

SZANISZLÓ - UHÁĽ - ČERNÁ - LAPKO

**THE FUNDAMENTAL BASE
OF WORK CULTURE
AND WORK SPIRITUALITY**

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Title: **The fundamental base of work culture and spirituality of work**
First edition

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Introduction

This book is published as a result of cooperation of two different groups of specialists and professionals who dealt with the questions of “human conditions” and human dignity at work. The first group of researchers consisted of four specialists in different fields and various kinds of science work like Catholic Social Teaching, Catholic Moral theology, Political Philosophy and Political Ethics, Applied Ethics and Business Ethics, and finally a specialist for Catholic Theology with interest in biblical studies. On the other hand there were professionals from all sort of different firms and enterprises, professionals who work in many positions and finally specialists of all kinds labour union fields.

The group of researchers was looking for answers to many interesting questions from the field of work and it's culture conditions and tried to contact employees from various work areas. At first they tried to find an answer to the main and very important question which is important especially in our Slovak economy situation, when we have to admit that our economy is still defined as an economy in transition and we are on the way to build the basic rules for the new economy which respond to the needs and conditions of the EU. The main question asks what the term “work culture” means and what form it has in our country and our economy which is still in transition? The next half of the same question deals with how the rules or principles have to look like which have to be accepted to ensure best conditions for such a “work or firm culture” for employees and which is the real answer to the situation in the European Union and its standards?

The main issue we wanted to answer has opened many other minor questions about other conditions and minor marks of the economy environment which have to be able to improve things and create a new situation in our labour market.

Other questions came up to our mind like: Is it important to offer better conditions for employees of all firms and enterprises? Do employees have a right for such conditions? What is human dignity

which is so important in modern societies especially in modern European countries and what is the need for acceptance of it in the economy field? Where is the beginning of real human dignity in the process of work and in the economy environment and what does it request to make new conditions for work? What is the current main problem in the social and economy situation in the EU from the point of view of catholic political philosophy and catholic social ethics?

What is the minimum we must do right now if we want to develop our society and help people have work with good environmental, ethical and cultural conditions for the best development of workers and their families?

Is a better standard of work culture unnecessary for workers to ensure better work conditions and to help them develop their human, intellectual and professional experiences and skills?

Do investors, entrepreneurs, owners of enterprises, firms and employers in general need to obey all these results and conditions if they still want to be effective and enter into business and trade competition?

Are humane, moral, spiritual and religious conditions important for work culture and to what extend do they have to be respected in company managements?

Are the social partners in the situation of social dialogue in our country prepared to accept such conditions which reply to all human needs of workers and the requests of basic human rights?

What are the conditions for such forms of social dialog, which have to be respected in these social tensions we have currently between social partners?

All mentioned questions are very important if we want to find the answer to the main question we were talking before. It asks what is the main or fundamental base for the development of the new or modern work culture which helps people be real human persons with their rights and their dignity in the field of work and employment even though there is still the request for the highest levels of production of goods and services and to have the most effective and productive economy.

The study will look for answers to all these questions which are going to be the result of the research and the result of cooperation between the scientists and people in praxis.

All results will be published straight into texts throughout all chapters because every chapter will be a result of one person and his study and every chapter will follow the main intention to prepare a base for the next part and the work of other professionals.

The book consists of four chapters and each of them was prepared by a different author. Each of them has a different point of view on the main problem and prepares the field and base for the next chapter to show the whole capacity of the main problem. The results of one point of view is shown right in the chapter with the effort to underline the position for the next step of research, and the next results on the whole issue.

The main method we have used in the research is the analytical and synthetic method. All of the authors analysed situations based on contacts with workers and people from praxis which, in the next step, was discussed with many other workers and trade union members from many enterprises in the Slovak economy field and then it was compared with the statements and teachings of other specialists which were already published in literature. Then all of the authors made synthetic conclusions of the results which were found out from the practical life and many published statements of specialist, and made recommendations and conclusions in all of the special points of view of the area.

Abbreviations

AAS	- Acta apostolicae sedis
CCC	- Catechism of Catholic Church
CA	- Centesimus annus
CV	- Caritas in veritate
EU	- European Union
HKR	- Hnutie kresťanských rodín – Catholic Families Movement
ILO	- International Labor Organization
KBS	- Konferencia biskupov Slovenska – Slovak Bishop’s Conference
KU	- Katolícka univerzita - Catholic University
LE	- Encyclical of Pope John Paul II. Laborem exercens
NDCS	- The New Dictionary of Catholic Spirituality
NKOS	- Nezávislé kresťanské odbory Slovenska – Independent Christian Trade Unions of Slovakia
PP	- Encyclical of Pope Paul VI. Populorum progressio
SAV	- Slovenská akadémia vied – Slovak Academy of Science
SSV	- Spolok svätého Vojtecha – Association of st. Vojtech
STU	- Slovenská technická univerzita – Slovak Technical University
TF	- Theology Faculty
UPJŠ	- Univerzita Pavla Jozefa Šafárika – Paul Joseph Šafárik University
VŠE	- Vysoká škola elektrotechnická – College of Electrical engineering
VŠZ	- Vysoká škola zemědělská – Farmer’s College, or Farmer’s institute

Biblical abbreviations

1 Cor	- The first letter to Corinthians
2 Thess	- Second letter to Thessalonians
Col	- The letter to Colossians

Deut	- The book of Deuteronomy
Eccles	- The book Ecclesiastes
Ex	- The book Exodus
Gen	- The book of Genesis.
Jn	- John – The book of Bible - New Testament.
Lk	- The gospel of st. Luke
Mk	- Gospel of st. Mark
Mt	- Gospel of st. Matthew
Ps	- The book of Psalms
Rom	- The letter to Romans

I. Human dignity in the context of protection of human rights in modern democratic society

Famous professor and political scientist Mr. Oskar Krejčí from Prague, who is lecturing at the UMB in Banská Bystrica, starts his book called *Humans` rights* with a sentence „there is no such a thing as natural, non-determining and non-alienating of rights“ however this book is one of the most successful political vision in last decades and important educational element.¹

At the same time is Mr. Krejčí looking for the answer to the following question: *what does the word Right mean and what is humanity?* For him a Right means *a reasonable entitlement related to a law from one side and justice from the other one*. It is a consciousness of a necessity providing support by government and society, thus something more than a law. At the same time the writer points out, despite a trouble to understand the naturalness of a human being: there is no law concept without morality concept.²

So we may talk about human rights and its application only from the moment when a human being is being understood at the base of his own individual freedom, which starts from a responsible self-determination.³ But political order in this case suggests, does not create freedom and humanity of a human being.⁴ The question of human rights is in whole the answer to an ongoing danger of exploitation of power as well as clerical power. The theme itself comes from the period of enlightenment (18th century). It is not only about existence, but about life itself, which is matching wishes and

¹ Compare: KREJČÍ, O.: *Lidská práva*. Praha: Professional Publishing, 2011, p. 10.

² Compare: KREJČÍ, O.: *Lidská práva*. Praha: Professional Publishing, 2011, p. 149-150.

³ Compare: HANUŠ J. (ed.): *Křesťanství a lidská práva*: CDK, Vyšehrad 2002, p. 14.

⁴ Compare as mentioned, p. 40. Hanuš reminds us about one of the theories according to which the position of human right's superior is overtaken by teaching of apology in theological level (freedom of human being is based on God`s merci).

capabilities of a human being, his abilities, ambitions and sense. We can see in this thought an attempt to look for a standards of natural moral law though more likely possibly by displacing Archimedean`s agreed point from universe to human being in follow-up process starting from 16th century.

At the beginning churches stood out against the thought about human rights until the middle of last century. Their position came from the origin of this thought in enlightenment on one side, on the other side from the opinion saying that individual human rights strengthen each person unequally and they are stopping his sense of responsibility against a society and faith.⁵

Many modern, especially west-european scientists and thinkers as well as organisations consider the human rights being very important progress in human kind.

Tödt notices in his extensive study about human rights as basic rights that human and basic rights are sign of a new period and scholastic cultural movement, which sence is not appreciated enough.⁶ The thought of human rights is in the center of interest now thanks to technical civilisation and questions of bioethical researches, where again there could be the exploitation of power against each person. Švanda eventually reminds us that there is no possibility of technical ruling of the world without wide political acceptance of human rights.⁷

According to Schambeck human rights itselfs create additional value to a human being, which overrule the state and its law order. This means that these rights are **pre-positive**, even some would call

⁵ Compare: SCHWARKE, CH.: Menschenwürde. In: FRANZ, A. - BAUM, W. – KREUTZER, K. (edit.): *Lexikon philosophischer Grundbegriffe der Theologie*. Freiburg : Herder 2003/2007, p. 265-7.

⁶ Compare: TÖDT H. E.: Menschenrechte-Grundrechte. In: BÖCKLE F., KAUFMANN F.-X., RAHNER K., WELTE B., *Christlicher Glaube in moderner Gesellschaft*, Herder, Freiburg im Breisgau 1982, Diel 27, p. 9.

⁷ ŠVANDA P.: Zkušenost ideje lidských práv v současnosti. In: Hanuš J.(ed.), *Lidská práva*, CDK Brno 2001, p. 110.

it intrinsic.⁸ *These rights cannot be created by any state by any law, on the contrary they have to be accepted by positive right.*⁹

1.1. Crucial endeavour about universal validity of human rights` thought

A human being was considered being a basic with one, in itself identical same sense. This sense feature was at the beginning equal to sense which guides all nature and appears in its rules. For the reason of human rights, which are coming from the sense of nature`s character, and are being equal to cosmic rights, are these called universal, what means being valid for all clever creatures in the universe. But this teaching has somehow lost its metaphysical reasoning and its validity. The sense believed that itself discovered its own history (basicaly the connection between its own knowledge and certain period of time, place and special conditions). After this have legal human standards as well as nature stopped considering themselves being valid for ever. This way the problem of validity of human rights started to come up. Their deep tie in a law of mind has been moved aside by Kant. Marx appointed the connection between human rights and their ranks. Formally is every human being catogorised as citizen with government equality, this way it is easier to keep legal the real un-equality of humans as citizens. Only after the crimes of Hitler and Stalin a humans` wishes have fortified in order to have universal valid standards of human rights. Who wants to accept universaly valid standards, has to be able to cooperate scientifically in all kind of divisions (e.g. in a questions about the God, science has got no ambit).¹⁰ In communistic and social countries of eastern block was liberal freedom of each human being and basic rights and freedoms belonging to it denied. Individual sense of freedom was refused (even thought this one was declared as freedom for everyone) as fiction of the burgeoisie and covering the interest of a minority. There stood material freedom against formal

⁸ Compare: TÖDT, as mentioned, p. 39.

⁹ Compare: SCHAMBECK H.: Menschenrechte, katholisch gesehen I., www.zenit.org/article-19543?!=german zo 14.1.2010.

¹⁰ Compare: TÖDT, as mentioned, p. 39.

freedom. Then was clearly proved that social rights can not exist without individual rights for freedom.¹¹

In present the modern liberal (citizen-government right) theory of rights understands that basic rights are mostly the rights of each individual, which are valid as infinite. This theory underlines the fact that the same as human dignity, also personal spontaneity are from the point of government`s actions non-intrinsic. On the other side this theory understands the equality very limited as *negative equality* from law. As for sharing (solidarity) there is very little room in this case and therefore there is following question not coming up: *which conditions of participations on public life are really advantageous for all the citizens?*¹²

Tödt appoints a problem to appoint higher authority in the value theory of human and basic rights. There pops out one question: *who is the origin and reason of human rights: nature, God or law?* Except of other law theories (institutional and functional) this one could bring very strong positive legal thinking. It becomes very often a heritage of natural legal thinking without any clear profile. But in order for its authors to avoid religious orientation of this theory, German constitutional court disallowed itself from too positive value system of basic rights and assigned that the trial gauge in this case is only the Constitution and not different studies about natural law.¹³ According to Schwanke, the origin of human dignity has to be secured out of any humans` power. He also reminds that philosophical reason of human dignity is secured in religious dimension.¹⁴

¹¹ MAIER H.: Lidská práva- nárok na obecnou platnost a kulturní diferenciaci, in: Hanuš J.(ed.), *Lidská práva*, CDK Brno 2001, p.20-21.

¹² Compare: TÖDT H. E.: Menschenrechte-Grundrechte. In: BÖCKLE F., KAUFMANN F.-X., RAHNER K., WELTE B., *Christlicher Glaube in moderner Gesellschaft*, Herder, Freiburg im Breisgau 1982, Sequel 27, p. 32.

¹³ Compare: TÖDT H. E.: Menschenrechte-Grundrechte. In: BÖCKLE F., KAUFMANN F.-X., RAHNER K., WELTE B., *Christlicher Glaube in moderner Gesellschaft*, Herder, Freiburg im Breisgau 1982, Sequel 27, p. 35.

¹⁴ Compare: SCHWARKE CH.: Menschenwürde. In: FRANZ, A. - BAUM, W. – KREUTZER, K. (edit.): *Lexikon philosophischer Grundbegriffe der Theologie*. Freiburg : Herder 2003/2007, p. 266.

Tödt adds, that the idea of the 18th century, that human rights are „natural“ (they develop in natural, original, pre-social status, before the beginning of government and its laws, which means they are pre-institutional and they have to have preference from society and government) is nowadays unsustainable already.¹⁵ According to him there is no way to know any pre-social status of any human being. This is ideal fiction for valid clarification of these rights. On the contrary human rights and human dignity must be *protected directly in society*. Their validity is naturally not deduced from the government or society. But it is considered to be appointed by *them* and therefore non-dative.¹⁶ But just like teachings of many important philosophers, also catholic teaching says, that there are laws, which naturally belong to every human being. Günthör reminds us here that there is except rights between humans also right of God as the creator and the Messiah.¹⁷ The only problem is for us to find and agree upon previously accepted rules and rights.

Only a human being, compare to animals, could be a subject of human rights.¹⁸ This right is privileged to each person and is focused onto the evolution of human being.¹⁹ Schockenhoff adds that the

¹⁵ Krejčí appoints that this original translation of salaman teachings, that government or society were created by agreement between some the Robinsons, is only utopia, compare. KREJČÍ O., *Lidská práva*. Praha: Professional Publishing, 2011, p. 16.

¹⁶ Compare: TÖDT H. E.: Menschenrechte-Grundrechte. In: BÖCKLE F., KAUFMANN F.-X., RAHNER K., WELTE B., Christlicher Glaube in moderner Gesellschaft, Herder, Freiburg im Breisgau 1982, Sequel 27, s. 37.

¹⁷ Between Gods` rights (which are results based on the existence of God) according to Günthör belong right to bow down and conform for human being (certain type of reverence) and also a right of miraculous appearance: a right to accept his word which is addressed to us by Jesus Christ, compare G III/a 87.

¹⁸ Prior position of human being towards nature or odd position of individual in society were main points of human dignity already in greek stoical philosophy... Compare: SCHWARKE CH.: Menschenwürde. In: FRANZ, A. - BAUM, W. – KREUTZER, K. (edit.): *Lexikon philosophischer Grundbegriffe der Theologie*. Freiburg : Herder 2003/2007, p. 265.

¹⁹ Compare: G III/a 86; Compare: KLOSE, A.: Staat. In: ROTTER – VIRT: Neues Lexikon der Christlichen Moral, Tyrolia 1990, p. 729. Human being is according to Tomáš Akvinský animal sociale et politicum (De rege et regno 1, 1).

advantage of human being as a proprietor of rights and freedom is coming from his **responsibility**, which is his ethical value and he himself can not confer it any further.²⁰ Eventually the close connection between human rights and human dignity appoints its *protective* feature. Despite the fact that most of a specialists point out, there is often not possible to identify exact specification of human dignity in ethic conflicts. We may talk about the consciousness, when this dignity is being trampled.²¹

Human rights must be valid in every time everywhere equally.²² Just like Kant specified human dignity, we still talk about dignity, which is untouchable, has to be saved and protected at any cost and has got no equipollent. If a human being has got a dignity in this sense, than he is *his own target*. It is not all valid empirically because human being is also part of society and political system. But neither in this case his own target does not have to interfere neither infer from targets of these other systems (at least not in earth-sence). If we look at every single human being as part of a system, he will lose himself and his dignity. Therefore this point of view has to be limited and needs to be found a different one.²³ Human dignity was usually inferring the way that human being represented a subject, which exceeds himself.

²⁰ SCHOCKENHOFF E.: Ethik des Lebens. Grundlagen und neue Herausforderungen., Herder, Freiburg im Breisgau, 2009, p. 226.

²¹ Compare: SCHWARKE CH.: Menschenwürde. In: Franz, A. - Baum, W. – Kreutzer, K. (edit.): Lexikon philosophischer Grundbegriffe der Theologie. Freiburg : Herder 2003/2007, p. 267.

²² Krejčí suggests a theory of change of the subject of human rights ideas while the history of human being on Earth. What he really thinks about this change is only specification of each historical period... Compare: KREJČÍ O., Lidská práva. Praha: Professional Publishing, 2011, p.75. Krejčí points out that for many only Kant tells about basis of freedom as the only real law. Kant writes in his Metaphysics of Morals that real freedom is the level of humanity. This freedom was for Kant an oposite of human`s necessity. So it was not about fulfilling libertarian arbitrariness but about fulfilling of moral law in ourselves (freedom law for him is the main point of ethic studies), compare, as mentioned, s. 92.

