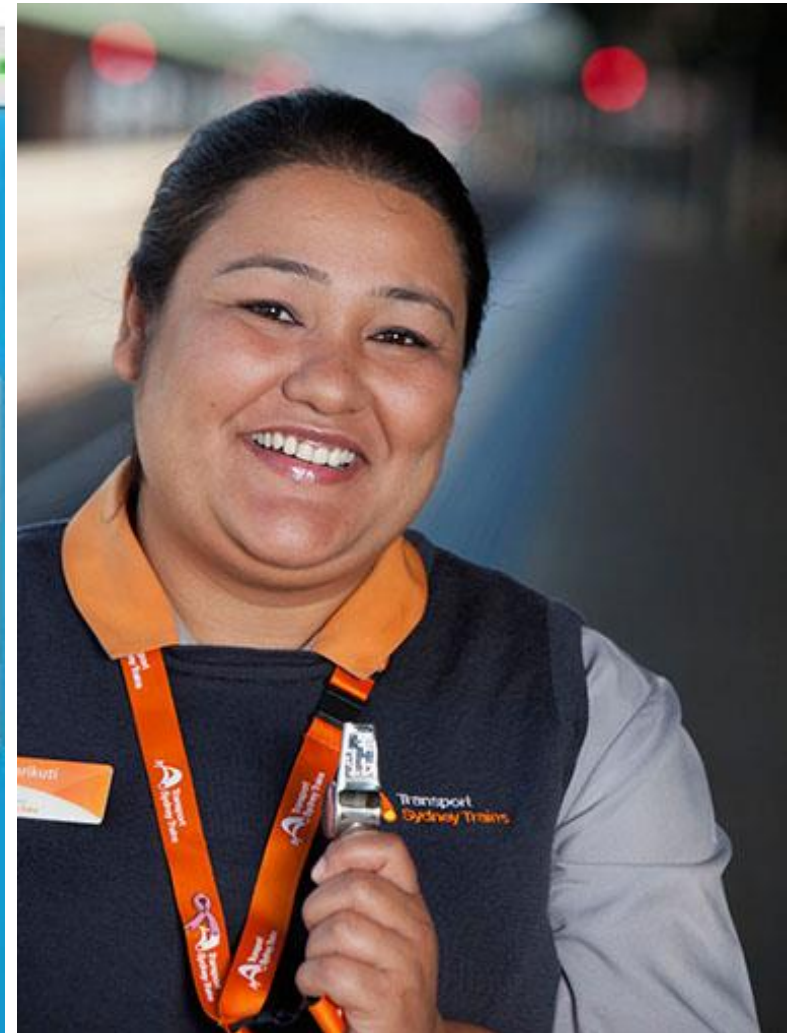
Pope Benedict XVI

- Divine Origin of Work
- The Duty to Work
- The Purpose of Work



The Dignity of
Work: 'work is
for man , not
man for work'

Objective & Subjective Meanings of Work





The Right to Work

6. Private Property & the Universal Destination of Goods

God destined the earth & all it contains for all men & all peoples so that all created things would be shared fairly by all mankind... This principle is based on the fact that the original source of all that is good is the very act of God, who created both the earth & man, & who gave the earth to man so that he might have dominion over it by his work & enjoy its fruits (G&S, 69).



Private Property

- The Right to Private Property
- Private Property has a social dimension

The goods of this world are originally meant for all. The right to private property is valid & necessary, but it does not nullify the value of this principle. Private property, in fact, is under a "social mortgage," which means that it has an intrinsically social function, based upon & justified precisely by the principle of the universal destination of goods.

Pope John Paul II, SRS, 42.

- Regulating Private Property



Work & Family

- So closely related that they need to be considered together
- The family contributes to work
- Businesses, professional bodies, unions & the State need to keep this in mind & promote employment policies & practices that support rather than penalize the family.
- Contribution of women in the family & in the work of the home



Labour should be structured in such a way that women do not have to pay for their advancement by abandoning what is specific to them.

Pope John Paul II, *LE*, 19.

