

Labourers of the Harvest – REFERENCES

CHAPTER 4: WORKERS' RIGHTS

The following are extracts of the references listed in this chapter of Labourers of the Harvest.

A. Universal Declaration of Human Rights General Assembly of the United Nations 10 December 1948 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.

B. Rerum Novarum (On Capital and Labour) Pope Leo XIII 15 May 1891 Paragraphs 34, 36, 43, 45, 49

34. But although all citizens, without exception, can and ought to contribute to that common good in which individuals share so advantageously to themselves, yet it should not be supposed that all can contribute in the like way and to the same extent. No matter what changes may occur in forms of government, there will ever be differences and inequalities of condition in the State. Society cannot exist or be conceived of without them. Some there must be who devote themselves to the work of the commonwealth, who make the laws or administer justice, or whose advice and authority govern the nation in times of peace, and defend it in war. Such men clearly occupy the foremost place in the State, and should be held in highest estimation, for their work concerns most nearly and effectively the general interests of the community. Those who labour at a trade or calling do not promote the general welfare in such measure as this, but they benefit the nation, if less directly, in a most important manner. We have insisted, it is true, that, since the end of society is to make men better, the chief good that society can possess is virtue. Nevertheless, it is the business of a well-constituted body politic to see to the provision of those material and external helps "the use of which is necessary to virtuous action." Now, for the provision of such commodities, the labour of the working class - the exercise of their skill, and the employment of their strength, in the cultivation

of the land, and in the workshops of trade – is especially responsible and quite indispensable. Indeed, their co-operation is in this respect so important that it may be truly said that it is only by the labour of working men that States grow rich. Justice, therefore, demands that the interests of the working classes should be carefully watched over by the administration, so that they who contribute so largely to the advantage of the community may themselves share in the benefits which they create—that being housed, clothed, and bodily fit, they may find their life less hard and more endurable. It follows that whatever shall appear to prove conducive to the well-being of those who work should obtain favourable consideration. There is no fear that solicitude of this kind will be harmful to any interest; on the contrary, it will be to the advantage of all, for it cannot but be good for the commonwealth to shield from misery those on whom it so largely depends for the things that it needs.

36. Whenever the general interest or any particular class suffers, or is threatened with harm, which can in no other way be met or prevented, the public authority must step in to deal with it. Now, it is to the interest of the community, as well as of the individual, that peace and good order should be maintained; that all things should be carried on in accordance with God's laws and those of nature; that the discipline of family life should be observed and that religion should be obeyed; that a high standard of morality should prevail, both in public and private life; that justice should be held sacred and that no one should injure another with impunity; that the members of the commonwealth should grow up to man's estate strong and robust, and capable, if need be, of guarding and defending their country. If by a strike of workers or concerted interruption of work there should be imminent danger of disturbance to the public peace; or if circumstances were such as that among the working class the ties of family life were relaxed; if religion were found to suffer through the workers not having time and opportunity afforded them to practice its duties; if in workshops and factories there were danger to morals through the mixing of the sexes or from other harmful occasions of evil; or if employers laid burdens upon their workmen which were unjust, or degraded them with conditions repugnant to their dignity as human beings; finally, if health were endangered by excessive labour, or by work unsuited to sex or age – in such cases, there can be no question but that, within certain limits, it would be right to invoke the aid and authority of the law. The limits must be determined by the nature of the occasion which calls for the law's interference – the principle being that the law must not undertake more, nor proceed further, than is required for the remedy of the evil or the removal of the mischief.

43. We now approach a subject of great importance, and one in respect of which, if extremes are to be avoided, right notions are absolutely necessary. Wages, as we are told, are regulated by free consent, and therefore the employer, when he pays what was agreed upon, has done his part and seemingly is not called upon to do anything beyond. The only way, it is said, in which injustice might occur would be if the master refused to pay the whole of the wages, or if the workman should not complete the work undertaken; in such cases the public authority should intervene, to see that each obtains his due, but not under any other circumstances.

45. Let the working man and the employer make free agreements, and in particular let them agree freely as to the wages; nevertheless, there underlies a dictate of natural justice more imperious and ancient than any bargain between man and man, namely, that wages ought not to be insufficient to support a frugal and well-behaved wage-earner. If through necessity or fear of a worse evil the workman accept harder conditions because an employer or contractor will afford him no better, he is made the

victim of force and injustice. In these and similar questions, however - such as, for example, the hours of labour in different trades, the sanitary precautions to be observed in factories and workshops, etc. - in order to supersede undue interference on the part of the State, especially as circumstances, times, and localities differ so widely, it is advisable that recourse be had to societies or boards such as We shall mention presently, or to some other mode of safeguarding the interests of the wage-earners; the State being appealed to, should circumstances require, for its sanction and protection.

49. The most important of all are workmen's unions, for these virtually include all the rest. History attests what excellent results were brought about by the artificers' guilds of olden times. They were the means of affording not only many advantages to the workmen, but in no small degree of promoting the advancement of art, as numerous monuments remain to bear witness. Such unions should be suited to the requirements of this our age - an age of wider education, of different habits, and of far more numerous requirements in daily life. It is gratifying to know that there are actually in existence not a few associations of this nature, consisting either of workmen alone, or of workmen and employers together, but it were greatly to be desired that they should become more numerous and more efficient. We have spoken of them more than once, yet it will be well to explain here how notably they are needed, to show that they exist of their own right, and what should be their organization and their mode of action.