²³ Compare Tödt, as mentioned, p. 44.

Originality of the thought of human rights represents its complexity and universality.²⁴ It is humanistic not possible to prove human dignity, only assume it. It is possible to point out that in system in which isn't human dignity untouchable, matches human being his own targets with targets of a government and society. Or the targets for protection of a system are superior to targets of human being. Therefore the *untouchability* and human *being's own target* have got the main directive role for the theory of human rights.²⁵

Krejčí evaluates the last 400 years of human rights' feature with these attributes: these rights are intrinsic, non-alienate, not possible to hand them over, universal and factual.²⁶

1.2. Historic – religious point of view

Skoblík informs us, that the idea of human rights is much older than it was thought. We can find traces already in roman stoics, early Christianity (*Magna charta libertatum* coming from England from 1215), later Scholasticism (P. Bartolomej Las Casas OP and protection of Indians from Emperor Carl V., F. De Vitoria, G. Vasquez, D. De Soto a M. Cato and rights set by the law for Indians in *Leyes nuevas* from 1542). But moral theology did not develop it any further. Representatives of the natural moral code teachings have used it again (Hugo Grotius, Samuel Pufendorf, Christian Thomasius a Christian Wolf).²⁷

On the other side Schambeck argues that thanks to spanish Jesuitic school from 15th & 16th century from Salamanka (de Vitoria a Francisco Suarez), the christian idea of **common good** (*bonum communis*) became part of the human rights teachings. For this

²⁴ Compare: KREJČÍ O.: Lidská práva. Praha: Professional Publishing, 2011, p.14.

²⁵ Compare: Tödt, as mentioned, p. 44.

²⁶ Compare: KREJČÍ O.: Lidská práva. Praha: Professional Publishing, 2011, p. 145-6.

²⁷ Compare: PESCHKE, K., H.: Křesťanská etika, Vyšehrad, Praha 1999, p. 218.

reason there was re-evaluation of human rights and human society rights as government and the Commonwealth of Nations.²⁸

St. Tomáš Akvinský puts human being in earthly world into the position that there is a challenge for him to finish tasks appointed by God. Human being notices these tasks by discovering *sketched targets* in himself and by him created items through God`s will. Determinating step of Tomas was that these targets are also human being`s own targets and by fulfilling these human being finds his own self-realisation.²⁹

But Schambeck remarks that the idea of human rights is very much connected with west-european juristical thinking. It is also connected with secularisation of christian thinking welth, which roots were set by Catholic Church.³⁰ Krejčí objects using thought of other authors about their own beginning of human rights by Calvinistic reformation. He suggests to get rid of dependency on Church and along with antic philosophy there has to be searched biblical quotations about deputation of individual.³¹ But he also adds, that it is more about work of Marsilio from Padova (1275-1342) *Defensor pacis* issued in 1324, where author defends the separation of earthly and clerical power thanks to Aristotle.³²

²⁸ Compare: Schambeck H.: Menschenrechte, katholisch gesehen I., www.zenit.org/article-19543?!=german issued on 14.1.2010, p. 2.

²⁹ Compare: Schambeck H.: Menschenrechte, katholisch gesehen I., www.zenit.org/article-19543?!=german issued on 14.1.2010. Krejčí reacts onto understanding of Tomáš by seeing a problem in the question of donation of rights: according to him it is not possible to assure fulfilling of these rights by human strengths. Another large problem for him is non-provableness of human rights origin (threatning idea for every kind of social system and therefore ideological status quo), compare KREJČÍ O., *Lidská práva*. Praha: Professional Publishing, 2011, p. 127.

³⁰ Compare: Schambeck H.: Menschenrechte, katholisch gesehen I., www.zenit.org/article-19543?!=german issued on 14.1.2010.

³¹ Compare: KREJČÍ O.: *Lidská práva*. Praha: Professional Publishing, 2011, p. 128.

³² Marsiliois is at the „cradle“ of state sovereignty vision and defined civil society as condition of earthly happiness with no intervention of Church, compare as mentioned, p. 128.

After Enlightenment (Humanism, rational theory of natural law) the reference to human rights occurred in American Declaration of Freedom (*Bill of Rights of Virginia*, 12. 6. 1776)³³, in French Statement of Human and Citizen Rights (1789 with anti-church emphasis and later in 1793), UN Statement of Human Rights issued in 1948, European Commission of Human Rights from year 1950, establishing of European Committee of Human Rights and European Court of Justice, in UN bilateral agreements by contracts about civilian and political rights and pact about economical, social and cultural rights from 1966. At least it is possible to mention American Convention about Human Rights from 1969 and African Charter on Human Rights and Nations from 1986.³⁴

Tödt anticipates that since modern times coincidentally created strong movement which brought in west-European as well as north-American not only primal systems of human, citizen, institutional and government legal rights but also democracy, liberal capitalism, personal individualism and elimination of violence. This movement rose up from humanistic individualism, new stoicism, metaphysical rationalism and different possibilities of moral natural law in the 17th and the 18th century.³⁵

Declaration of human rights in UN from December 10th, 1948 says that according to article 2 human rights arise from human dignity, they are intrinsic and non-alienate. They belong to human being because he has got no political or any other belief, national or social background, owns nothing and other circumstances.

³³ Tödt points out that there was innovation in this declaration, that human rights were acknowledged to human as individual and not as a member of some society, compare Tödt H. E., *Menschenrechte-Grundrechte*. In: Böckle F., Kaufmann F.-X., Rahner K., Welte B., *Christlicher Glaube in moderner Gesellschaft*, Herder, Freiburg im Breisgau 1982, Sequel 27, p. 15.

³⁴ Compare: SKOBLÍK, J.: *Přehled křesťanské etiky*, Karolinum, Praha 1997, p. 176.

³⁵ Compare: Tödt H. E.: *Menschenrechte-Grundrechte*. In: Böckle F., Kaufmann F.-X., Rahner K., Welte B., *Christlicher Glaube in moderner Gesellschaft*, Herder, Freiburg im Breisgau 1982, Sequel 27, p. 17.

Text splits human rights onto **civilian-political** (or individual – demands others and society to forbear from harmful acts³⁶), which authorize human being to be able to acquire basic goods (ban of discrimination – art. 2, right for life and freedom – art. 3, ban of torture – art. 4, entitlement for legal protection – art. 8, right for free movement – art. 13 and right for an asylum - art. 14) and **cultural-social**, which are basically rights to help others (right to work and same wages – art. 23, right to create trade-unions and to be member – art. 23, right for rest and free time – art. 24, right for education – art. 26 and right for a freedom of cultural life – art. 27). These rights need active contributions, which means time, money and other meanings of help.³⁷ This way old rights for freedom merge into one together with participation of basic social rights.³⁸

Declaration doesn't have any legal obligation.³⁹ According to Günthör, UN sees dignity of human being in its own gift of mind and conscience. But with this human being needs its needed space and freedom guaranteed by protection of human rights.⁴⁰

According to Günthör, history of modern dictatorship shows that rules and law created without any basis of basic rights raising from humans nativeness (given by God eventually) is facing high-handedness and power desire and ends up up side down: expected law turns into injustice.⁴¹ This basis of steady human rights is starts with non-violable ethic code. For Christians is Decalogue, whole Bible, the authority of Church teachings and traditions. These factors are according to Melchor Cano called *locis theologicis*. Günthör continues and says that human rights are being violated in many political systems, which don't respect personal human dignity or

³⁶ Compare: PESCHKE, K., H.: Křesťanská etika, p. 220.

³⁷ Compare: PESCHKE, K., H.: Křesťanská etika, p. 220.

³⁸ Compare: MAIER H., Lidská práva- nárok na obecnou platnost a kulturní diferenciaci, in: Hanuš J.(ed.): Lidská práva, CDK Brno 2001, p. 17.

³⁹ Compare: SKOBLÍK, J.: Přehled křesťanské etiky, p. 177. Czechoslovakia together with Soviet Unions, Yugoslavia, Poland, Saudi Arabia and Republic of South Africa refrained from voting

⁴⁰ Compare: G III/a 96.

⁴¹ Compare: G III/a 88, 98.

there is defense against high-handedness superior.⁴² It is mainly about collectivistic systems. E.g. communism says that human being as individual has got no sense in himself, but he is a tool to reach targets of society. Therefore there is no place neither sense for human rights of individual.

1.3. Politically-philosophical problem of the thought of protection of human rights

It was Tödt, who mentions the theory of human rights of individual being one of the most important theories of political philosophy. One of the definitions is about new age country, which wanted to eliminate the use of individual`s justice (blood revenge, etc.). This country promoted itself as lawgiver and proprietor of violence monopole. Only government is able to assure and protect individual`s freedom, property and peace. But this way gets state authority enhanced possibility to hold citizen under pressure. Against this treatment each individual has to apply so called pre-rights, which are based on moral natural law. Relevant theory explains that genuine rights are for each human being in “genuine condition”. Government or society gets its legitimacy by conning him out of his rights, which does individual (citizen) confirms by conforming his will. This way individual restricts his rights and authority against state authority. By this act, as it described Montesquieu⁴³ stays government not above but under the law. It is thanks to the split of the power (violence) through human and citizen rights and with them connected democratic rights of splitting the power and control rights. Human being as an individual should not be at the mercy of state authority. He needs also a space for his personal improvement. So a citizen hasn`t got rights only in government-legal society but also towards this society. There is still one question opened: *where do genuine*

⁴² Compare: KREJČÍ O.: Lidská práva. Praha: Professional Publishing, 2011, p.12.

⁴³ Montesquieu, Esprit des Lois, 1748, Compare: Tödt H. E., Menschenrechte-Grundrechte. In: Böckle F., Kaufmann F.-X., Rahner K., Welte B., Christlicher Glaube in moderner Gesellschaft, Herder, Freiburg im Breisgau 1982, Sequel 27, p. 15.

*human rights come from and how much could these be denied by the government?*⁴⁴

Tödt explains the availability of human being following: if human being is made in relationship to God then secular relationships are influenced by this basic relationship. This is way also freedom of faith being legally protected in the area, which human being claims to be called God. Precisely this *freedom of faith* plays very important role in discovering and improvement of human rights` thought. **Personal freedom of individual is this way secular form of faith`s freedom.** Immanent humanistic requirement of equality shows that christians advocate free rights of others, based on service to fellow and don`t allow discrimination. It is fight for equality that is a requirement to love to fellow.⁴⁵ Human rights in Church have to change to Christian rights in Church. Otherwise the confirmation of faith to Church is becoming unreliable. There steps up also dual commandment of love.⁴⁶

1.4. Church and its historic struggle in order to understand human rights

Prof. Schambeck is asking the question of objectors: catholic Church and human rights? It is not possible to get this together! It is necessary to enforce rights exactly and against the power of Church! In his analysis indicates these days already emeritus professor of public right, political science and right`s philosophy at the university of Linz and emeritus president of austrian country board in Vienna that together with teachings of human rights searches the catholic Church also *establishment of an individual`s position in government.*

⁴⁴ Tödt eventually finds conclusion that it is not suitable to claim for faith. This is natural ethos of caring universal society. Appealing to a theory of Martin Honecker, he says that ethics as itself is referring to general human, not only christian. This way gospel looses its universality. It is like christain faith is loosing direct important connection with keeping of human rights. This is valid for those, who separate christian and general human. Compare: TÖDT, as mentioned, p. 48.

⁴⁵ Compare: TÖDT, as mentioned, p. 52.

⁴⁶ Compare: TÖDT, as mentioned, p. 54.

These thoughts are interfering relationship between faith and government`s polity.⁴⁷ This relationship begins because Church doesn`t defend any political program but in faith of Jesus Christ has got teachings of human salvation. This one is participating on religious as well as political life. According to Schambeck has government, its system of law and with this connected human rights got dual sense for the faithful and Catholic Church: on one side there is level of accepted freedom of each individual determined through law and government (this is not always possible to set free) and on the other side are all political conditions of our life influencing human being (let`s not forget about the issue of social sin). Schambeck points out that task of catholic Church has never been about develop its own teachings about relationship between law and government. Based on teachings of salvation it was more about developing valuable strong relationship to government and its order according to demands of pastoral situation. In the centre of catholic teachings of salvation is teachings of human being created according to God`s image, which claims his freedom and dignity.

Schambeck reminds that the thought of human dignity is much older than the thought of human rights.⁴⁸ In the past Popes used to advocate human dignity, mainly right for life, freedom, privat property. They did this much sooner than in case of any other rights (democracy and free rights).⁴⁹ In past there was a fear of connection

⁴⁷ Compare: SCHAMBECK H.: Menschenrechte, katholisch gesehen I., www.zenit.org/article-19543?!=german from 14.1.2010.

⁴⁸ Compare: SCHAMBECK H.: Menschenrechte, katholisch gesehen I., www.zenit.org/article-19543?!=german from 14.1.2010.

⁴⁹ Schambeck reminds of bulla of Pope Eugene IV called *Dudum nostras*, issued in 1435, which is dealing about slave market, bulla of Pope Paul III called *Veritas ipsa*, issued in 1537, about human dignity of pagans, bulla of Pope Urban VIII called *Commissum nobis*, issued in 1639, with task to forbid every person to sell, enslave or steel from citizens of western and southern India as well as their wives, children, and property owners and also bulla of Pope Benedict XIV called *Immensa pastorum*, issued in 1741, which is dealing about fraternity over any kind of racial differences and apostolic letter of George XVI called *In supremo*, issued in 1839, with purpose of being strict against slavery in Africa and India and black slaves market. Compare

between human rights with carelessness towards religion and with anti-Church position. In his encyclical *Immortale Dei* which was issued on November 1st, 1885, considered Leo XIII the thought of human rights being teaching about dated landless freedom (eventually coming from french revolution). This teaching is not compatible with any christian teaching, neither with moral genuine law.⁵⁰ First approach was encyclical *Rerum novarum* from Leo XIII issued in 1891 and *Quadragesimo anno* from Pius XI, issued in 1931.

It was social teachings of Popes` Church of 19th century that indicated the road to democracy. This started with Leo XIII. Despite the fact, that this great Pope was still having issues to accept liberal democratic opinion, he kept refusing any sort of Jacobean democracy (after experience of Church with French revolution in 1789). He disavowed himself from that time accepted sort of state monarchy, where Catholic Church felt very well since gain of the freedom. In encyclical *Libertas praestantissimum* issued in 1888, Leo XIII agrees with the model of “healthy democracy”, which was created and completed by St. Tomas Akvinsky. According to this model, the Church is ready to accept every state no matter what is its state form, structure or its own political system of order. But on the other side, this state has to accept and agree that it will serve to common good and will protect freedom and human dignity. In encyclical *Quadragesimo anno* from Pope Pius XI, issued in 1931, can be seen refusal of any kind of government`s almightiness and totalitarianism in the area of law, state and politics, which are not compatible with freedom and human dignity. He exactly describes the definition of Rule of subsidiarity. This was a foundation stone of mutual help to protect small one from the large one. It also started graduating self responsibility of human being against almightiness of government. Catholic Church admitted their acceptance of democracy for the first time during Christmas radio broadcast speech called *Benignitas* of Pope Pius XII about “right one democracy” from 1944. Important

SCHAMBECK H.: Menschenrechte, katholisch gesehen I.,
www.zenit.org/article-19543?!=german from 14.1.2010.

⁵⁰ Compare: TÖDT H. E.: Menschenrechte-Grundrechte. In: BÖCKLE F., KAUFMANN F.-X., RAHNER K., WELTE B.: Christlicher Glaube in moderner Gesellschaft, Herder, Freiburg im Breisgau 1982, Sequel 27, p. 18.

role was played by awful disturbing barbarian acts of the WWII, but also the condition of moral quality of representatives of people, who will make high political decisions in democratic state. Pius XII is suggesting that only a selection of spiritually strong and efficient men may succeed in this process. Otherwise all system can easily turn into absolutistic system, by not respecting of unchangeable basic and genuine rules and laws and manifest of truth.⁵¹

Despite the struggles there are real differences about justification of human rights between declaration of UN from 1948 and understanding of Church. It was refused while voting to add into the first article of declaration appeal to God (what a similarity is popping up while comparing it with the issues of late Constitution of EU).⁵² *It is difficult to be silent about who is the only one who can assure complete human rights.* After all we have to be aware of the fact, that evangelic Churches were refusing the idea of human rights until the 70ties of the 20th century. Theologians were bothered by historical connection of human rights with westeuropean-materialistic and partially also atheist enlightenment, which was different than north-american understanding.⁵³

Günthör remarks that just like Declaration of UN, also encyclical *Pacem in terris* and document of II. Vatican council *Gaudium et Spes* art. 26 are all talking only about rights approved for an individual according to government. It is not about rights of government with consideration of individual or one nation to another nation. „Human rights“ means every individual person. Crucial change happened in Church while John XXIII. (encyclical *Pacem in*

⁵¹ Compare: SCHAMBECK H.: Menschenrechte, katholisch gesehen II., www.zenit.org/article-19560?!=german from 15.1.2010.

⁵² Compare: G III/a 98: Refused reference to God sounded like: “Created to the view and image of God, they are endowed by sense and conscience...”.

⁵³ Liberational wars in 2nd half of the 20th century started religious patriotism within evangelists. This brought up national protestantism. Nationalism didn't trust the individualism of human rights thought, because citizen was supposed to feel first of all not as an individual, but as a part of his country and he should have identified his interests with the interest of the government. Compare: TÖDT H. E.: Menschenrechte-Grundrechte. In: BÖCKLE F., KAUFMANN F.-X., RAHNER K., WELTE B., Christlicher Glaube in moderner Gesellschaft, Herder, Freiburg im Breisgau 1982, Sequel 27, p. 18.