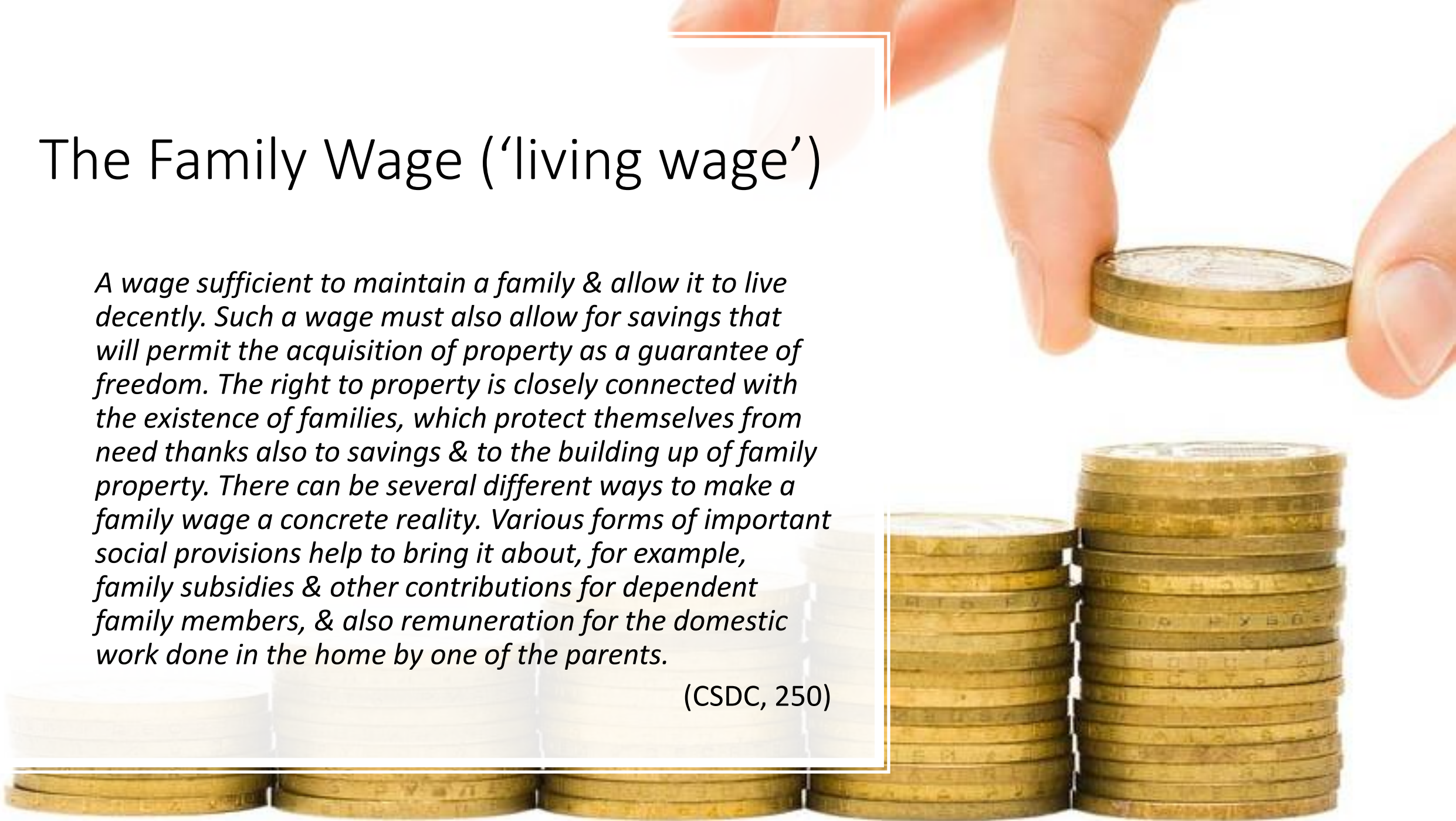
Work of the home: a type of activity that is eminently personal & personalizing, & that must be socially recognized & valued, also by means of economic compensation in keeping with that of other types of work. At the same time, care must be taken to eliminate all the obstacles that prevent a husband & wife from making free decisions concerning their procreative responsibilities &, in particular, those that do not allow women to carry out their maternal role fully. CSDC, 251.