C. Laborem Exercens (On Human Work)
Pope John Paul II
14 September 1981
Paragraphs 16-23

Work in the Objective Sense: Technology

16. This universality and, at the same time, this multiplicity of the process of "subduing the earth" throw light upon human work, because man's dominion over the earth is achieved in and by means of work. There thus emerges the meaning of work in an objective sense, which finds expression in the various epochs of culture and civilization. Man dominates the earth by the very fact of domesticating animals, rearing them and obtaining from them the food and clothing he needs, and by the fact of being able to extract various natural resources from the earth and the seas. But man "subdues the earth" much more when he begins to cultivate it and then to transform its products, adapting them to his own use. Thus agriculture constitutes through human work a primary field of economic activity and an indispensable factor of production. Industry in its turn will always consist in linking the earth's riches - whether nature's living resources, or the products of agriculture, or the mineral or chemical resources - with man's work, whether physical or intellectual. This is also in a sense true in the sphere of what are called service industries, and also in the sphere of research, pure or applied.

17. In industry and agriculture man's work has today in many cases ceased to be mainly manual, for the toil of human hands and muscles is aided by more and more highly perfected machinery. Not only in industry but also in agriculture we are witnessing the transformations made possible by the gradual development of science and technology. Historically speaking this, taken as a whole, has caused great changes in civilization, from the beginning of the "industrial era" to the successive phases of development

through new technologies, such as the electronics and the microprocessor technology in recent years.

18. While it may seem that in the industrial process it is the machine that "works" and man merely supervises it, making it function and keeping it going in various ways, it is also true that for this very reason industrial development provides grounds for repropounding in new ways the question of human work. Both the original industrialization that gave rise to what is called the worker question and the subsequent industrial and post-industrial changes show in an eloquent manner that, even in the age of ever more mechanized "work," the proper subject of work continues to be man.

19. The development of industry and of the various sectors connected with it, even the most modern electronics technology, especially in the fields of miniaturization, communications and tele-communications and so forth, show how vast is the role of technology, that ally of work that human thought has produced, in the interaction between the subject and object of work (in the widest sense of the word). Understood in this case not as a capacity or aptitude for work, but rather as a whole set of instruments which man uses in his work, technology is undoubtedly man's ally. It facilitates his work, perfects, accelerates and augments it. It leads to an increase in the quantity of things produced by work, and in many cases improves their quality. However, it is also a fact that, in some instances, technology can cease to be man's ally and become almost his enemy, as when the mechanization of work "supplants" him, taking away all personal satisfaction and the incentive to creativity and responsibility, when it deprives many workers of their previous employment, or when, through exalting the machine, it reduces man to the status of its slave.

20. If the biblical words "subdue the earth" addressed to man from the very beginning are understood in the context of the whole modern age, industrial and post-industrial, then they undoubtedly include also a relationship with technology, with the world of machinery which is the fruit of the work of the human intellect and a historical confirmation of man's dominion over nature.

21. The recent stage of human history, especially that of certain societies, brings a correct affirmation of technology as a basic coefficient of economic progress; but at the same time this affirmation has been accompanied by and continues to be accompanied by essential questions concerning human work in relationship to its subject, which is man. These questions are particularly charged with content and tension of an ethical and social character. They therefore constitute a continual challenge for institutions of many kinds, for states and governments, for systems and international organizations; they also constitute a challenge for the church.

Work in the Subjective Sense: Man as the Subject of Work

22. In order to continue our analysis of work, an analysis linked with the word of the Bible telling man that he is to subdue the earth, we must concentrate our attention on work in the subjective sense, much more than we did on the objective significance, barely touching upon the vast range of problems known intimately and in detail to scholars in various fields and also, according to their specializations, to those who work. If the words of the Book of Genesis to which we refer in this analysis of ours speak of work in the objective sense in an indirect way, they also speak only indirectly of the subject of work; but what they say is very eloquent and is full of great significance.

23. Man has to subdue the earth and dominate it, because as the "image of God" he is a person, that is to say, a subjective being capable of acting in a planned and rational way, capable of deciding about himself and with a tendency to self-realization. As a person, man is therefore the subject of work. As a person he works, he performs various actions belonging to the work process; independently of their objective content, these actions must all serve to realize his humanity, to fulfil the calling to be a person that is his by reason of his very humanity. The principal truths concerning this theme were recently recalled by the Second Vatican Council in the constitution *Gaudium et Spes*, especially in Chapter 1, which is devoted to man's calling.

D. Economic Justice for All
US Conference of Catholic Bishops
1986
Paragraph 77

c. Overcoming Marginalization and Powerlessness

77. These fundamental duties can be summarized this way: *basic justice demands the establishment of minimum levels of participation in the life of the human community for all persons*. The ultimate injustice is for a person or group to be treated actively or abandoned passively as if they were non-members of the human race. To treat people this way is effectively to say they simply do not count as human beings. This can take many forms, all of which can be described as varieties of marginalization, or exclusion from social life. This exclusion can occur in the political sphere: restriction of free speech, concentration of power in the hands of a few, or outright repression by the state. It can also take economic forms that are equally harmful. Within the United States, individuals, families, and local communities fall victim to a downward cycle of poverty generated by economic forces they are powerless to influence. The poor, the disabled, and the unemployed too often are simply left behind. This pattern is even more severe beyond our borders in the least-developed countries. Whole nations are prevented from fully participating in the international economic order because they lack the power to change their disadvantaged position. Many people within the less developed countries are excluded from sharing in the meagre resources available in their homelands by unjust elites and unjust governments. These patterns of exclusion are created by free human beings. In this sense they can be called forms of social sin. Acquiescence in them or the failure to correct them when it is possible to do so is a sinful dereliction of Christian duty.