Terris issued in 1963. There was introduced christological basis of human dignity justification. Therefore it was direction path for creation of documents of II. Vatican council).⁵⁴ John XXII. points out that human dignity increased by unnatural raise of his rights. It was done thanks to Epiphany and bought with the precious blood of Christ. This way people became God`s children thanks to mercy and also God`s friends and heirs of God`s power.⁵⁵ According to Pope, between human rights belong: right for being and life keeping; right for truth, honor and formation of spiritual capabilities; right for free conscience; right to choose free a life status; rights for free lead in commercial area and right to work (right for an equal salary); right to merge into associations; right to choose a place of live and in political level it is right to be active in public life.⁵⁶

In chapter *Pacem in terris* „Contacts between races“ there is a whole definition of human rights: *„the universal common good requires the encouragement in all nations of every kind of reciprocation between citizens and their intermediate societies. Nothing must be allowed to prevent reciprocal relations between them. Nor must one overlook the fact that whatever their ethnic background, men possess, besides the special characteristics which distinguish them from other men, other very important elements in common with the rest of mankind. And these can form the basis of their progressive development and self-realization especially in regard to spiritual values“* (PT3).

John XXII. knew that in order for government to protect human rights, there is necessary to get an international acknowledgement. He accounted between „signs of the time“ general declaration of

⁵⁴ Compare: G III/a 93-95.

⁵⁵ Compare: G III/a 99.

⁵⁶ For completeness`s sake we are adding all internal content of basic rights, accepted by spanish jesuit moralists in 16th century, which later influenced official declarations of human rights: right for life, invulnerability of body, right for marriage and family, right for social and political freedom, certain forms of equality from law and protection by law, right for a privat property and affiliate, as well as right to move out and right to settle down and to obtain a land. Compare: SCHAMBECK H.: Menschenrechte, katholisch gesehen I., www.zenit.org/article-19543?!=german zo 14.1.2010, p.2.

human rights from year 1948 the way that he admitted participation of these rights on moral genuine law.⁵⁷ The importance of this organisation was approved by visits of Paul VI., John-Paul II. and Benedict XVI. It was Benedict XVI., who, on April 18th, 2008 at the 60th Anniversary of Charter of Human Rights, re-confirmed human rights in moral genuine law without them getting into dangerous relativism.

II. vatican council considers God`s calling very important and therefore designates human being while reasoning about his dignity and reliable basic rights. His declaration *Dignitatis humanae* from year 1965 and *Gaudium et Spes* art. 41 point out the cooperation of Church while performing human rights. These are divided into justice, peace and protection of creation. E.g. *Message of human rights and reconciliation* created by Paul VI. from 1974 about support of human rights as demand of gospel.

According to Schambeck it would be wrong to think that all what was presented and written in 15th and 16th century by catholic moral theologians was being approved and expected by Church authorities at any cost. It was written in a document of pope committee Iustitia et Pax from 1976 called *Church and human rights* that there exist periods of ecclesiastical history, where human rights were not demanded neither in verbal form nor in any acts, neither were they being pushed with too much energy.

Pope John Paul II. Has elaborated in his first encyclical *Laborem exercens* from 1981 the teachings of catholic Church about human rights. He specified work being a tool of development of personality, pointed out the priority of work instead of assets and related social works with general human rights.⁵⁸ He strongly pointed out social responsibility of

⁵⁷ Compare: TÖDT H. E.: Menschenrechte-Grundrechte. In: BÖCKLE F., KAUFMANN F.-X., RAHNER K., WELTE B., Christlicher Glaube in moderner Gesellschaft, Herder, Freiburg im Breisgau 1982, Sequel 27, p. 15.

⁵⁸ Tödt makes strange comments about the document of UN from 6.12.1966, which is about the right to work for catholics living in post-communism. He says that BRD (formal Bundesrepublik Deutschland) will not create any correct conditions for this right and will not add it to basic rights, because it is not matching the economical system of the country. Compare: TÖDT H. E.:

government and commonwealth. Human being is according to John Paul II. a subject of law, which is prohibited to damage (neither by individual, government, groups nor classes). This way it comes from absolutely valid human rights of individuals. These overrule the government and its legal order and are forbidden to break. It demands the acceptance of rights of individual, family, social and religious society. It refuses any form of national totalitarianism and requires independence of all non-national organizations.⁵⁹ Also social encyclical *Sollicitudo rei socialis* of John Paul II. from 1987 suggests to keep human rights (compare *Sollicitudo rei socialis*, 26).⁶⁰

Basic right to life is also the content of his encyclical *Evangelium vitae* from 1995 and it is his message during world peace day in 1999: „The secret of real peace consists in protection of human rights.“ For him was the first and the most important the right to life. This was sacred and untouchable since the first moment of conception until its natural end. According to John Paul II. is the main task of catholic social teachings of Church not to assure him only unvarnished truth, but also introduce the responsibility for using the freedom and not to forget about science (e.g. medicaments in connection with right to life and all possibilities of this science) and to use this one in order to improve personality, which requires social and economical expectations.⁶¹

John Paul II. wants, in his encyclical *Centesimus annus* thanks to common good principles and subsidiarity, to stop the government to turn into free-thinking night guard, who overlooks his social responsibility. On the other side he doesn't want the government to become guardian with a massive power equipment. Therefore should (according to Schambeck) the nowadays democratic government take care of the freedom and human dignity matching his social capability.

Menschenrechte- Grundrechte. In: BÖCKLE F., KAUFMANN F.-X., RAHNER K., WELTE B., Christlicher Glaube in moderner Gesellschaft, Herder, Freiburg im Breisgau 1982, Sequel 27, p. 10.

⁵⁹ Compare: SCHAMBECK H.: Menschenrechte, katholisch gesehen I., www.zenit.org/article-19543?!=german from 14.1.2010, p.3.

⁶⁰ Compare: SKOBLÍK, J.: Přehled křesťanské etiky, p. 178.

⁶¹ Compare: SCHAMBECK H.: Menschenrechte, katholisch gesehen II., www.zenit.org/article-19560?!=german from 15.1.2010.

This government is accomplishing its legal theory via legal and social ethics, where human rights have got **mediating position**.⁶² Before Benedict XVI. started to act in capacity, he pointed out that human rights are the deepest reason of necessity of democracy and its non-relativistic core.⁶³

1.5. Society and Church: starting points for mutual acceptance

Even though the political reality is so different to promises in declarations of human rights, the **acceptance of social moral authority** is reason itself for hope.⁶⁴ And also positive legal assessment isn't enough unless it is supported by forthcoming moral attitude. Right in this place the religion could help a lot by enhanced ethos of human rights and this way by creating of living conscience of human rights.⁶⁵

Günthör summarizes, that the target of human rights is to help human being to behave and proceed according to his own God's occupation and predetermination.⁶⁶ These are naturally very similar to the thought of genuine law (compare to other beings, it is human being to be gifted by mind and free will, therefore all people have got common dignity). By accepting human rights, there starts a duty for all to accept common rights and duties. These are coming from human naturality (and christian faith believes that common human dignity is based on a fact, that we all are children of divine Father).

⁶² Compare SCHAMBECK H., Menschenrechte, katholisch gesehen II., www.zenit.org/article-19560?!=german from 15.1.2010, p. 4.

⁶³ RATZINGER J., Pravda, hodnoty a moc. Prubířské kameny pluralistické společnosti. Brno. CDK, 1996, s. 45, in: HANUŠ J.(ed.), *Lidská práva*, CDK Brno 2001, p.44.

⁶⁴ Compare PESCHKE, K., H.: Křesťanská etika, p. 221.

⁶⁵ Compare LUF, G.: Friede und Menschenrechte aus der Sicht der Kirchen. In: Friede für die Menschheit, publ. A. Bsteh (Mödling: Verlag St. Gabriel) 1994, p. 162; compare PESCHKE, K., H.: Křesťanská etika, p. 221. notice 346. According to Krejčí, also Professor Raymond Geuss from Cambridge university has got same opinion, compare KREJČÍ O., *Lidská práva*. Praha: Professional Publishing, 2011, p.10.

⁶⁶ Compare G III/a 100.

Peschke quotes David Hollenbach by saying, that the idea of human dignity has got actually no sense. If it is not better specified, it loses all kind of connection with any kind of type of freedom or certain demands and relationships. Therefore most of ideological systems can refer to this idea in order to be morally accepted.⁶⁷ Catholic Church admits that moral postulates are not enough only by themselves. It is more important how precise is legal protection of positive rights, because not all of the items of order are prior positive.⁶⁸

Schambeck adds, that already Pius XII., in his speech from 13.10.1955 about „coexistence and symbiosis of nations in true and love“, points out that it is very useful to see the demand of human being, through international contracts and agreements, to appoint *what surely will not last according to nature rules and tries to apply what nature keeps quiet about*. This way Pius XII. pointed out, that there are areas for positive right, which are not based on natural legal, prior positive right. This is a possibility to start up and area of political decisions.

At the same time Church has to check itself, how is it capable to keep and apply basic rights, because especially nowadays it is being judged according to its own practice. Its prophetic defence of human rights could be credible only then, when it is seen as righteous and merciful by others. This way is its service to human rights being obliged to constant scrutiny of conscience and sustained cleaning and recovery of its own life, so its capability to lead by example.⁶⁹ Peschke warns especially about Church not to disappoint human being in search of justice and lust for humanity in our world. Also is prohibited to force anyone to accept faith. The same freedom, that Church demands for itself, has to be allowed also for all other

⁶⁷ Compare PESCHKE, K., H.: Křesťanská etika, s. 219, especially notice. 341. According to Krejčí, also Professor Raymond Geuss from Cambridge university has got same opinion, compare KREJČÍ O., *Lidská práva*. Praha: Professional Publishing, 2011, p.10.

⁶⁸ Compare SCHAMBECK H., Menschenrechte, katholisch gesehen II., www.zenit.org/article-19560?!=german from 15.1.2010.

⁶⁹ Compare PESCHKE, K., H.: Křesťanská etika, p. 222.

religious groups (compare DH 4). This cannot be called indifferentism.⁷⁰

Catholic teaching about government and human rights is part of social teachings of Church. In here Church develops since the time of St. Ambrose not only individual ethics but also social ethics. That means that except moral procedure in individual`s privat life it develops also moral procedure in individual`s public life in government and society. According to Benedict XVI. in his speech from 7.9.2007 while visiting Austria, he pointed out the responsibility of Europe for protection of human rights, where right to abortion as well as right to active euthanasia could not be considered being human rights, but exactly opposite. To fulfil the value of human rights, it will require a knowledge of responsibility for humanity as well as social, cultural, legal and economical requirements for their protection. Not only government but also catholic Church have to demand educative work. Schambeck is deducting that catholic Church distributes far-reaching activity by its teachings of human rights. This exceeds the reach of the believers and this way provides a contribution to the responsibility for the world, which could be helpfull to many people.⁷¹ All these rights philosophically are always personal – public.⁷²

Zoidl, spiritual assistant of diocesan sport organisations of Austria called „Apostolic work of Church and sport for Austria“, asks in his publication according to the reality of current situation, if catholic principles of Europe are only history.⁷³ He is asking if nowadays spiritual recession in Europe is not somehow connected with a recession of a human`s image, so secularism. Its message is

⁷⁰ Compare PESCHKE, K., H.: Křesťanská etika, p. 549-550.

⁷¹ Compare SCHAMBECK H., Menschenrechte, katholisch gesehen II., www.zenit.org/article-19560?!=german from 15.1.2010, p. 4.

⁷² Compare TÖDT H. E., Menschenrechte-Grundrechte. In: BÖCKLE F., KAUFMANN F.-X., RAHNER K., WELTE B., Christlicher Glaube in moderner Gesellschaft, Herder, Freiburg im Breisgau 1982, Sequel 27, p. 19.

⁷³ Compare ZOIDL Ch., 1989-2009. 20 Jahre nach dem Wunder der Wende: Sind die christlichen Fundamente Europas Geschichte? Resolution zum Sportbesinnungstag 2009, Nachrichten der Diocese Eisenstadt, 3/2009, p. 14-16.

suggesting that only decisions of majority are becoming valid “truths”? Past has already shown us that this is the way to start totalitarianism. Because many people follow slogan: everything and right now! And defenders of Christian values consider themselves being fundamentalists or incompatible with democracy. Compare to year 1989, is freedom and democracy of Europe being considered in danger by religion.⁷⁴ **This danger is a result of lost of necessary transcendent point of reference for human thinking and action.** *But if we get rid of Christian roots of Europe, thus Christian human image created in God`s image, then what European genuine rights directory is there going to remain?*⁷⁵

Albrecht remarks pertinently that life is so much linked to certain right, that it is a question whether to split it and think separately. There is a capability to forecast for every life-form. It is not a passive reaction of individual to environment. But it is more about a capability of anticipation, which makes „life alive“. Because a rock does not anticipate. Therefore a life is in two levels: in a level „what is“ and in another one „what should be“. It is not possible to limit our life only to the first level through physical-+chemical-biological-genetic concept. If we negate the second level, we *destroy* life. First level is taking care of „living conditions“. Second level is about protection of life area, so „what should be“ can appear. It is anticipation that makes life vulnerable. Wrong anticipation can end life easily. At the same time, all these interactions between life and environment cannot be considered separatly, because they cannot operate only within themselves. We feel that the capability „to keep us alive“ forces us to bow not only in front of this immeasurable complexity but also alone the principle. It is like these concept could

⁷⁴ ZOIDL, as mentioned, p. 14.

⁷⁵ Krejčí calles the theory about culture / religion determinating the feature of human rights as ultra relativism, which he finds non-acceptable and dangerous. Human rights have got no transcendent quality, but it is more an idea having different historical and civilizing forms, compare KREJČÍ O., *Lidská práva*. Praha: Professional Publishing, 2011, p. 148.

not exist without „dignity of life“, which assure „human rights“ for each human being, hence certain balance.⁷⁶

We will try get back to the female question of human rights and her so called right to abortion. If there will not be taking moral genuine law neither human dignity from the beginning until the end of early human life into account in modern society, then we can clearly see a message from the history, that this way crooked human rights will lead to new allness-. This one could be having devastating results for the whole mankind. Tödt adds that where a fight for emancipation won over freedom by limited violence, it was soon clear that respecting individual`s civil freedom does not suit main needs of others. So *new authority proportions* were created. Mainly industrial proletariat has been roughly affected. This way has free outward self-decision of individual turned into alienated identification for others.⁷⁷ We need to realize here the importance of human rights as **peace-making rights**. If we try nowadays to argue with the values of peace and conciliation in society, we might be able better defence the right of growing life to its delivery.

Eventually with nowadays values „freedom, equality and brotherhood (some are considering also sharing)“ while applying any kind of rights, we need to devote ourselves **especially to equality**. On account of horrors from the World War II., it is fundamentally important that this equality is combined with infragibility (indefeasibility) of human dignity.⁷⁸

Tödt adds, that if a human being wants to be a human being, then he needs to exceed his natural assumptions by his lifelong plan. He needs to take care of compatibility of his plan and natural

⁷⁶ ALBRECHT V., Nové chápaní lidských práv? In: Hanuš J.(ed.), *Lidská práva*, CDK Brno 2001, p. 124.

⁷⁷ Compare TÖDT H. E., Menschenrechte-Grundrechte. In: BÖCKLE F., KAUFMANN F.-X., RAHNER K., WELTE B., Christlicher Glaube in moderner Gesellschaft, Herder, Freiburg im Breisgau 1982, Sequel 27, p. 26.

⁷⁸ Compare TÖDT H. E., Menschenrechte-Grundrechte. In: BÖCKLE F., KAUFMANN F.-X., RAHNER K., WELTE B., Christlicher Glaube in moderner Gesellschaft, Herder, Freiburg im Breisgau 1982, Sequel 27, p. 28.

conditions in himself and his surrounding.⁷⁹ Krajčí is concluding that human rights are after all only political concept of justice.⁸⁰ The thought of human rights is not only a feature of an individual, it is a project of new, more righteous and global civilisation.⁸¹

Eventually there is still valid the addition of P. Švanda saying, that after rich experiences of power fight of the 20th century we know that each, too dramatic and rid of internal power, endeavour for equality of rights, is in its result a fight for power, sovereignty and efficient ascendancy (and a preasure for another fight, revolution).⁸² Zoidl suggests that it is the specific christian connection between faith and ethos, which creates borders for correct functioning of Christianity. Christianity is a stabilizer of basic values in secular society, which Churches have to make the bill in an open interventions.⁸³ There are ethic principles of personality coming form christian image of a human being (this is a core of UN`s human rights declaration), subsidiarity a solidarity.⁸⁴ Maybe it sometimes

⁷⁹ Compare TÖDT H. E., *Menschenrechte-Grundrechte*. In: BÖCKLE F., KAUFMANN F.-X., RAHNER K., WELTE B., *Christlicher Glaube in moderner Gesellschaft*, Herder, Freiburg im Breisgau 1982, Sequel 27, p. 30.

⁸⁰ Compare KREJČÍ O., *Lidská práva*. Praha: Professional Publishing, 2011, p. 161.