The Family Wage ('living wage')

A wage sufficient to maintain a family & allow it to live decently. Such a wage must also allow for savings that will permit the acquisition of property as a guarantee of freedom. The right to property is closely connected with the existence of families, which protect themselves from need thanks also to savings & to the building up of family property. There can be several different ways to make a family wage a concrete reality. Various forms of important social provisions help to bring it about, for example, family subsidies & other contributions for dependent family members, & also remuneration for the domestic work done in the home by one of the parents.

(CSDC, 250)



Rights of Workers: A Just Wage

A just wage is the legitimate fruit of work. To refuse or withhold it can be a grave injustice. In determining fair pay both the needs & the contributions of each person must be taken into account. "Remuneration for work should guarantee man the opportunity to provide a dignified livelihood for himself & his family on the material, social, cultural & spiritual level, taking into account the role & the productivity of each, the state of the business, & the common good." Agreement between the parties is not sufficient to justify morally the amount to be received in wages.
CCC, 2423.

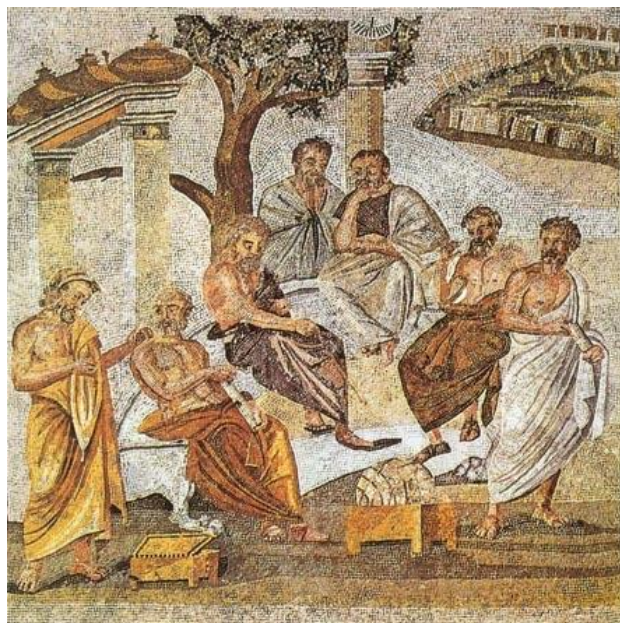
The remuneration of work is not something that can be left to the laws of the marketplace; nor should it be a decision left to the will of the more powerful. It must be determined in accordance with justice and equity; which means that workers must be paid a wage which allows them to live a truly human life and to fulfill their family obligations in a worthy manner.
Pope John XXIII, *Mater et Magistra*, 71.



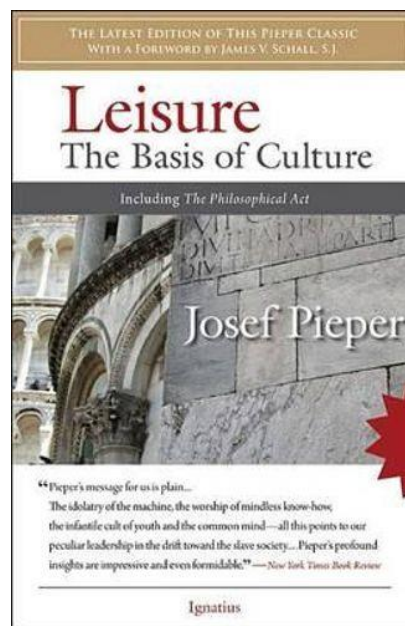
The Right to Rest

Why is rest a right?





Plato's Academy, Mosaic, Pompeii



What is Leisure?

The word *school* derives from Greek σχολή (*scholē*), originally meaning "leisure" and also "that in which leisure is employed".

We choose our leisure activities. What do they tell us about ourselves?

Attitudes to leisure:

- An optional extra
- A guilty pleasure
- The purpose of life & work
- 'Me time'
- Escape

Why is leisure essential for human flourishing?