⁸¹ According Krejčí, God is not the origin of human rights, but a human thought. It is about human`s self-improvement which origins are in academic philosophy, compare KREJČÍ O., *Lidská práva*. Praha: Professional Publishing, 2011, p. 162.

⁸² ŠVANDA P., *Zkušenost ideje lidských práv v současnosti*. In: Hanuš J.(ed.), *Lidská práva*, CDK Brno 2001, p. 116.

⁸³ Zoidl fights for basic right to religious freedom also for muslims. He adds also following rights to basic rights: human dignity, human rights, peace, freedom, justice and solidarity. Except for the right to life and protection of air, we need to take care of right to national identity in disagreements about treating religious and cultural minorities. Human dignity is independent upon age, sex, race, status, language, religion, education or income. It also does not depened on quality of life, which could be behind due to age, illness, disability, injury or to be reliant on justice. Thus many adds of strong sporty images of human being are contradicting biblical version, compare ZOIDL, as mentioned, p. 15.

⁸⁴ It is also human work that participates on an image of human being as God`s creature. Human being got actually a cultural task of work on this planet

looks in an earthly life like an Utopia when trying to apply these values into real life. Often we are facing „pragmatics“, who don't allow not only supernatural but also natural size of human being (which is expressly emerged from his status) to shine in his real size. These people will often reminds us that what suggest is an idealism and real life professes other „pragmatic“ values. But precisely this kind of understanding of reality will bring us to subjection of new totality and will lead us away from really righteous society. Therefore it is up to Christians to accept the challenge to be involved in protection of intrinsic human rights. They have to also point out a clear connection between this protection and assurance of peace and future of our life on Earth, life in developing kingdom of God.

(Gn 2, 15) as a colleague of God, protecting creature and together creation of world and human space, compare ZOIDL, as mentioned, p. 16.

II. Respect for human dignity as the highest form of work culture

It is quite usual and common when opening a web site of any firm whether in our country or anywhere else in the world to find the same information about work conditions on each of them. Each company presents it is doing its best to act according to the following three main positive values and conditions:

Ecology - without any environmental ballast

Ethics

Philanthropy and charity

It seems to us that no company makes any pollution. Each one takes care about the nature. Everything what it does is done according to the highest ethic standards. It never abuses and exploits it's employees. It never uses false advertising and never misuses information. It never invests money in the dubious and overpriced purchases. It supports many good and humanitarian projects at home or abroad and spends a lot of money for sport, culture, sometimes even for some church projects.... Each one of the firms and companies all over the world says something like this. And sometimes they say that there is a high level of the work culture in their company.

After what we have said till now, we can say, that work culture must be situated somewhere in the middle of all these signs of the modern and contemporary enterprises. It must be something what has many connections with the effort for ethical behavior in the process of production and the effort for philanthropic activities. If we would go out of the definition of the work culture, how it is written in some scholar publications, then we might say, that work culture includes all the main positive values we mentioned before. It means that work culture must include in itself ethic ways of work and behavior, ecological ways of doing and philanthropy. But there is something more what has to be shown and mentioned.

2.1. Work culture

At first, it must be said that the work culture has generally the same main signs of culture typical for a certain society. Such kind of culture is comparable with the conditions of human life and feelings in the economy and the process of goods productions and business at all.

The work culture includes material and spiritual modifications of the work and its environment. It also defines methods of production, by which the company makes its products and which it connects with the obligations of employees and so makes just one global aggregate from all parts and particular activities in the production. It also includes all conditions of the manufacturing environment which makes or supports not just affectivity of production but also the human environment for employees in the company.

The work culture also includes many other following signs and points of the work: education, knowledge, skills and abilities, the deployment of hard work, motivation, prestige, organization of the work process, system of leadership, management and self management, the level of all dimensional communication inside the enterprise, implementation all partial acts to the entire activity in the enterprise... It also shows in the quality of used instruments and tools, and finally in the quality of the products which are produced for the market.⁸⁵

Sociology and culturology use some simple definitions for the work culture and say that it is a kind of socially stable way of how to solve workloads.

The Catholic social teaching summarizes all these sentences and makes its own answer what work culture is or what is essentially needed for its creation. Its answers show two important points or facts which have to be included in all kinds of work environments.

The need for quality of leadership. It is the first condition or sign if we want to say, what work culture is. There are some reasons

⁸⁵ Compare, VEČERA, M.: *Sociológia práce*, VŠZ : Brno 1992. s. 43. ISBN 80-7157-022-2

why there is a need for quality of leadership. Work culture is the result of human activities and human decisions, which obviously require a certain level of quality not excluding the working area and economic background. Secondly it is also the place where the human person is in a creative process. When a person makes any kind of decision it affects also the whole set of other persons, many relations and manners which are inside the process of his decision and work. We can start from relations between employer and employees, the trading connections and relations to the relation or conditions for consumers and users of services.

The enterprise as a human community. It is the second dimension which requires some quality of decisions and so needs some kind of culture in the process of work and production. It is the idea that work environment is also the human environment and the community of colleagues and friends, in which one works and even lives there. The profession is also a part of human life. In the process of production of the goods and services workers spend the longest part of the day, usually the nicest part of the day and after some years it grows in importance in one's life. And so it is normal and understandable that in this situation he needs the same conditions and sum of values which are important for him in his entire life. Encyclical Centesimus annus says: *„A business cannot be considered only as a "society of capital goods"; it is also a "society of persons" in which people participate in different ways and with specific responsibilities, whether they supply the necessary capital for the company's activities or take part in such activities through their labour. To achieve these goals there is still need for a broad associated workers' movement, directed towards the liberation and promotion of the whole person.“* (CA 43). An encyclical of the pope Benedict XVI. - Caritas in veritate says: *„The Church's social doctrine holds that authentically human social relationships of friendship, solidarity and reciprocity can also be conducted within economic activity, and not only outside it or “after” it. The economic sphere is neither ethically neutral, nor inherently inhuman and opposed to society. It is part and parcel of human activity and precisely because it is human, it must be structured and governed in an ethical manner.“* (CV 36) And when all this conditions and

relations are institutionalized, we can say that there is some kind of work culture which is important and necessary for human persons.

From all about mentioned relations and conditions in the process of production it shows the other phenomenon which we can name as a corporate culture.

2.2. Firm or corporate culture

We can say that the corporate culture is the work culture with its all special signs and shapes which is fitted in the conditions of one specific enterprise or in one specific organization. We can call it like the culture inside the firm or organization. This kind of culture is the most important one for employees in concrete enterprise. It has the biggest influence on their lives, on the mood of their work, their personal feelings and many times on the stability of the worker's marriages and families. We can say that all enterprises have special conditions and different relations among the very specific people and so it is possible to say that each enterprise has its different and specific sub culture.

On the other hand the firm culture has strong influence on the whole atmosphere in a company and on processes and ways of communication. It has influence on motivation and productivity of employees, on their willingness for activity and creativity and on many other relations and conditions, for many expected and intended goals.

However, the main issue must be still the mode and ways of management and leadership, the level of communication between the administration and workers, the work as well as after work behavior. The corporate or firm culture is also influence by the look or design of the work rooms and places or at least by the system of social benefits for employees.

Many authors as well as the web sites of many companies claim, that the corporate culture is the first mirror of quality of many companies, and the beginning for the company marketing. It lies down on values, processes, norms and rules of organization and all

what is important for it and everything what is considered as important and good for company.⁸⁶

2.3. Work culture must be the “relation” to the human person

The most important idea of the catholic social teaching demands creating generally suitable conditions for human beings and its dignity in the field of economy.

The Work Culture or the Firm Culture in general or in particular companies has its legitimacy or its character neither from its relationship to the produce, nor from the connection with work and its productivity, but from its relationship with the human person and ones needs. It means that its forms, intensity and quality must be compared not with the actual production of the company and its actual income (all these conditions and results are ordinarily measured by the fact of effectivity and profit) but to the need and situation of the persons in the company and a possibility of their lives at home. The culture conditions of the firm, firm culture, must be measured not through the economy situation but from the point of view of the human dignity of the workers. They must not suffer bad conditions because of the bad economy situation in the firm, although the economy situation still has strong influence for outgoings or costs of the firm. However persons in the process of production will still have the same nature essence and the same human dignity, and that is why there have to be created such cultural environment as is usual in the territory in which the particular firm or the state economy is situated.⁸⁷

⁸⁶ <http://praca-ako.sk/komunikacia-prezentacia-vystupovanie/firemna-kultura/>

⁸⁷ It must be obvious that the work conditions or work culture in two similar enterprises which are situated in two very different environments can be different. The steel factory in Germany and in any part of Africa can have different conditions for work process. The conditions for German farmers and for African farmers can be different. But in both situations they must bring to workers better situation as is usual at present in the work market and at least they must offer righteous precondition that the situation will have a potential or possibility to become better, to improve to the better.

It is very much possible, that somewhere in Africa people are willing to work in very poor and simple conditions, but even though they are able to produce goods much cheaper than in Europe or somewhere else in the world. Anyway this situation and environment is not suitable for the human persons and their dignity especially when the work and salaries – income is not enough for making a better living for people, even if the mode of African culture of life is much simple or cheaper and still will be.

At the same moment it is still true that the process of production must fill up the standards for affectivity and prosperity and finally the height of income ought to be the best not just in situation of high numbers of trade capacity but also in the situation when firms lower the costs. It means that firms will still have efforts to lower the costs and this can change and lower the level of work or firm culture conditions.

Human person must be still the subject of the work, what is the oldest idea of the Catholic Social Teaching. It reminds us, that the human person is not just an object of the work and therefore not just a cheap instrument or tool for making any kind of work. (Compare, LE 5) The human being is not just one of the cost items for firm but it is also a kind of the capital for company – which we call as a social capital.

The whole sense of economy is still in a human being. It has its sense just when the human person needs results of the economy process, especially in two different ways or meanings.

Firstly there is the need for maintenance and support of our natural lives. To stay alive we need products, goods and services.

Secondly there is the need of personal, intellectual, moral and spiritual progress of our human personality using also the opportunities to work and produce and change our capacity of knowledge and abilities. We know very well the sentence, which says – “Work refines human to noble.”

From all what has been said till now it is logic to make a conclusion, that under the requirement and asking for work culture or especially for firm culture we can see the need for protection and

defense of the human life. It means that besides the effectivity of production, the best mode of work, and the lowest costs of production there must be the need and, on the other hand the obligation and responsibility, to help the workers and their families, protect their health and offer or allow them all kinds of personal development not just in the conditions of the company and firm but also in the social conditions and in the whole society. All these things we mentioned by now, which workers need for themselves and their families are concentrated in the idea of human dignity. Who tries to respect it and gives opportunities for development and progress in all kinds of needs which everybody of us knows from our needs and desires, makes the best he could for the nicest mode of culture. It is the culture, which the gospel calls as the culture of God's love.

2.4. The concept of a human nature

The concept of a human nature is one of the oldest ideas of philosophy which tries to answer the question – who is a human being? From the very beginning of the human history the people were looking for the answer of that question and they “supposed that the human nature consists of a basic attribute (or a couple of attributes) which make us who we really are or how we identify ourselves. They supposed that the human nature is something essential, universal, and equal for all people, immutable and given once and forever. And further, that it is given to human person from nature (or Creator), that it is congenital and inherent.”⁸⁸

Theology about the human nature. From the very beginning theology tries to answer the question about the nature of human beings and what the final destination of human beings is. The divine revelation theology says that a human being is the most perfect entity which God created with indispensable social character in which all

⁸⁸ So writes author Emil Višňovský, current member of the Department of Social and Biological Communication of Slovak Science Academy (SAV), which still has a little former comunistic character which is based at atheistic ideology and thinking, who spends the money from the second grant allready to uncover this question. Compare, VIŠŇOVSKÝ E.: Ľudská prirodzenosť a kultúrna identita, In: <http://www.kvsbk.sav.sk/10rokov/visnovsky.htm>

persons can be further developed. Theology points at a dual character of this human nature. One part of it comes from the nature as a part of all created beings which God has made in the universe. In the middle of God's creation stands a man who was made right by God, as a God's work and the result of God's will and the sign of his love. So "came" the human as a being created by God which received the mind and a freedom of his will as a special but still natural gift of God.

On the other hand there is revealed information telling us that man was created as a being which has also supernatural destination, to find and receive heaven and the eternity, eternal life with God. On these two facts stands the real shape of human dignity which comes from the human nature which is revealed by God and his revelation.

The result is that human beings have two different dimensions, the natural human body and the spiritual, transcendent and supernatural psyche or soul, which was created by God to his shape and to his own image. The next very important fact is that because of the original sin, the human indispensable needed the gift of salvation by God which he prepared for the people and this was another gift of God's love. And so the humans were dignified by Jesus' work of redemption and the hope of heavenly reward which is the other supernatural gift of God's love.⁸⁹ And all these truths of God's revelations and the gifts of his love is the base for the complete supernatural form of human dignity.

At the end of this part we can say that the real human dignity is that human is the most perfect creature in the natural system of created beings and God's son or daughter God has made in the shape of him himself, who must find the eternal salvation for him- or

⁸⁹ Catechism of the Catholic Church says. *"By his sin Adam, as the first man, lost the original holiness and justice he had received from God, not only for himself but for all humans. Adam and Eve transmitted to their descendants human nature wounded by their own first sin and hence deprived of original holiness and justice; this deprivation is called "original sin". As a result of original sin, human nature is weakened in its powers, subject to ignorance, suffering and the domination of death, and inclined to sin (this inclination is called "concupiscence")"* (CCC 416)

herself, because it is the first and the strongest desire of his mind and psyche – to find and live forever, found and have the heaven.

When we are going to come out from all these information we can say that human person must have special conditions for himself regardless where he lives or what he does or what he works for. And so the conditions of his work or his working place, his employment, must be worthy his supernatural dignity and all natural and supernatural goals. The conditions of his life or work must never be as wrong or bad that they might become an opportunity for bad decisions or they are the environment for sins against the God's order or rules. All conditions of his life, his working conditions, the opportunities or duties in his life, which are prepared by the society or other subjects in it, must be subordinated to this human dignity of all people in society.

2.5. Work is the basic dimension of the human dignity

Work has to be understood as a basic dimension of human life and the first dimension of the respect for the human dignity. Because of the potential and the gift of rational work based on the gift of human life and the gift of rational thinking and rational decisions.

The work is also the respond or the answer to Gods question, if man is prepared and willing to accept God's gifts which God wanted to give him. Because a man was created as a free creature or entity, he had to show he is able to accept all God's gifts freely and willingly. After the creation of human he invited him be part of the work of creation on other things and deeds which man can do in the world and so change all its shapes. And the ability and responsibility for work is the answer to God.

The main structure of human life is that work is the first method how to find enough things for securing the human life. How to find enough food and everything we need for securing our life. Then when man works he shows to God that he is willing to accept his own life and live it. Without any kind of work as a rational and free activity, he is not able to live and develop himself as a rational entity.

And this condition or sign of human life is a true fact which one has to accept or not. It is not interesting if this condition was put inside the structure of life by God, or it is just a result of human cultural development and evolution or natural progress, it is still a true and indispensable part of life. It is still true, if we respect work as a condition for our natural needs, or if we use it as a condition how to develop also our spiritual conditions and moral character and the values of our souls. It recommends us the truth we usually use in connection with work – “Work refines human to noble.” If man will cease to work he will degenerate himself and it is true that it does not matter if is going about the manual work or intellectual, and spiritual work.⁹⁰

As a result and as a condition for well understanding of that situation God gave to man his commandment which says: „*Fill the earth and subdue it.*“ (Compare, Ex 1,28)⁹¹ He received the opportunity, mandate and the delegation to use what God has created. And he himself is able to decide what he wants to change or restore, to have the best conditions for his life.

Work in occupation. Work is our opportunity as well as our challenge. Our work in our jobs or occupations is the same challenge and duty, we have to use for ourselves and the others. If we work in our occupations with all these ideas and motivation, we must say that our work or our jobs and occupations are able to change to some kind of profession or even better to some kind of God’s vocation or calling, because we just respond to God’s rules. Our jobs will change to the effort for spiritual development and some kind of acquisition to receive good deeds for eternal salvation. And so we see that except of that we must work in our occupations because it is God’s order, we need to work because it is our profit and our benefit for eternal life. We also develop our intelligence, our ability to be better and better in some kind of work, we teach ourselves to be responsible and we are also formed in some ethic rules and moral practices. All these profits

⁹⁰ As an example we can use a people who have jobs just behind the tables. It starts some bad effects and deformations. As an aid for this situation such person needs some kind of physical activities, some kind of manual work or so. Compare. UHÁĽ, M.: o práci.

⁹¹ Compare, LE 6

of the work in occupations or careers show us that our work must have or must be highly motivated, must be in the middle of our interest and must show high level of Christian love to others and how to respond to God on the manifestation of his love he gives to everybody.

Work for others and the common good is one of the most beautiful ways how to respond to the gift of God's love and his offer to find eternal life with him. And this is maybe the last, the biggest and the nicest reason and condition why the work and its conditions and situation must respond also to the human dignity which is visible from all conditions and situations we mentioned above. And this is what we can call work culture and if we mean a concrete firm or enterprise we call it firm culture. It must respond to human dignity we were talking about and must offer some new dimension of the development of workers and employees. And the highest mode of it is to respect all conditions of human nature and to give all workers and employees the opportunity to become still better experts and specialist but also still better and better people. Nothing closely associated with man we can't find anywhere.