Why Sunday is more than just the Weekend

Through Sunday rest, daily concerns & tasks can find their proper perspective:

- *The material things about which we worry give way to spiritual values;*
- *In a moment of encounter & less pressured exchange, we see the true face of the people with whom we live.*
- *The beauties of nature, too often marred by the desire to exploit, which turns against man himself, can be rediscovered & enjoyed to the full.*
- *As the day on which man is at peace with God, with himself & with others, Sunday becomes a moment when people can look anew upon the wonders of nature, allowing themselves to be caught up in that marvellous & mysterious harmony which, in the words of Saint Ambrose, weds the many elements of the cosmos in a "bond of communion & peace" by "an inviolable law of concord & love". John Paul II, Dies Domini*

Workers also have a right to:

- A working environment and processes that are not harmful to physical health or moral integrity
- To work without affront to conscience or personal dignity
- Subsidies necessary for subsistence of unemployed workers & their families, pension & insurance for old age, sickness & in case of work-related accidents; social security connected with maternity
- To assemble to form associations/trade unions & to strike



Rana Plaza, Savar, Bangladesh, collapsed in 2013, killing more than 1,100 workers & injuring 2,600 more. When cracks appeared in the building businesses on the lower floors closed, however the 5 garment factories on the upper floors insisted their workers keep working. 29 global fashion chains had business with these 5 factories.



What is necessary for work to be considered 'decent'?

Work that expresses the essential dignity of every man & woman in the context of their particular society: work that is freely chosen, effectively associating workers, both men & women, with the development of their community; work that enables the worker to be respected & free from any form of discrimination; work that makes it possible for families to meet their needs & provide schooling for their children, without the children themselves being forced into labour; work that permits the workers to organize themselves freely, & to make their voices heard; work that leaves enough room for rediscovering one's roots at a personal, familial & spiritual level; work that guarantees those who have retired a decent standard of living.

Benedict XVI, *Caritas in Veritate*, 63.





Economic Activity



The Value of Wealth & Property

Business: Promoting the Common Good

Business activity 'is essentially "a noble vocation, directed to producing wealth & improving our world".

God encourages us to develop the talents he gave us, & he has made our universe one of immense potential. In God's plan, each individual is called to promote his or her own development, & this includes finding the best economic & technological means of multiplying goods & increasing wealth.

Business abilities, which are a gift from God, should always be clearly directed to the development of others & to eliminating poverty.

Pope Francis, *Fratelli Tutti*, 123.



Private Property & Magnanimity

The virtue of magnanimity

- 'makes a man deem himself worthy of great things in consideration of the gifts he holds from God.'
- motivates and strengthens him to undertake great things with the gifts he has received.

St Thomas Aquinas, *ST*, II-II, q. 129, a. 3.





Private Property & the Poor

- *Not to enable the poor to share in our goods is to steal from them & deprive them of life. The goods we possess are not ours, but theirs.* St John Chrysostom
- *When we attend to the needs of those in want, we give them what is theirs, not ours. More than performing works of mercy, we are paying a debt of justice.* St Gregory the Great
- *No one, certainly, is obliged to assist others out of what is required for his own necessary use or for that of his family ... But when the demands of necessity & propriety have been met, it is a duty to give to the poor out of that which remains.* Pope Leo XIII
- *The demands of justice must be satisfied first of all; that which is already due in justice is not to be offered as a gift of charity.* CCC, 2446
- *If one is in extreme necessity, he has the right to procure for himself what he needs out of the riches of others.* G&S, 69



Luxury Porcelain Gold-Plated Toilet; St John Chrysostom on Silver Chamberpots



Favela, Sao Paulo, Brazil.