Everything what responds to the human nature and to the real or transcendental human dignity is the best way of work culture or firm culture. It is also the highest form of philanthropy and the Corporate Social Responsibility.

So we can make some list of the most important conditions or things which must be fulfilled if work has to respond to the question for human dignity.

2.6. Enough of work - Universal employment

The question about enough work for all people who are able to work is the first condition which must be fulfilled if a particular work must match to human nature and his natural and supernatural dignity. We can't forget for a moment the rule, that the first and natural responsibility to have and to find any kind of work belongs to man, as a free and responsible entity which must protect and develop his

own life⁹². The second responsibility lies on the shoulders of the state. The second most responsible is the state and all kinds of its offices and authorities, all kinds of state policies – social policy, economical or employment policy... But what is the manner and method by which state must help prepare enough jobs for people and citizens? The state as a guardian and supervisor of common good or even more, as a part of common good itself (because we as a people and citizens agree to have and support state as the environment or surrounding which we need for our development and the coordination of social life) must prepare such conditions in the economy and society in general, which are responsible to give all people the opportunity to preserve and develop their lives. It is not the responsibility of the state to find work or to give work to everybody. It must prepare conditions for all who want to establish private businesses and firms which later become the base for new jobs and occupations for employees.⁹³

⁹² In situation we mentioned before that all men are free and reasonable and so they still can freely decide what to do or not to do they must have the first responsibility to secure their families and their necessities. It is not the responsibility of labor offices or organizations even not responsibility of state. It is not the first responsibility of trade unions, but all of them, we already mentioned, must help and support the effort of man to find some work.

⁹³ The help of state to find enough work opportunities, work chances does not lie on the tendency of state established so many state firms and enterprises to give everybody chance of work. This is not responsibility or duty of state. State is not here to be the biggest employer and entrepreneur in society. An individual can do it much better and much effectively than state. It is very simple and natural rule that any kind of private firm and private models of the enterprises must be still much effective and better than state firms. (It is very simple to explain this rule and principle, because the property of a state firm belongs to state and so it is not the belonging of director or managers, neither workers nor a board of supervisors and so all of them can have sometimes an idea to steal from the state belongings. Usually they manage the firm the way that firm makes big debts and so. In example we can see it in the situation of Slovak state hospitals and so. This rule is universal for all kinds of activities. We also can find some proves of that rule in gospel. Jesus uses same rule in the parable about the good and bad shepherd. The shepherd who owns the sheep is ready to give his life when he is going to protect his sheep. A hired man is not able to protect the sheep in all situations (Compare Jn 10,11-18.) The duty of state is do the things which individuals can't do it themselves. Among the

The state as an indirect employer. As it was said above that the responsibility of the state is about the effort to prepare enough opportunities to find jobs for all its citizens. Therefore the Catholic social teaching calls a state as an indirect employer or we can also say a secondary employer.⁹⁴ His responsibility is to prepare enough jobs opportunities through the employment policy. It is the direct and first responsibility of the state to his citizens, because they, as proprietors and holders of real human rights give a part of their

duties of state we can rank things like - build the social and legal environment for the firms and all kind of social subjects, make good low rules and principles, control the tax law and make the rules for using them for a society, create some more subjects for supporting the private areas of interest... There are some situations when state must start to carry out the businesses when there are no other firms or private interests which can offer what is needed in society or on the market. Especially when is going about the health and hospitals, schools, social services for orphans, old and retired people, or even some kinds of enterprises for production for example electricity, making various kinds of foods and so. But there must be rule that state can do it just in situation when there is no other maker or producer and just for the time, when situation starts to change to the better mode. Usually at that moment state must privatize its enterprises, because he must have time for obligations which belongs just to him. By the privatization he must stabilize the situation in the economy of society, because the main producer and the owner of creativity and the holder of all kinds of inventions is not the state but still the individual human persons. This situation and experience is intercultural and it corresponds to the situation of human nature corrupted by the Original sin.

⁹⁴ Encyclical *Laborem exercens* says: *“The concept of indirect employer includes both persons and institutions of various kinds, and also collective labour contracts and the principles of conduct which are laid down by these persons and institutions and which determine the whole socioeconomic system or are its result. (...) The responsibility of the indirect employer differs from that of the direct employer-the term itself indicates that the responsibility is less direct-but it remains a true responsibility: the indirect employer substantially determines one or other facet of the labour relationship, thus conditioning the conduct of the direct employer when the latter determines in concrete terms the actual work contract and labour relations. This is not to absolve the direct employer from his own responsibility, but only to draw attention to the whole network of influences that condition his conduct.”* (LE 17) Than the same encyclical says about state: *“The concept of indirect employer is applicable to every society, and in the first place to the State. For it is the State that must conduct a just labour policy.”* (LE 17)

political rights to the state. On that ground or basis the state has its power and obligation to protect all citizens against all kinds of threats. He has the obligation to protect citizens and their way of life which responds to their human dignity, and the first is, giving people enough opportunities to arrange their and their family lives.

At this moment we must also take on mind the principle of subsidiarity. Among other things it says that in the case when a subjects, a person does not know or is not able to fulfill his/her own necessities (he/she is not able to have such living standard for his/her families which is adequate to the human status of man, which is adequate to human rights and human dignity of human beings) the state must help him/her fulfill him/her problems and help them not just find a jobs, but for a short time help them financially or with an income for their families.⁹⁵ But the most important thing is, with no linger restore the social ability of an employment policy and help an economy of state find and built up as many work opportunities as people without work. It means not just some kinds of employee positions or workers positions. It can be also better way how to establish own trades or crafts if some people can see their opportunities to build such firms for themselves. It is going about any kind of work and the way how to find income for families and the way how to supply the necessities of families.

Everything we were saying till now has its other side of meaning. Even the state position or duty of state to help find work for all its citizens is very important it does not mean that a state must protect or preserve all work positions in the economy of state. It does not mean that a state must protect all firms in the economy or protect all kinds of fields or areas of economy, even in situation they are not able to be productive, but they still have some employee positions and give work to many people. A state is not obligated to protect all working position in the whole economy, because as we have said, it is its duty and the first obligation to its citizens and to human rights and human dignity. Imagine for example the situation when an enterprise makes big debts, is maybe even a state firm (especially in

⁹⁵ Normally it stands on some kind of social benefits which stat offers as some forms of social help.

situations of our economy in transition from socialist economy system) and it is able to operate longer and make even more debts which lie down on the shoulders of the whole state. The question is, if it is not much better to let the firm crash and as a result offer a new area of economy for new and maybe private opportunities.

A state must proceed or progress the same way in other situations when new technologies in an enterprise need to cancel work positions because the new technology is much more effective, and there is no need to have that many employees. It is much better to have new production technology in an enterprise than to have work positions and less taxes and income to budget and social life. It is much better when the new enterprise is much effective, and makes much profit and gives many taxes to state and to its budget as to preserve some more working places which are not necessary with new technology. When the process of restructuration or innovation of new firms is not finished or is not successful and enterprises are not able to be productive, they will lose its markets due to concurrence and economy competition. Such firms are forced to close whole enterprises and to send away all their workers - employees. And the lost is much bigger and the social situation will become worse.

All we have said till now in this section belongs to the principle of subsidiarity as well. It also says that if there is a possibility how to make things better, it does not matter if it is in politics or economy or in any kind of social life, the state or the one who has the highest part of authority in society must help change the social environment the way which is the best for finding and building the state, social prosperity or welfare, even in situations when work positions or weak and poor enterprises must be canceled or closed.⁹⁶

⁹⁶ As an example. There is possibility to have some new technology in some enterprise. If it is a new and modern technology, we can suppose that it will be much effective, much safe and helping to people change their hard and rough work. But bringing a new technology there is need to close or cancel some work positions. It is danger that some workers must lose their jobs. If there is no possibility to make both profits at once, to preserve all work positions and bring in a new technology, there is no possibility to refuse a new technology to preserve all work positions. Obviously this situation shows us just how the main ethic principle works in simple situations. But normally there are many

Opportunity for changing jobs - Next worker development.

When we are talking about work or firm culture as an answer or response to the question of human dignity in the world of work and economy, we must say that there is another question which is concerned about the problem of development of human beings in the process of work. As many new sociological and psychological researches say, one of the most important questions about the human dignity is the question about the need of development of all human abilities, skills and competencies, through the process of work in all kinds of occupations and jobs. From what we know from the real human experience, we can say that all human abilities and intellectual potential is build by any kind of normal daily human work (in that case we must understand work like all kinds of free, rational, intellectual deeds which man can do anywhere), and by the process how the human solves daily living problems. And so the job environment or the work as an occupation in any kind of firms has the same power and potential to build and develop the dimension of knowledge, abilities and working skills of all human beings in the process of economy and work. Therefore the same scientific researches and studies say it is quite important after time to have an opportunity to change a job, because it brings necessity for learning new information and try and practice new things. They say that in the very propitious conditions it should be every seven years.

small changes and conditions which must be included and they can change real situation and concrete case in its realization. At first it depends on what kind of firm it is and what kind of production or economy going on. The other condition can be question, what is concurrence in that area of production or market and many others. And so, if some workers or their trade unions would like to preserve all working positions at least in the same conditions as it was before, they have a right for it, but they must watch if the is no risk of global rise of the firm. They must watch for effectivity of the firm because in that case they risk all working positions in the firm. When firm is not able to meet in competition with other firms, the form will lose its prosperity and will be closed in short time and all workers will lost their jobs. Therefore it requires very good analysis and leadership in such situation, to find the best way how to help the firm and make much better conditions for employees.

I know this idea is quite fictional on the labor market in Slovakia and in other former socialistic countries, especially in situation, when all these countries are still in the process of transformation of their economies after socialistic past, and there is not just enough good job offers, but no offers for any kind of occupations there.

It is normal that in such conditions which are in our economy, the idea for changing jobs as a process of workers improvement is completely forgotten. And so is the need for further education and development of employees. It looks like abnormal question which is not important for our situation. But we must talk about it, because it is one of the important manners in the process of work, which is adequate to the human persons and theirs human dignity.

The need of changing the jobs is important because it offers new opportunities how to learn some other kind of abilities and information and practice new processes and new skills.

Other ways for learning and improvement. There are some situations when an employee does not want to change his work because he is very well paid, and he is not sure, he can find another kind of work which is paid the same way or even better. But also in such cases it is still true, that the worker – employee needs to be further developed, because when he is not further educated and developed, he will lose his will and potential to become better and this is against his own interest and also against his human dignity. He can have problems adapting himself to new conditions even in situations when he is still in the same enterprise and has the same kind of work but new technology have come and situations have changed.

In such conditions there are other ways how to help with the next and new worker education and formation of workers because this is the need of their natural and supernatural human dignity which stands on the human nature.

The first way is in conditions where is enough work opportunities on the labor market, and so workers can find new jobs quite easily, even if they have to move to another town or area, to be closer to the working place, and so they can find adequate conditions

also for housing or residence.⁹⁷ We can find many national economies which have such conditions and there is not a big problem to change a job and find another occupation in other firms or enterprises and so be in the process of a “never ending” progress.

The second way we can mention, how to solve the need for the next education and developing of moral qualities and working skills of employees is, to rebuild the working process in such ways, that employees will work in small groups and small working teams. Very often it is called as the “effective small groups”.⁹⁸ The teams offer opportunities for workers to work together on one thing, project or part of the whole project which consists of many various kinds of activities, but it is still the same process of work.⁹⁹ Then one

⁹⁷ This model is not well developed in our country, because there are not good conditions neither any traditions for it.

⁹⁸ There are many web-sites which offer some opportunities to understand the meaning of the effective small groups not just in the employment and work area, but especially in some Christians communities, parishes, Christian programs and so. Compare. <http://www.ocfusa.org/articles/leading-small-groups/> ; Also, compare. <http://www.christianitytoday.com/biblestudies/articles/spiritualformation/061213.html> ; Also, compare: FUJISHIN, R.: *Creating Effective Groups: The Art of Small Group Communication*, Rowman and Littlefield Publishers Inc. : Plymouth 2007.

⁹⁹ This model of how to develop the skills and abilities of some employees is very well for all kinds of workers or is much better to say employees, does not matter if it is a group of bricklayers or engineers.

All kind of textbooks say that there are many good effects. Especially: *“Team work is important because it helps us synergize, it compliment sour individual weakness, it does help in productivity and it helps one build new and better skills. Team work is an important part of a working culture. Good team works enhance effective and efficient achievement of an organization's work.*

Members of a team are more committed to work on goals that they helped to create. The most important thing about team work is that it enables individuals in the team to focus on one main objective. Team work is also important since everyone contributes their unique abilities, which make the result of their objective more diverse. Team work is generally important because it gives everyone a sense of belonging.” Porov. <http://www.ask.com/question/why-is-team-working-important>

Some other show many other effects, like: *“When workers or engineers work in teams, so it's good to develop these skills as early as possible. Research*

working team must arrange many kinds of work positions which need the potential for trying new roles and tasks in one process of work or in one process of production and this helps the members of the team to develop not just their aptitudes but it helps them to built real relationships and friendships among the members of team.¹⁰⁰ In some published books and guidebooks it is called as “qualitative flexibility of work”.¹⁰¹

shows that we all learn effectively from each other. Hence, your teams should be learning teams, with the focus on helping each other to learn. Teams are much more effective than individuals for work on complex projects. Teamwork develops your interpersonal skills in coping with conflict, in being a chairperson, in developing your interdependence and accountability and in developing your sense of self-esteem. This aids your personal development and your on-work-related relationships.” Compare:

<http://www.eng.monash.edu.au/current-students/download/groupwork.pdf>

¹⁰⁰ The members of team, besides that they learn to handle several types of activities, has the character of a small community where everyone knows everyone and his social background. Everyone knows the family of his neighbour and co-worker, how many children he has and so. Knows what kind of problems he has, if he has a sick wife or some other troubles. So in a situation that employee, colleague is plagued with his troubles at home and cannot fully concentrate on his work, others understand it and are willing to help him temporarily and take to ourselves some of his duties and to help him. In such kind of community is precisely realized environment with signs of sympathy, support or friendship, as required by the Church's social doctrine, the firm was also true human community. Such model of contacts and relations is a little much personal than is usual in situation of social network process in working groups. It must be a little more than just some degree of communication, some level of relationship which is tied just to the situations on the working area. Compare: MAYO, M. - PASTOR, J.C.: Network and effectiveness in work teams: The impact of diversity, In:

http://latienda.ie.edu/working_papers_economia/wp05-10.pdf ; Also,

Compare: WEISERMAN, M. F., - BANTEL, K. A.: *Top management team demography and corporate strategic change*, In: Academy of Management Journal 35, 1992, s. 91-121. ; Also, Compare: WATSON, W.E. - KUMAR, K., - MICHAELSEN, L.K.: *Cultural Diversity's Impact on Interaction Process and Performance: Comparing Homogeneous and Diverse Task Groups*. In: Academy of Management Journal 36, 1993, s.590-602.

¹⁰¹ KUMAZAWA, M.: Industrial relations and management in Japanese companies in Europe, In: TOKUNAGA, S. – ALTMANN, N. – DEMES, H. (ed): *New Impacts on Industrial Relations. Internationalization and Changing*

Such model of work organization is good enough for development of employees and a good opportunity to help them improve their working status on the labor market. It is not an unusual situation when some factories and enterprises are closed and when many firms crash, and workers lose their work. Then workers can be prepared not just for such situations but they can have a better status on the labor market and they can find new jobs much easier.

The process of future developing of workers can be not just for a crisis version when workers must move and try to find some new jobs but it can be their personal and social benefit for the case they would want to change for a new position. The future developing of workers can be a social or non-financial benefit, which is offered through the employer or through the care of labor unions to workers. In that case workers can be taught in new professional skills (they must know how to operate with new technologies, they need new languages for new machines, new computer programs, driving licenses to be much operative...), or some other social and working conditions – management abilities, exercises how to become a team leader, and others. All this can be offered like an educational program and benefit, in the situation the workers still have very good jobs. It helps them to be prepared for better kinds of jobs, better paid jobs, when they would want to change work by themselves. They can be much evaluated on the labor market.

And so, to the work culture we can add also many ways of next workers education and next worker development as a process of non-financial benefits which are still more and more important in the well developed economies.

2.7. Fair wage

Fair wage is the next indicator of work culture, and especially firm culture in some company which must be adequate for natural

and supernatural human dignity of man. But in conditions of our society, the usual system of wages and the conditions of labor market just don't show the situation of work culture on the labor market, but the culture level of the whole society. And so it is possible to say that the wage situation is like an indicator of the social situation and social policy in society.¹⁰²

Wage is a real part of the job. As we have said before, work in general is a voluntary answer to God, to his gift of life. Through the work all persons, all human beings maintain and develop the gift of life, they develop their identity through the developing their human intelligence and moral quality and moral behavior. At the end the wage connects the work and real life of a worker family and its demands. As some authors say, *“with a fair wage, employees should be able to maintain a decent standard of living for themselves and their families.”*¹⁰³

No worker is able to work in some job and totally forget his family and his wife and all his background, forget his problems and problems of his family and so on. He takes all his problems with him to his work.

On this place I can remember one priest who gave many orders at the door to his church. One of them was the requirement which said: “Leave all your worries at the door (in front of the door) of the church.” It was very interesting to me, because I do not know how to do it. How can I leave all my problems in front of the doors of the church? They are in my mind and in my heart. So I told him: It would be much better when you will write there - Take your problems with you and give them to the altar of God as your offering and gift. And

¹⁰² The basic definition of the fair wage we can say: „*Fair wage refers to wage levels and company practices regarding wages that provide a living wage for workers while still complying with all national regulations (such as minimum wage, overtime payments, provision of paid holidays, etc).*“

<http://jobsearch.about.com/od/salaryinformatio1/g/fair-wage.htm> ;

¹⁰³ <http://jobsearch.about.com/od/salaryinformatio1/g/fair-wage.htm> ; And right for this connection we can say that wage has very close relationship with the whole social culture not just in one family or some area, but in the whole society.

the same situation is in the mind and heart of workers when they are going to work.

When a worker comes to his work at his working place he is not able to forget all his problems from his background. He is under pressure and this fact does not allow him to be productive and to think just about the work and working problems and projects he has to do.¹⁰⁴

Wages make his home problems worse. When a part of his family problems come from the work at his job, which is not paid enough, and the employee suffers by the feeling of not being paid enough in the firm, and he worries about the living conditions of his family, his work becomes twice worse and twice tough. All these feelings changes the conditions of his job and make even the whole work culture worse in a firm, which on the other hand changes the whole environment in the firm and changes the whole conditions for work in such a company. The firm culture becomes worse not in the sanitation conditions but it degrades work relations between workers and managers, then among workers as well, the relation to the whole company, brings the feeling of powerlessness and at the end this can worse even the safety of work in such a company. All this can happen due to poor salary conditions and the feeling of not being paid enough for work in a company.

To be fair we must say that in some situations, especially in small firms and medium- sized firms, the problem of not fair paid wages or small wages comes out not from the real amount of salary, from the quantity of salary but it comes from bad conditions of information spread about the firm and its financial and trade conditions. They must know what the situation in the firm is, why they have such an amount of money for their salaries, if the situation is becoming worse or better and how long it probably takes till things get better. In such conditions they have enough information for them

¹⁰⁴ And at this moment becomes very important the meaning of working teams and working groups, which can help to such worker and help him by their work, and to strengthen him by their human and moral support. They are working with him and they can help him include his problems to his work and so doing his work “solve” his problems as well. It is like a part of psychology when work is one part of therapy. Compare: UHÁĽ, M.: *Práca, jej znaky a dôvody práce v Sociálnej náuke Cirkvi*, [Typopress] : Košice 2006. s. 125.132.

to have the feeling that they are not abused, and that the owner of the firm or management is in the same situation. The firm makes hard conditions for them as well and they are trying to solve the problems and make the situation becoming better.

2.8. Trade unions as a condition for respect of human dignity

Trade unions are very important as for the respect of human dignity at the working places or in jobs. They are not necessary at all the time and everywhere without any exception, but especially in bigger enterprises where the process of work and production corporate many workers. Especially in such conditions they do not only need an active defense, (naturally it is the first condition for trade union work, which offers any kinds of defense like social and legal protection) but they also need a subject which calls them and offers them space for unity and meetings and an opportunity to come and feel unity and participation in similar situation, which represents unity which will be very important in certain situations.¹⁰⁵

The trade unions are very important especially is situations where there is a smaller chance or no opportunity to connect individual needs with bigger requirement to the management, or

¹⁰⁵ Some new sociologist show, that there is not more a general feeling among the workers that we are the same social class in society, and sometimes even in a bigger dimension of social structures – EU and so. Therefore a trade unions must look for some other reasons and arguments, how to call all people who work on various positions like an employees and they must have the feeling that in some situations they must cooperate and process in just one way of procedure. The same studies show also an opinion that workers still need some symbols or some subject which can be like a protection point which they need to use especially in a crisis situations. They do not want to be organized all the time (many individual researches show that the number of organized workers still decreases, and they do not want to be nor a members of Labour unions, especially in our Slovak conditions and European conditions) but in crisis situations they want to have some subject which they can use and join in problematic times. Compare: MONTOUSSE, M – RENOUEARD, G.: *Přehled sociologie*, PORTAL : Praha 2005.

where there is bigger pressure to the vertical mobility of work, (we can call it quantification mobility of manpower as well) where there is real chance, that fluctuation or oscillation on the market can make movements with working power and can do some layoffs among the workers in a short time. And non-stable income of families is part of it as well.

And so Labour unions are still a very important part of working conditions, which have to be enough prepared for human dignity of workers.

2.9. Respect to the human dignity – the best way how to develop a work culture

All, we have mentioned till now, shows us that all expected or compulsory dimensions of work culture in our society, but also in the whole EU dimension are very well done when there is enough responsibility for respect the human dignity of workers in work conditions and all kind of firms. But the human dignity must be respected in the way how it is presented through the Catholic Social Teaching and Catholic Church especially in EU dimension.¹⁰⁶ And among the whole complex of questions there must be also questions about the moral and ethics, about the well-developed conscientious and the questions of religious life of working people. (Compare, CV 9)

In this context we can say that the respect of real human dignity doesn't consist of the idea of spreading respect of human dignity. It pays more attention to the help itself, which has hidden dimensions of respect of human dignity. When the help is offered this way it can

¹⁰⁶ The American conditions must be a little different because, the USA are not catholic state, have not catholic moral theology as a main Christian moral idea, but the main ethic and philosophy idea in the whole social life is protestant ethics and protestant religious behavior of citizens, which do not comes out from catholic social teaching. But on the other hand, their social ethic in the whole society is so well developed, and so positive, that it corresponds with catholic social teaching very well in many questions, or we can say in main part of questions. And when is going about the ethics in economy or business ethics we can say that it is the same for hundred percent.

become a source for finding a real picture and knowledge of the person herself, which is the key to become a new person with self-confidence and with an idea of the own dignity, own needs and responsibilities and the last destination which comes from Gods revelation. And in such approach how to help the others it was already helped them, because they had received the new information and the new view on their own existence. This model of help stimulates the need of longing person start his own activity how to change his life, because he sees his own dignity and he tastes this feeling to be a wealthy one and he can much easier want to become much honorable person. He is stimulated to want to have some better place in the world and in society, and so he is stimulated to take his competency and responsibility for the common good.¹⁰⁷

All above mentioned situations and forms of help or notes how to manage real help to any person which needs help are very important because even in all kinds of help the gift of freedom and of free will of a human person must be accepted and respected, which belongs to the real human dignity of man. All human beings must be free individuals even when they need and accept any kinds of help,

¹⁰⁷ The catholic Social teaching sees this reality like a moral obligation or responsibility of man about which he must be informed that it is his obligation in conscience. So teaches for example encyclical *Populorum progressio* from the sixtieth years. „ *In God's plan, every man is born to seek self-fulfillment, for every human life is called to some task by God. At birth a human being possesses certain aptitudes and abilities in germinal form, and these qualities are to be cultivated so that they may bear fruit. By developing these traits through formal education of personal effort, the individual works his way toward the goal set for him by the Creator. Endowed with intellect and free will, each man is responsible for his self-fulfillment even as he is for his salvation. He is helped, and sometimes hindered, by his teachers and those around him; yet whatever be the outside influences exerted on him, he is the chief architect of his own success or failure. Utilizing only his talent and willpower, each man can grow in humanity, enhance his personal worth, and perfect himself.* “ (PP 15) And right after this the next part of that same encyclical confirms this teaching and says. „*Self-development, however, is not left up to man's option. Just as the whole of creation is ordered toward its Creator, so too the rational creature should of his own accord direct his life to God, the first truth and the highest good. Thus human self-fulfillment may be said to sum up our obligations.* “ (PP 16)

and support. Therefore the help is still just complementary and additional. Each model of help or remedy must respect the free will of a human person and must be situated and offered in such a way that the human person is able to receive it, to take it. After the help will cease, the human person who took the help must be still a free person but he must be able to recognize that the next help belongs to him just in the situation when he is going to receive it in the model which helps him in the sense of objective good and objective truth.¹⁰⁸ Theology calls this situation as a freedom of God's children. (Compare: CCC 782, 1741) (Compare: Rom 8,21)¹⁰⁹ In reality it means that man would really freely and willingly want to do what is good for him in the best and objective way not just for this life, but also for eternal life.

From all we have said results that the one who is going to give help to the other must never have the whole competence for the person he is going to help. It is not his responsibility to give him all he needs for his life – food, dress, and all. He must be able to understand that because he is a really free person he must have his responsibility for his life in himself. And the help must be still

¹⁰⁸ Objective truth or objective good is something which is really needed for next development of human being with the still respect to his real human dignity. It is not something what he wants to have, but it is something what he really needs to be better or to have new dimension of his growth. As an example. Some beggars on the streets do need nothing more just some money for alcohol. But better thing is to give them some food or some opportunity to change their dress or to have shower and more other things and good, which will help them to be a little more clean a respected human beings.

¹⁰⁹ Catechism of Catholic Church says: *“Freedom is the power, rooted in reason and will, to act or not to act, to do this or that, and so to perform deliberate actions on one's own responsibility. By free will one shapes one's own life. Human freedom is a force for growth and maturity in truth and goodness; it attains its perfection when directed toward God, our beatitude.”* (CCC 731) The next paragraph says: *“The more one does what is good, the freer one becomes. There is no true freedom except in the service of what is good and just. the choice to disobey and do evil is an abuse of freedom and leads to “the slavery of sin.”* (CCC 1733) Compare: http://www.vatican.va/holy_father/francesco/cotidie/2013/en/papa-francesco-cotidie_20130704_freedom-children_en.html ; Also, Compare: <http://www.catholicjournal.us/2011/09/24/freedom-of-gods-children/>

offered the way, that the person which needs the help must be able to be responsible for himself and want to change his life by himself.

And the best way how to help a person to have their responsibility for their lives and how to help them to have really good and responsible conditions for their own activity is to give them opportunity for work and to help them to have good conditions for work which responds real human dignity and human nature of man.

2.10. Social capital

A social capital¹¹⁰ is a final product of all our work in this part of the book. When we are able to recognize the real value of one good, well-formed, professionally educated and loyal worker of the firm we are able to see that it is one of the biggest values of in the process of production. The professional and scientific books call such part of the inputs to the production as a social capital. A well prepared worker is a big part of productivity of a firm.¹¹¹

2.11. More areas of work culture

At last we must say that there are many further dimensions of work culture we were not talking about till now. We did not talk about such things like the need of rest and relaxation after work in jobs, regeneration of working energy, fulfilling the need of culture

¹¹⁰ The network of social connections that exist between people, and their shared values and norms of behavior, which enable and encourage mutually advantageous social cooperation ... Compare:
<http://dictionary.reference.com/browse/social+capital>

¹¹¹ On the conference which was dedicated to the corporate social responsibility and the effort how to synchronize the necessity of worker families and their jobs a state secretary of Ministry of Labor, Social Affairs and Family of Slovak republic in her introducing speech talked right about such things. She said that accepting of such positions by the firm it is already a movement for developing better conditions if the firm and making better conditions of firm culture and later also in the work culture in the whole society and the labor market. Compare: KRŠÍKOVÁ, E.: Úvod do konferencie, In: BARINKOVÁ, M. (ed).: *Európska dimenzia podnikovej sociálnej zodpovednosti a jej vplyv na reguláciu pracovnoprávných vzťahov*, zborník, UPJŠ : Košice 2009, s. 6-16.

and spiritual necessity of workers and their families, the need of education of children and family members of workers, living status and social conditions in workers family which, as we have said before, is one of the social conditions and influences which workers are not able to forget before they go to their work, and so it is one part of his motivation or demotivation for effectivity of his work.

All these activities and things are that important for the work culture and the real human life of employees and their families that they cannot be forgotten in the process of economy development. All companies and enterprises must accept all these truths. They must know that social conditions of their employees haven't a low influence on the work process. They can have positive but very often negative influence on the effectivity of work of employees and so they must be taken into account by the employer and even much more by the firm or company. Enterprises must think about it and if they want to be very effective in their production or services they have to take all problems of their workers like one of the inputs to production. And this condition must be one part of the firm culture and later also as a part of work culture in some social and economy environment.¹¹²

¹¹² I had been talking some time before with a man from the US Steel in Košice and the member of Christian or catholic trade unions who was talking about the case which was very important on that firm. After socialist economy when the work culture and the work ethics was very weak, because the firm had no real owner, the state was the owner and so everybody in the firm was just employee and nobody represented the owner, there was very weak ethics and discipline. And so company wanted to be much strict against the delinquency but also against the mistakes... As the main condition for develop the firm ethics it was quite good, but not in all cases and for the whole time of firm existence. The time came when it should be a little changed. And so one case happened which was quite important in that environment. A woman, a crane worker had a problem with a telephone call when she was on the crane in the work. She should be fired out from the work because she did a call. She had ill daughter who was on the operation on the surgery and her mom was waiting for the call if everything was OK. When she received a call a chairman of the enterprise was in the hall and he saw her calling. He decided to fire her from the firm, because it was forbidden to make private things and calls and all other private deeds through the working process. And the firm unit of the catholic or christian trade union in the firm took care of her and was acting to

2.12. The trade unions and work culture

As we can see from all we have said till now, there is one big role for the trade unions and it is to take care of firm culture in some kind of companies and later to be a developer of work culture in the whole society.

It is not an easy work and it asks for good education not just in the issues of work conditions, in work process issues and everything around it, but it requires information about the human nature and its psychology, maybe even sociology. It requires professional trade union work and law education. And this is the next part of development of work culture and work conditions suitable for human beings with supernatural dignity. And this is the second part of our research or our study.

At this moment we can use the words which were said as the introduction to the conference about the social responsibility of firms or Corporate Social Responsibility (CSR) which say:

“At the beginning of the year, participants of the World Economic Forum in Davos stood in front of the question: Could the often execrated model of the social system of Europe finally become the model for the whole world in the 21. century?”. Pascal Lemy, director of the World trading organization in Davos goes even further and comments on the crises: “It is a cultural revolution”. So isn’t exactly social responsibility the main challenge, which is dealing with solutions for the results of the crisis? Social responsibility, which can be expected from capital owners, from managers and all participants known as “Stakeholders”, as a human obligation to handle with human work sensibly, morally and justly. Aren’t we just

protect her and her in her job. And it succeeded. It was one of the most important things when Christian trade union in that firm did a good work and showed good conditions and interest for employees. In that case we can also see that the work culture must progress and must change some conditions if the firm wants to be in good conditions. The employer must to be strict against the bad ethics in the firm but it must be also so much social and human to not make any discrimination and injustice.

*standing in front of the challenge to create and apply the principle
“noblesse oblige”?”*¹¹³

¹¹³ KRŠÍKOVÁ, E.: Úvod do konferencie, In: BARINKOVÁ, M. (ed).: *Európska dimenzia podnikovej sociálnej zodpovednosti a jej vplyv na reguláciu pracovnoprávných vzťahov*, zborník, UPJŠ : Košice 2009, s. 7.

III. Social dialogue as a key element of decent work

One of the most significant problems of the current market economy is unemployment. An effort to create new job opportunities as well as to lower the heaviness of unemployment is the serious economic, social and political issue.¹¹⁴

Decent Work is a globally accepted goal and instrument for improving the lives of people. Decent work is promoted through the Decent Work Agenda. This Agenda comprises the following four pillars namely:

- a) *employment creation and enterprise development;*
- b) *social protection;*
- c) *standards and rights at work;*
- d) *the strengthening of social dialogue.*¹¹⁵

The ILO Framework on the Measurement of Decent Work covers ten substantive elements corresponding to four strategic pillars we were talking before. They are:

- a) *employment opportunities;*
- b) *adequate earnings and productive work;*
- c) *decent working time;*
- d) *combining work, family and personal life;*
- e) *work that should be abolished;*

¹¹⁴ DIRGOVÁ, E. - PRUŽINSKÁ, V.: *Komunikácia manažéra v teórii a praxi*. Ružomberok: VERBUM - vydavateľstvo KU, 2009, 103 p, ISBN 978-80-8084-513-1, p.65

¹¹⁵ *Toolkit for mainstreaming employment and decent work*/United Nations System Chief Executives Board for Coordination Geneva, International Labour Office, First edition 2007 978-92-2-120332-2 p.6 [cit.2013-09-12] In: <http://www.ilo.org/public/english/bureau/dgo/selecdoc/2007/toolkit.pdf>

- f) stability and security of work;*
- g) equal opportunity and treatment in employment;*
- h) safe work environment;*
- i) social security; and*
- j) social dialogue, employers' and workers' representation.*

Social dialogue indicators are an important element in measuring progress of Decent Work.