Consumerism

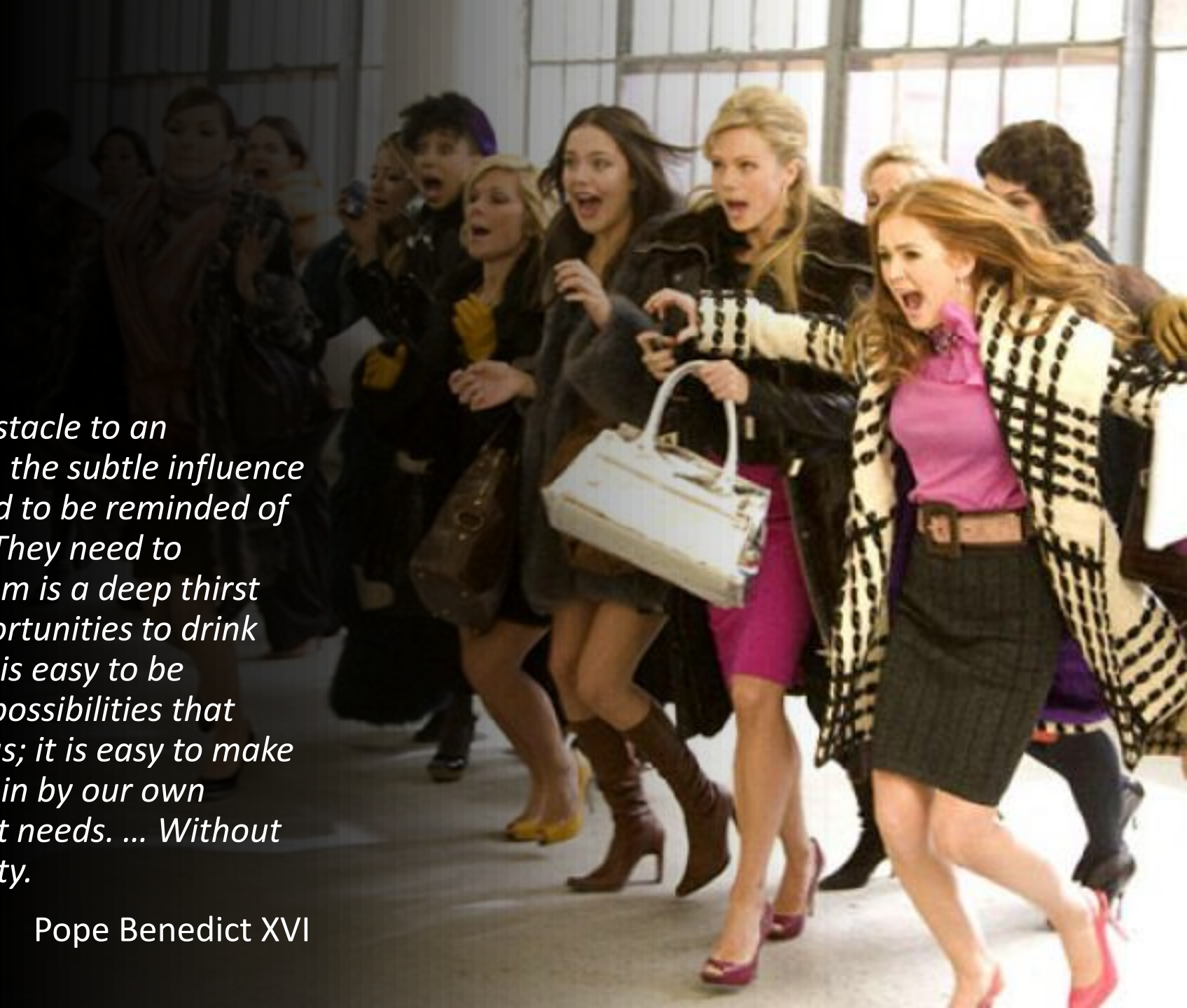
Of itself, an economic system does not possess criteria for correctly distinguishing new & higher forms of satisfying human needs from artificial new needs which hinder the formation of a mature personality. ... It is not wrong to want to live better; what is wrong is a style of life which is presumed to be better when it is directed towards "having" rather than "being", & which wants to have more, not in order to be more but in order to spend life in enjoyment as an end in itself. Pope John Paul II



Consumerism

For an affluent society, a further obstacle to an encounter with the living God lies in the subtle influence of materialism. ... People today need to be reminded of the ultimate purpose of their lives. They need to recognize that implanted within them is a deep thirst for God. They need to be given opportunities to drink from the wells of his infinite love. It is easy to be entranced by the almost unlimited possibilities that science & technology place before us; it is easy to make the mistake of thinking we can obtain by our own efforts the fulfillment of our deepest needs. ... Without God, ... our lives are ultimately empty.