1. Trade union density rate

The trade union density rate provides a proxy measure of workers' representation and the influence of trade unions. It gives some indication of the extent of the exercise of freedom of association and it can help in assessing and monitoring the development of industrial relations. The following two types of density rates may be calculated:

Comprehensive density rate =

$$= \frac{\text{Total number of trade union members in employment}}{\text{Total number of employed}} \cdot 100 \quad (1)$$

Narrow density rate =

$$= \frac{\text{Total number of trade union members in paid employment}}{\text{Total number of employees}} \cdot 100 \quad (2)$$

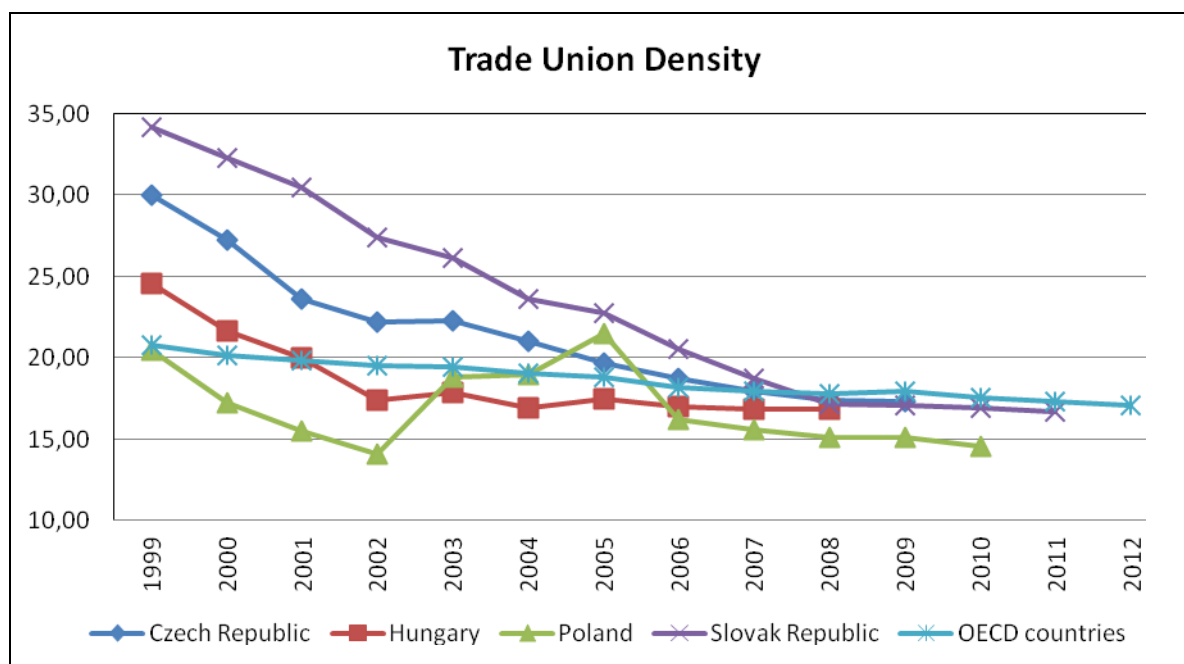


Figure : Trade Union Density in V4 countries and in OECD countries

Source: OECD (cit. online 2013-10-07)

In: <http://stats.oecd.org/Index.aspx?QueryId=20167>

Figure 1 shows net union density rates in period 1999-2011. The results show that union decline during the 1990s and 2010s is largely endogenous to labour market changes. Union density rates declined because unemployment increased, workplaces less covered by unions, inflation decreased, indexation clauses were dismantled and replacement rates lowered, public employment shrank and strike activity declined.

2. Enterprises belonging to an employers' organization

This indicator gives the share of enterprises belonging to an employers' organization. The indicator thus aims to provide information on the coverage and representativeness of employers' organizations which are a key partner in social dialogue.

Enterprises belonging to an employers' organization (%) =

$$= \frac{\text{Number of enterprises belonging to an employers' organization}}{\text{Total number of enterprises}} \cdot 100 \quad (3)$$

3. Collective bargaining coverage rate

This indicator indicates the proportion of workers in employment whose pay and/or conditions of employment are directly or indirectly (e.g. through extension clauses) determined by one or more collective agreement(s). This indicator thus provides a measure of the reach of collective bargaining agreements (*CBA*) and, as such, can help in assessing and monitoring the development of industrial relations.

Comprehensive CBA rate =

$$= \frac{\text{Number of workers in employment whose pay and conditions are determined by collective agreement}}{\text{Total number of employed}} \cdot 100 \quad (4)$$

Narrow CBA rate =

$$= \frac{\text{Number of employees whose pay and conditions are determined by collective agreement}}{\text{Total number of employees}} \cdot 100 \quad (5)$$

4. Days not worked due to strikes and lockouts

Days not worked due to strikes¹¹⁶ and lockouts¹¹⁷ inform on the direct impact of labour disputes on production and can provide indirect information on the effectiveness of social dialogue in a country. Days not worked due to strikes and lockouts are normalized to a standard unit “per 1,000 workers” in order to facilitate analysis across time and economic activities.

¹¹⁶ A *strike* is a temporary work stoppage carried out by one or more groups of workers with a view to enforcing or resisting demands or expressing grievances, or supporting other workers in their demands or grievances.

¹¹⁷ A *lockout* is a total or partial temporary closure of one or more places of employment, or the hindering of the normal work activities of employees, by one or more employers with a view to enforcing or resisting demands or expressing grievances, or supporting other employers in their demands or grievances.

$$\begin{aligned} \text{Days not worked due to strikes and lockouts per 1,000 workers} &= \\ &= \frac{\text{Time not worked by workers involved}}{\text{Total number of workers}} \cdot 1\,000 \end{aligned} \quad (6)$$

Social dialogue belongs to key elements of democratic societies and states. It enables representatives of different groups in the society to consult and discuss relevant issues with parties concerned, e.g. with the government, representatives of employers and employees, municipalities, civic associations. Social dialogue is defined by the ILO *to include all types of negotiation, consultation or simply exchange of information between, or among, representatives of governments, employers and workers, on issues of common interest relating to economic and social policy.*¹¹⁸¹¹⁹ It can exist as a tripartite process, with the government as an official party to the dialogue or it may consist of bipartite relations only between labour and management (or trade unions and employers' organisations), with or without indirect government involvement. Conversation can be informal or institutionalised, and often it is a combination of the two. It can take place at the national, regional or at enterprise level. It can be inter-professional, sectoral or a combination of all of these.

Social dialog and social partnership after World War II in the developed democratic (mostly European) states exceeded the range of an enterprise labour-legal and employee/employer relationships. Social partners actually incorporated themselves into the processes of co-decision making about the shape of the social politics, wage politics and pursuing of interests of employees not only in enterprises and on the level of economic branches but also on the regional level

¹¹⁸ MINET, G.: *Some aspects of social dialogue from an ILO standpoint*. Expert Group Meeting on Economic and Social Councils 24-25 July 2008 [cit.online 2013-09-11] In: <http://unpan1.un.org/intradoc/groups/public/documents/un/unpan031812.pdf>

¹¹⁹ ISHIKAWA J.: *Key Features of National Social Dialogue: A Social Dialogue Resource Book*, Geneva, International Labour Office, 2003, ISBN 92-2-114901-3, p.2

and on the macro-level of the society.¹²⁰ Social dialogue and partnership is a developed means of participation of all relevant groups in a tried and tested way to draw them into the processes of co-decision making.¹²¹ Social partners who follow their specific interest groups may through the social partnership and dialogue participate in decision making processes of supervision and the execution of power from the enterprise to the makroeconomic and social level.¹²²

The Copenhagen Centre defines new social partnerships as: *“People and organisations from some combination of public, business and civil constituencies who engage in voluntary, mutually beneficial, innovative relationships to address common societal aims through combining their resources and competencies.”* Fundamental to this definition are six key principles of new social partnerships: a) societal aims, b) innovation, c) multi-constituency, d) voluntary, e) mutual benefit and shared investment, f) alchemical effect¹²³

At first sight it would seem that the interests of social partners are different, even contradictory, for example the highest working outputs for the lowest costs. However, some of them are common and it is only a question of specific factors which determine what the measure is of that what in time and space, connects social partners. It is necessary in this connection to mention the term social-economic optimum which can be characterized as a penetration point of interests of both contracting parts. If we take into consideration the level of enterprise, it is a place in which there can be found a measure of satisfied claims which is socially acceptable for

¹²⁰ ČAMBÁLIKOVÁ M.: *Sociálny dialóg a sociálne partnerstvo na Slovensku: stav a perspektívy*, In: Pracovní právo, sociální dialóg 2011 Masarykova univerzita ISBN 978-80-210-5438-7, p.61

¹²¹ Stakeholders groups

¹²² ČAMBÁLIKOVÁ M.: *Sociálny dialóg a sociálne partnerstvo na Slovensku: stav a perspektívy*, In: Pracovní právo, sociální dialóg 2011 Masarykova univerzita ISBN 978-80-210-5438-7, P.63

¹²³ NELSON, J. - ZADEK, S.: *Partnership alchemy New Social Partnerships in Europe*, The Copenhagen Centre, Holmens Kanal 22, DK-1060 Copenhagen K, DENMARK ISBN: 87-987643-1-4 [cit.online 2013-09-11] In: http://portals.wi.wur.nl/files/docs/msp/Partnership_Alchemy.pdf

employees and the measure of costs economically acceptable for employers. Generally seen (if we take into consideration the branch, national, eventually international level) is “*social-economic optimum*” the penetrating point of generally marked social and economic interests of partners from which one side is the bearer of the costs and sources and the other side is their recipient.¹²⁴

Not keeping or exceeding social-economic optimum means a conflict while fulfilling the goals which, according to the conceptions of the social partners, should be reached and it comes to the breach of the social-harmony.

Social-harmony is also possible to define as “*an expression of such harmony of certain social relationships in the society as a whole, possibly with particular employers when the acting of purposefully created mechanisms of social auto regulation causes that objectively originating discrepancies among the concerned social groups are continually solved in the processes of social communication and they don't outgrow into the phase of not wanted conflicts*”.¹²⁵

To reach social harmony is the target of the social dialogue, that is a condition when the character of mutual relationships between an employer and social partners, possibly employees, to reflect the impact of the one-sided operating strategy (applying of the position, of power) presented not by a bargaining tactics “win-lose” but a bargaining tactics “win-win”.

The term social justice and common welfare is also necessary to explain with the above mentioned terms. Social justice is a virtue which incites to carry out for the society everything that serves to its good. It is to secure common welfare. It is necessary to see social justices as an objective norm. As an objective norm it is understood

¹²⁴ HRABCOVA, D. a kol.: *Sociální dialóg. Vyjednávání v teorii a praxi*, Masarykova univerzita 2008, ISBN 978-80-210-4773-0 p.17-19

¹²⁵ GALVAS, M.: *Kolektivní pracovní právo České republiky (úvahy a východiska)*. 1.vyd. Brno: Masarykova univerzita, 1995. ISBN 80-210-1054-1. p.79

by John XXIII, which is to create social conditions in which all possible development of a human person is warranted.¹²⁶

Common good according to the first and most general definition is a total of such conditions of social life which enables collectives, as well as individuals to reach their own perfection in the full measure and in the soonest possible time. Common wealth doesn't consist only of a simple sum of individual good of each subject of the society. Because of the fact that it is a common good of all and everybody, it is and stays common because it is indivisible and only with common powers it is also possible to reach, develop and manage from the point of view of the future.

We can't take an employee and labour force, their labour potential only as an instrument for a success in a competitive struggle. It is important to realize that human needs on one side and on the other side to respect normative legal regulations of the Slovak Republic and the legislation of the European Union leading to broadening and improving care of employees.

An indispensable part of each enterprise should be a quality remade enterprise social politics. Every employer should realize that an enterprise social politics isn't just creating quality working conditions but it is the most important criterion for employees and potential employees when deciding about their future job. To devote oneself to particular areas of an enterprise social politics doesn't have just a recommending character but Labour Code with its regulations adjusts them too.

Social politics in an enterprise is the result of an obligatory, contractually arranged and voluntary care of employees. Social policy of an enterprise needs a stable, favourable, sufficiently legible and motivational surroundings. Its extent and level are always determined by a productivity and competitiveness of an enterprise.

The realization of a social politics by means of a social dialogue is a part of the modern society. These terms are often indicated as identical. What does it mean ?

¹²⁶ ŠKODA, F.: *Základy katolíckej sociálnej náuky*. Print HKR PP-G-4 Košice 1991 p.56-58

The notion “*social*” started to be used at the beginning of 18 century in different scientific branches. It expressed everything that referred to the society. In this period it was said about “social-contract”. In the second half 19 century the term ”social” started to refer to realities which occurred massively to the disadvantage of an individual or a collective, for example in enterprises. One started to talk about social risks, social illnesses and so on. In 20th century the word “social” gets another meaning of the word expressing relationships between an individual and a collective (*social group*), where an individual belongs to.¹²⁷

Dialogue expresses an interview between two or more people and a partner, partnership means community, fellows, team-mates or opponents.

Taking into consideration different meanings of words, one can understand common decision making, consultation, enforcing their interests, solving conflicts of interests, mutual bargaining, compromise, consensus and the agreement of particular subjects of economic and social politics with the goal to reach economic and social development not only on the enterprise but also on the universal and international level, but even worldwide under the term of ”social dialogue”, “social partnership”. The main task of a social partnership is the regulation and solving of conflicts of interests, preceding social tensions and conflicts and recurring social harmony. Social partnership emphasizes the principle (value) of stability and conflicts between work and capital solves through mutual bargaining and finding a suitable compromise which is the guarantee for general political stability.¹²⁸

Generally, the main partners are representatives of employees and employers to which the government is connected on the national level. Other people of interest, for example public and state

¹²⁷ LACA, S.: *Identita sociálnej práce v súčasnej spoločnosti*, In: Zborník príspevkov vedeckej medzinárodnej konferencie – Hradecké dni sociálnej práce – rizika sociálni práce, Hradec Králové : Gaudeamus, 2010, 126-132 p. ISBN 978-80-7435-086-3.

¹²⁸ MACKOVÁ, Z.: *Sociálny dialóg, sociálne partnerstvo a reforma dôchodkového systému v slovenskej republike*. In: Pracovní právo, sociální dialóg 2011 Masarykova univerzita ISBN 978-80-210-5438-7, p.112-115

administration, other employer's organizations and chambers, other trade union organizations, International Labour Organization, international and national and local supporting and pressure organizations, protectionist's organizations and so on also join the social dialogue with their consultations and remarks.

International Labour Organization (ILO) has a broad definition of social dialogue, reflects a broad scale of processes and procedures which are used in different countries.

Social dialogue is the ILO's best mechanism in promoting better living and working conditions as well as social justice. It is an instrument, a tool of good governance in various areas and its relevance is not just related to the process of globalization but in general to any effort to make the economy more performing and more competitive and to make society in general more stable and more equitable.

Social dialogue does not supplement but complements classical parliamentary democracy. On the other hand, social dialogue is fully efficient only in a democracy, in a society which not only professes but also practises basic human rights and freedoms. Social dialogue is not in contradiction with the market economy. On the contrary, it can help to sustain its effective functioning by dealing with its social aspects. It may prevent or solve unnecessary and violent social conflicts by achieving acceptable compromises between economic and social imperatives, and it may improve the business and investment environment. It is also an instrument of better productivity and competitiveness. Social dialogue is not an end in itself, but rather a tool for dealing with various economic and social problems. Social dialogue is recognized as having special merits in such innovative areas such as enhancing skills and qualifications, modernizing the organization of work, promoting equal opportunities and developing active ageing policies. Social dialogue is not just a form of crisis management. Unfortunately, governments sometimes turn to the social partners uniquely in a situation of economic crisis when they are seeking support for unpopular measures. This approach is fundamentally flawed: dialogue must be based on mutual trust and confidence built up over long years of cooperation in good faith.

Therefore, social dialogue should be used not only in adverse but also in favourable economic circumstances.¹²⁹

ILO acknowledges that the definition and conception of a social dialogue are different from country to country in the course of time. In spite of this the definition says about collective bargaining and not about social dialogue, from the point of view of legal arrangements and legislative determination of collective bargaining we can apply as a definition of the social dialogue.

Social dialogue takes many different forms. It can exist as a tripartite process, with the government as an official party to the dialogue or it may consist of bipartite relations only between labour and management (or trade unions and employers' organizations), with or without indirect government involvement.

There are three views at the foundations of the relationship between the management of the enterprise and trade-union organizations. It is a *unitarian, pluralistic and marxist view*.

In *unitarism*, the organization is perceived as an integrated and harmonious system, viewed as one happy family. A core assumption of unitary approach is that management and staff, and all members of the organization share the same objectives, interests and purposes; thus working together, hand-in-hand, towards the shared mutual goals. Furthermore, unitarism has a paternalistic approach where it demands loyalty of all employees. Trade unions are deemed as unnecessary and conflict is perceived as disruptive.

In *pluralism* the organization is perceived as being made up of powerful and divergent sub-groups - management and trade unions. This approach sees conflicts of interest and disagreements between managers and workers over the distribution of profits as normal and inescapable. Consequently, the role of management would lean less towards enforcing and controlling and more toward persuasion and co-ordination. Trade unions are deemed as legitimate representatives

¹²⁹ MINET, G.: *Some aspects of social dialogue from an ILO standpoint*. Expert Group Meeting on Economic and Social Councils 24-25 July 2008 [cit.online 2013-09-11] In: <http://unpan1.un.org/intradoc/groups/public/documents/un/unpan031812.pdf>

of employees. Conflict is dealt by collective bargaining and is viewed not necessarily as a bad thing and if managed could in fact be channeled towards evolution and positive change. Realistic managers should accept conflict to occur. There is a greater propensity for conflict rather than harmony. They should anticipate and resolve this by securing agreed procedures for settling disputes. The implications of this approach include: The firm should have industrial relations and personnel specialists who advise managers and provide specialist services in respect of staffing and matters relating to union consultation and negotiation. Independent external arbitrators should be used to assist in the resolution of disputes. Trade union recognition should be encouraged and union representatives given scope to carry out their *representative duties*. *Comprehensive collective agreements should be negotiated with unions.*¹³⁰

Marxist perspective focuses on the fundamental division of interest between capital and labour, and sees workplace relations against this background. It is concerned with the structure and nature of society and assumes that the conflict in employment relationship is reflective of the structure of the society. Conflict is therefore seen as inevitable and trade unions are a natural response of workers to their exploitation by capital.