Pope Benedict XVI





Consumerism

Today consumerism determines what is important. Consuming relationships, consuming friendships, consuming religions, consuming, consuming... A consumption which does not favour bonding, a consumption which has little to do with human relationships. Social bonds are a mere 'means' for the satisfaction of 'my needs.' The important thing is no longer our neighbour, with his or her familiar face, story & personality.

The result is a culture which discards everything that is no longer 'useful' or 'satisfying' for the tastes of the consumer. We have turned our society into a huge multicultural showcase tied only to the tastes of certain 'consumers', while so many others only 'eat the crumbs which fall from their masters' table'. This causes great harm. I would say that at the root of so many contemporary situations is a kind of impoverishment born of a widespread & radical sense of loneliness. ... Loneliness with fear of commitment in a limitless effort to feel recognized. Pope Francis

Consumerism

Consumerism is a virus that tarnishes faith at its root, because it makes you believe that life depends solely on what you have, & so you forget God ... The Lord comes, but you prefer to follow the longing you feel; your brother knocks at your door, but he is a nuisance to you because he upsets your plans, & this is the attitude of consumerism. The true danger ... is dependence on consumption, it is letting things burden & dissipate the heart.

When we live for things, things are never enough, greed increases & others get in the way & people end up feeling threatened &, as they are ever dissatisfied & angry, the level of hatred rises, "I want more, I want more, I want more...". We see this today wherever consumerism holds sway: how much violence there is, even if it is only verbal, what anger ... Today it is our task ... to keep watch: to overcome the temptation of thinking that life means accumulating — this is a temptation, the meaning of life is not to accumulate, it is up to us to unmask the deception that we are happy when we have many things, to resist the dazzling lights of consumerism ... & to believe that prayer & charity are not time wasted but rather the greatest of treasures. Pope Francis



The Economy: A Human Institution

‘Economic activity cannot solve all social problems through the simple application of commercial logic. This needs to be directed towards the pursuit of the common good, for which the political community, in particular must also take responsibility’.

Pope Benedict XVI, *Caritas in Veritate*, n. 36.



A cultural & moral problem requiring cultural & moral solutions

It is necessary to 'create life-styles in which the quest for truth, beauty, goodness & communion with others for the sake of common growth are the factors which determine consumer choices, savings & investments. Pope John Paul II

Need for educational & cultural work, including:

- *Educating consumers in responsible use of their power of choice*
- *Forming a strong sense of responsibility among producers, people in media, & in the necessary intervention by public authorities.*

Purchasing power must be used in the context of the moral demands of justice & solidarity, & in that of precise social responsibilities. ... This responsibility gives to consumers the possibility... of directing the behaviour of producers, through preferences — individual & collective — given to the products of certain companies rather than to those of others, taking into account not only the price & quality of what is being purchased but also the presence of correct working conditions in the company as well as the level of protection of the natural environment in which it operates.



Deciding where to put our money, “is always a moral and cultural choice”.

Private & Business Initiatives

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. Pope Francis *Laudato Si*, 129.

Economic initiative is part of human freedom & responsibility

- **The Principal Purpose of Business**
 - Serve the common good through production of useful goods & services
 - Profit is important but not the primary purpose, & never at the expense of dignity or the common good
 - Businesses are societies & are part of societies, with rights & responsibilities. 'Social ecology'
 - Economic, moral & social goals
- **Responsibilities of Business Owners & Managers**
 - To be virtuous
 - To reflect on personal choices
 - Duties towards people in the business
 - Structure work to promote the family
 - Provide quality: goods & services, environment & life of the business
- **Investment**



Economic Institutions at the Service of Man

- The human person is the source, centre & purpose of economic and social life.
- Sectors with roles to play for the common good:
 - Capitalism & the Free Market
 - The State
 - Non-Profits



Capitalism & the Free Market

- Often, *the free market is the most efficient instrument for utilizing resources and effectively responding to needs.*
- Can promote freedom, creativity, cooperation, healthy competition, rewards innovation, promotes efficiency & choice
- Not an end in itself. It has **a purpose: integral development & the common good**
- Fruitful when it is oriented this way, but detrimental to individuals & society when misdirected or abused
- Don't pretend that the market can direct itself.



The test for morally evaluating a market economy is the extent to which it promotes its true end:

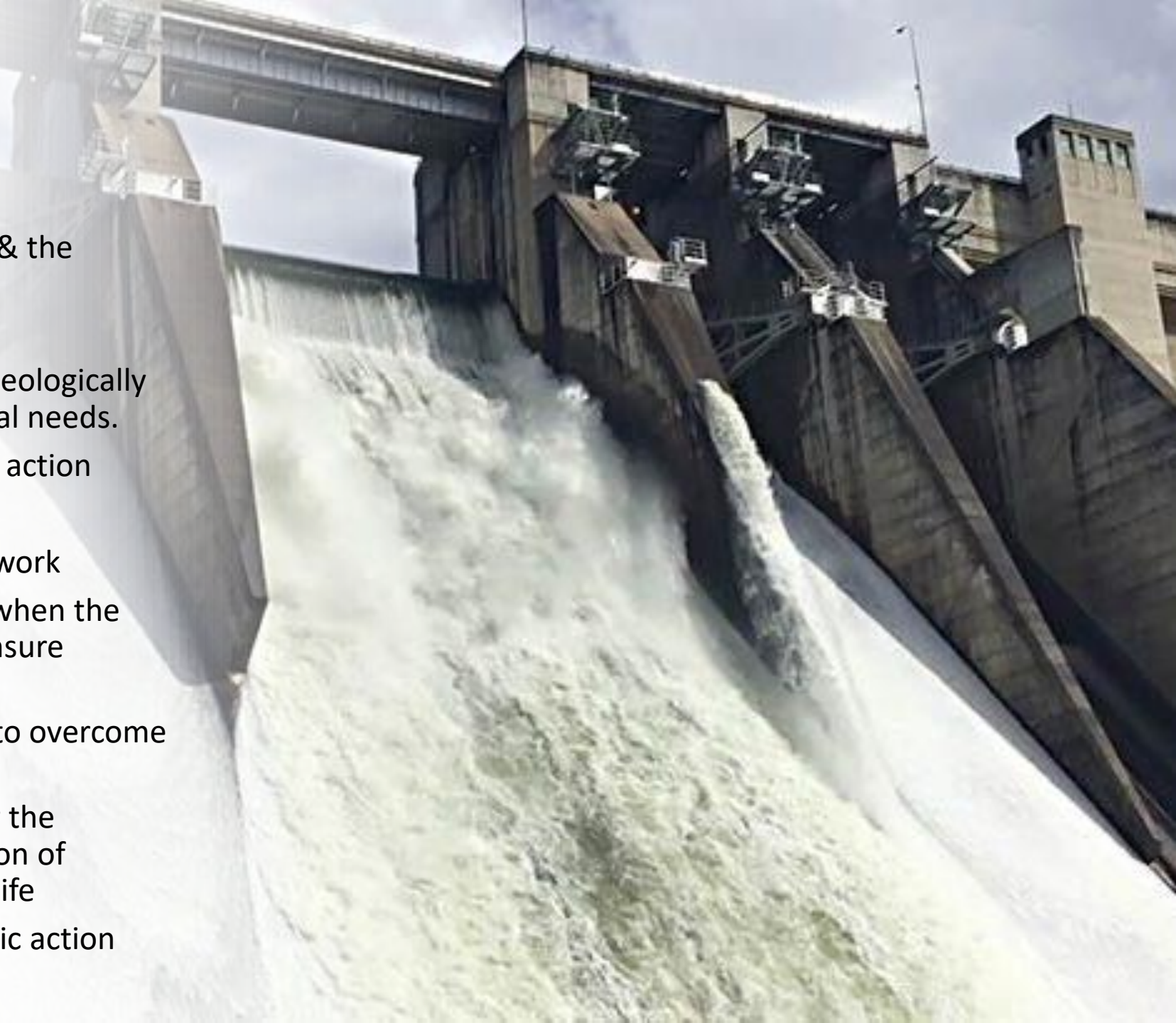
If by 'capitalism' is meant an economic system which recognizes the fundamental & positive role of business, the market, private property & the resulting responsibility for the means of production, as well as free human creativity in the economic sector, then the answer is certainly in the affirmative, even though it would perhaps be more appropriate to speak of a 'business economy', 'market economy' or simply 'free economy'.

But if by 'capitalism' is meant a system in which freedom in the economic sector is not circumscribed within a strong juridical framework which places it at the service of human freedom in its totality, & which sees it as a particular aspect of that freedom, the core of which is ethical & religious, then the reply is certainly negative". In this way a Christian perspective is defined regarding social & political conditions of economic activity, not only its rules but also its moral quality & its meaning.

Pope John Paul II, CA, 42.

The State

- Regulates the market so it serves freedom & the common good.
- Subsidiarity & solidarity
- State intervention/non-intervention: not ideologically driven but commensurate with society's real needs.
- Balance between private freedom & public action
- Duties of the State:
 - Provide institutional & juridical framework
 - Directly intervene in the market only when the market can't be efficient itself, & to ensure equitable distribution.
 - Ideally market & State work together to overcome problems for the benefit of citizens.
 - Promote economic policies that foster the common good by fostering participation of individuals & businesses in economic life
 - Try to balance private freedom & public action (support or direct intervention)



Tax & Public Spending

Taxation & Public
Spending


A collage of tax forms, a yellow sticky note, and a clock. The sticky note is yellow and has the words "Tax time!" written in black marker. The clock is a small, round, white alarm clock with a black face and black numbers. The background consists of various tax forms, including a "Standard Deduction" form and a "Taxable income" form. The forms are partially obscured by the sticky note and the clock.

Tax
time!

'New Things' in the Economic Sector

- Globalization: opportunities & risks
 - In itself, neither good nor bad
 - Interrelatedness: consider the global repercussions of our choices
 - Solidarity v waiting for benefits to 'trickle-down' to others while we pursue self-interest
 - Trickle-down of material benefits never suffices for the full development & dignity of humankind. Requires a conscious determination
 - *Fratelli Tutti*
 - *Ethical criteria for international economic relations:*
 - Pursuit of the common good and the universal destination of goods
 - Equity in trade relationships
 - Attention to the rights and needs of the poor
 - Defence of human rights'
 - Free Trade must be fair, & take place in a context of justice & respect for human rights.
 - Respect for local cultures & diversity, including religious beliefs
 - Intergenerational solidarity
 - Solidarity between generations requires that global planning take place according to the principle of the universal destination of goods, which makes it morally illicit & economically counterproductive to burden future generations with the costs involved.



Pope Francis
FRATELLI
TUTTI

ON
FRATERNITY
and SOCIAL
FRIENDSHIP

Role of the International Community in an Era of a Global Economy

- Nation-states now less effective in directing the dynamics of their national economic-financial systems. More interdependent. States no longer have much control over their own economic systems.
- Find new ways of regulating these processes & directing them towards the common good of the human family.
- Responsibility of States & international community.
 - Appropriate political & juridical instruments that achieve this.
 - Economics & politics need to look beyond national spheres: *the basic goal is to guide economic processes by ensuring that the dignity of man & his complete development as a person are respected, in the context of the common good.*
 - Economic development *will be lasting only to the extent that it takes places with a clear & defined normative context & within a broad plan for the moral, civil & cultural growth of the entire human family.*
 - Workers in a globalized economy need *a globalization of safeguards, ... essential rights & equity.*
 - Need for *integral development in solidarity ... to promote the good of every person & of the whole person.*
 - Need for solidarity & *to move beyond an individualistic culture.*
 - Need new models of development that seek not only to raise all people *to the level currently enjoyed by the richest countries, but rather of building up a more decent life through united labour, of concretely enhancing every individual's dignity & creativity, as well as his capacity to respond to his personal vocation & thus to God's call.*



Justice & Love

There is no ordering of the State so just that it can eliminate the need for a service of love. Whoever wants to eliminate love is preparing to eliminate man as such. There will always be suffering which cries out for consolation & help. There will always be loneliness. There will always be situations of material need where help in the form of concrete love of neighbour is indispensable.

The State which would provide everything, absorbing everything into itself, would ultimately become a mere bureaucracy incapable of guaranteeing the very thing which the suffering person—every person—needs: namely, loving personal concern.

Pope Benedict XVI, *Deus Caritas Est*, 28.