Visser proposes a closer definition of the social dialogue, who explicitly differentiated social dialogue from collective bargaining. According to him, social dialogue “*isn't the same as collective bargaining, but it provides the environment for a more effective bargaining*”.¹³¹

The most usual activities of social dialogue *are information-sharing, consultation, negotiation.*¹³²

¹³⁰ AMSTRONG M. *Řízení lidských zdrojů*, Praha: Grada Publishing a.s. 2002, ISBN 80-247-0469-2 p. 659

¹³¹ VISSER, J. ‘Industrial relations and social dialogue’, Auer, P. (ed.), *Changing Labour Market in Europe: The role and institutions and policies*, 2001, ILO, Geneva.

¹³² TURNBULL, P: *Social dialogue in the process of structural adjustment and private sector participation in ports: A practical guidance manual*, ILO Geneva, 2006, ISBN 92-2-117721-1 p. 13

Information-sharing is one of the most basic and indispensable elements for effective social dialogue. In itself, it implies no real discussion or action on the issues but it is nevertheless an essential part of those processes by which dialogue and decisions take place.

Consultation. It requires an engagement by the parties through an exchange of views which in turn can lead to more in-depth dialogue. The parties participating in tripartite or bipartite bodies can engage in negotiations and the conclusion of formal agreements. Some of them are only consultative and information bodies, others are empowered to reach agreements that are binding on the parties (e.g. Governments, workers and employers).

Negotiation includes the two most important bargaining (negotiations). It is a collective bargaining and the politic of agreements. Negotiation is not only an integral – and one of the most widespread – forms of social dialogue. Parties can engage in collective bargaining at the enterprise, sectoral, regional, national and even multinational level (in our country tripartite, comment of the author).

Worker's participation, that is the participation of employees in the management is a significant expression of democracy on the level of organizations and enterprises which is manifested in the possibility to decide on the conditions of work. Historically a few forms (employee's) of participation originated, the most common form of them is the collective bargaining.¹³³

Collective bargaining is one specific form of the social dialogue. Thus the term "social dialogue" is used to differentiate purpose fully between bargaining over remunerations, term and conditions of employment (referring to collective bargaining and other information and ways of consultation between social partners in questions influencing their sector referring to the social dialogue).

Collective bargaining can have two forms:

¹³³ ČAMBÁLIKOVÁ, M: Slovensko na ceste k rodovej rovnosti, rovnosť a zosúladovanie v kolektívnom vyjednávaní a zmluve, Sociologický ústav SAV Bratislava 2006, ISBN 80-85544-42-3 p.19

- *Connective (joining) bargaining*, which “results from an absolute claim that some agreement – any agreement – must be closed in order that the activity both parts depend on can continue” and it ends in “a functional relation, in which both sides explicitly, or implicitly agree on providing necessary services, acknowledging certain competences and accepting certain responsibility towards the other side”. (example strike – the author’s comment)
- *Cooperative bargaining*, in which it is acknowledged that parties depend on each other and they can reach their targets more effectively, providing that they gain the support of the other party (bargaining for the collective agreement through the win-win method, the author comment)¹³⁴

As we have already mentioned the target of the social dialogue is to preserve the social harmony. It doesn’t matter which level it is happening, its target is, or should be, to reach a consensus between social partners concerning working, social and other conditions which fulfil the conceptions of both of them into the measure where it is worth keeping social harmony. This agreement isn’t accepted for the present moment, but for the future, although the future development of interests, needs, or possibilities can only be guessed.

The process of social dialogue is based on two sequence phases of *planning, initialization, implementation and monitoring and evaluation*. The feedback included in it is the basis of the future process. The taste of this cyclical process isn’t a simple solution of problems but it also helps the development and better mutual understanding of social partners so that they can be involved into the dialogue more effectively. If this process is to be effective it is necessary that the monitoring and evaluation run continually during the duration of the social dialogue.

In order that the social dialogue reaches its targets it’s necessary to define three areas of realities, circumstances and conditions, creating the scope of the social dialogue:

¹³⁴ CHAMBERLAIN a HUNH (1965) cit. In: AMSTRONG M.: Řízení lidských zdrojů s. 658.

- a) **Legal scope of the social dialogue** (legal arrangement of the labour law, law on the social fund, tax and customs laws)
- b) **Economic scope of the social dialogue** (it is given by an objective economic possibility of an employer, that is who bears the costs for the arrangement of the fulfillment of obligations). The economic scope often overlaps with the legal scope of the social dialogue. The economic scope can develop very quickly positively and negatively in time. This development in the country, economic results of the employer, by the amount of wage, costs and thus, even in the Slovak conditions by the generation of the social funds and others.
- c) **Personal scope of the social dialogue** (includes not only social and political climate macroeconomic factors in the time of bargaining but also personal and interpersonal predispositions of negotiators, their personal prestige and authority, expert knowledge and organizational abilities.)

All three areas of realities are mutually conditioned and they influence each other.

Social dialogue is a fundamental component of the European Social Model. Commission President Jacques Delors launched in 1985 a bipartite social dialogue, called the European social dialogue. The European social dialogue is now a component of the European social model, with a clearly defined basis in the EU Treaty.

European social dialogue refers to the discussions, consultations, negotiations and joint actions undertaken by the social partner organisations representing the two sides of industry, i.e. trade union and employer organisations.

The involvement of the social partners at the European level is organised around three different types of activities: a) tripartite consultation, which comprises the exchanges between the social partners and the European public authorities; b) consultation of the social partners, which covers the activities of the consultative committees and official consultations in the spirit of Article 153 TFEU (Treaty on the functioning of the European Union); c) The European social dialogue as such, which is the name given to the bipartite work of the social partners, whether or not it stems from the

official consultations of the Commission based on Articles 154 and 155 TFEU.

Social dialogue is used to cover a wide range of information bipartite and tripartite consultations and business meetings.¹³⁵ There are two levels of social dialogue: cross-industry social dialogue and the sectoral level. Cross-industry social dialogue covers the whole economy and labour market. Forms of cross-industry social dialogue are Social dialogue committee (SDC), working groups and seminars, negotiations and social dialogue summits.

The cross-industry organisation representing workers is the European Trade Union Confederation (ETUC), whose delegation also encompasses two organisations for professional and managerial staff (Eurocadres and European Confederation of Executives and Managerial Staff). The employers are represented by Confederation of European Business (BUSINESSEUROPE, formerly UNICE), European Centre of Enterprises with Public Participation and of Enterprises of General Economic Interest (CEEP) and European Association of Craft, Small and Medium-sized Enterprises (UEAPME). The European cross-industry social partners have been in a permanent dialogue since 1985 when European social dialogue was officially launched. They have negotiated a considerable number of joint texts, including several agreements, since this possibility was introduced in the European treaties in 1993.

In 1998, the Commission decided to introduce sectoral dialogue committees promoting the dialogue between the social partners in the sectors at European level. A document defines the provisions concerning the establishment, representativeness and operation of new sectoral committees, intended as central bodies for consultation, joint initiatives and negotiation. The social partner organisations must apply jointly to the European Commission in order to take part in a social dialogue at European level.

The sectoral level covers specific branches of the economy, e.g. retail trade, construction, transport, agriculture, financial services.

¹³⁵ HREHOVÁ, D. *Stretnutie a účasť ako forma dialógu v tolerantných spoločnostiach*. In: *Teória a prax verejnej správy*. Košice: UPJŠ, 2006, ISBN 8070976373, p. 145-150.

There are 35 sectoral social dialogue committees. More than 60 organisations participate in these committees. The Commission's role in social dialogue is to provide balanced support to both sides of industry. It chairs most of the social dialogue meetings as an impartial mediator.

The European social dialogue has resulted in a variety of outcomes and forms, ranging from joint opinions to guidelines, codes of conduct and agreements. These instruments can cover all possible subjects in the area of social affairs: working conditions, equal opportunities, health and safety at work, training, information and consultation of workers, etc. Providing a good working environment and protect workers' rights is still alive.¹³⁶

Generally, social dialogue includes two areas in itself in Slovakia. The first one is providing *of information and consultations between social partners*, and the other one is *collective bargaining at different levels*, whose result is a concluded collective bargaining.

Collective bargaining is a decisive and the most important form of constituting and developing of legal relationship between trade union organs and an employer whose object it is arranging (bargaining) of more advantageous, possibly divergent working conditions and conditions of employment, as it is stated through legal regulations. It is possible to realize collective bargaining only through a trade union organization. So the basic form of communication between social partners goes on through collective bargaining. Approximately 35 % of labour relations in Slovakia are protected by collective bargaining and contracts.

Social dialogue in the Slovak Republic played important role in political and economical transformation in Czechoslovakia after velvet revolution in late 1989. Independent Slovak Republic was established on the 1 January 1993 but capacity building for social dialogue started earlier. After the dissolution of the Communist party-related *Revolutionary Trade Union Movement* (ROH) in March 1990, a new Trade Union Confederation was established in Czechoslovakia.

¹³⁶ HREHOVÁ, D. - CEHLÁR, M. *Kvalita stojí na ľud'och, vzdelaní a skúsenostiach*. In: *Moderné prístupy k manažmentu podniku*. Bratislava: STU, 2007. s. 286-289. ISBN 978-80-227-2750-1 p. 286.

The establishment of the TU Confederation was based on full acceptance of the International Labour Organisation (ILO) principles. Two relatively independent confederations, the Trade Union Confederations of Bohemia and Moravia and the Confederation of Trade Unions of the Slovak Republic (*Konfederácia odborových zväzov Slovenskej republiky*, KOZ SR), were established. The confederation model enabled the structures of the national Confederations to remain principally unchanged after the splitting of Czechoslovakia. So far, KOZ SR is the main peak trade union organisation in Slovakia. Besides the KOZ SR, other central trade union body, the Independent Christian Trade Union of Slovakia (*Nezávislé kresťanské odbory Slovenska*, NKOS), is worth to be mentioned. It has, however, much smaller number of members.

At the time when the trade union structures were already built-up, the process of formation of the employers' representation had just started. This time-shift was caused by the fact that the main employer was only the state at that time. The process of the formation of structures representing the employers was slower than that of the trade unions formation because the privatisation was carried out step-by-step in several stages and took a longer period of time. Employer organisations were established along with the process of the major privatisation in 1990. Most of those employer organisations were associated in Federation of Employers Associations (*Asociácia zamestnávateľských zväzov a združení Slovenskej republiky*, AZZZ SR) and in the Federation of Industry. The Federation of Industry was abolished in 1995, and since that the AZZZ SR became the sole peak representative body of employers. In 2004, AZZZ SR split and a new peak employer organisation was established – the National Employers Union (*Republiková únia zamestnávateľov Slovenskej republiky*, RÚZ SR).

Tripartism in Slovakia. The purpose of the Act no. 103/2007 from the promotion of an effective social dialogue at national level between the state and employers and employees (hereinafter referred to as "social partners") through their representatives. State representative for the purposes of this Act, is the Government of the Slovak Republic. Representatives of employers for the purposes of this Act shall be appointed by representative by Associations of

employers. Staff representatives for the purposes of this Act are representative Associations of trade unions. Economic And Social Council of the Slovak Republic is consultation and negotiation authority of the Government and social partners at national level.

Sectoral social dialogue in Slovakia. In order to create more favourable working and employment conditions, employees in various sectors of the economy to conclude collective agreements of higher degree. Higher level collective agreement is concluded for a larger number of employers, between the higher trade union body and organization or employers' organizations. Currently valid Collective agreement of a higher level:

- The collective agreement of higher level for the years 2011 - 2013 concluded between trade unions and the Union KOVO energy industry SR.
- The collective agreement of higher level for the years 2012 - 2014 between the KOVO Trade Unions and the Union of Mechanical Engineering SR.
- The collective agreement of higher level for the years 2010 to 2013 as of 28.05.2010 concluded between the Integrated trade unions and employers in the Union Civil Aviation of the Slovak Republic.
- HLCA for the years 2013 – 2014 between the Food Industry Trade Union of the Slovak Republic and the Slovak sugar alliance.
- HLCA for 2013 concluded between employers' associations in water management in Slovakia and the Trade Union WOOD, FORESTS AND WATER.
- HLCA for the year 2013 concluded between the Slovak Trade Union of Glass Industry Glass Industry and the Glass Union of Slovak Republic
- HLCA for the years 2011 to 2013 as of 20 December 2010 concluded between the Association of Slovak trade unionists for Energy and Employers association for Energy in Slovakia.

- HLCA for the period from 1.1.2011 until 31. 12. 2013 from 15th December 2010 concluded between Union of Trade and Tourism of Slovak Republic and Trade-Union labours of Trade and tourism.
- HLCA for years of 2012 until 2014 concluded between Chemical trade-union of Slovak Republic and Union of chemical and pharmaceutical environment of Slovak Republic.
- HLCA for employers and employees, who by remuneration are following the law no. 553/2003 by the statute for remuneration some employees by performing work in the public interest.
- Collective Agreement of higher level in the civil service.

In the *corporate collective agreements* can negotiate claims in the same or greater extent as negotiated in the sectoral Collective Agreement of Higher Level. Commitments, which would be in the corporate collective agreement below the Collective agreement of Higher Level, are according to law void. The period to which the collective agreement is concluded is a matter of agreement between the parties. Trade union is a partner of the employer in collective bargaining. Both social partners (employers and trade unions) have equal status, i.e. equal rights. Trade unions in collective bargaining by law represent the interests of all employees regardless of their union membership. In practice it means that collective agreement covers all employees. If the employer operates a trade union, it is the sole partner of the employer for collective bargaining. In cases of multiple unions in the employer's organization, those in collective bargaining must act together or be between you and the employers agree otherwise. In practice, most commonly applied method, where in one collective agreement incorporates the requirements of both trade unions and employee representatives, as they agree among themselves.

Trade union organizations: a) Confederation of Trade Unions (KOZ SR) - brings together 31 branches of trade unions, b) Independent Christian Unions of Slovakia (NKOS) – brings together 3 branches

of trade unions, c) Independent trade unions registered with the Ministry of Interior on the basis of Act no. 83/1990 of statute.

Employer organizations: a) Federation of Employers' Associations – brings together 24 employers associations, b) National Union of Employers - brings together 19 associations and 14 individual members, c) Association of Towns and Villages of Slovak Republic.

The State: a) The Ministry of Labour, Social Affairs and Family, b) The Ministry of finance

3.1. Social dialogue and Slovak Government

Government in its declaration recognizing the social dialogue as an effective tool of the participation of employees and employers in formulating economic and social policies and to maintain social peace. Therefore, it will promote the trade unions regain their position as an effective advocate the interests of employees and social dialogue as an equal party. The most important objectives in promoting social dialogue will be creating conditions for achieving consensus among social partners on economic and social policies and conditions for the smooth functioning of collective bargaining. The Government shall endeavour to establish tripartite council at the highest level of authority than the trilateral consultations on the principle of equal social partnership of governments, trade unions and employers organizations. It will also support the creation or revival of industrial and regional tripartite. In order to increase the stability of the social environment will support the bipartite social dialogue between employers and trade unions, especially through legislative measures that remove barriers to effective collective bargaining and implement a model extension of collective agreements binding on other higher-level employers in accordance with relevant International Labour Organization (ILO). The draft legislation will also strengthen the position of trade unions in employee participation mechanisms in the enterprise, legal provisions for the exercise of the constitutional right to strike so as to prevent violations of rights and entitlements of employees.

3.2. Paradoxes of social dialogue

Interesting paradoxes originate in the process of collective bargaining. Trade union bargain for all employees during collective bargaining regardless of the fact if they are or aren't members of the trade union even for those employees who aren't member of trade unions, they bargain even for those who don't agree with the concluded collective bargaining, or they don't wish to be represented by a trade union organization.

So it comes here to an interesting paradox. On the one hand it is the freedom of collective gatherings which are guaranteed by the List of basic rights and freedoms, and on the other hand it is an obligatory participation at it and on the results resulting from it. An employee can't refuse representation by trade unions, they can't refuse application of outputs from it on his/her own, although he doesn't agree with such representation and with such a contract. Trade union organizations refer to the fact that even employees who don't pay membership fees, that is who don't contribute to the representation, participate in the results of their activity. From the point of view of trade union organizations it is happening on the expense of their members who thus lose motivation to pay membership dues further on and so to speak indirectly "sponsor" non-members. Employees aren't motivated to enter trade union organizations and to increase their legitimacy at a workplace. They rely on the fact, that the trade union organization will bargain without them too without their personal engagement.

The opinion of employers is that easy, and in some areas special legal amendment, is neither for collective bargaining and in its consequences, nor for the trade union of advantage. It doesn't lead to a greater interest in collective bargaining and pushing forward the rights of their employees. It is difficult for the employers to put up with. The fact, that their partner for the collective bargaining about important rights of employees, wage conditions beyond the standard is a trade-union organization of only ten members to that the right was acknowledged to represent all employees is a difficult matter employers to put up with. A poor trade-union organization though, can't be an equal social partner. Because there where a poor trade-

union organization is in operation, the employer determines the results of bargaining.

3.3. The rules of collective bargaining

The success of bargaining in a social dialogue depends on the keeping of legal framework which is given by the legal environment in which it is going on and on the sufficiency of disposable financial sources for the financial covering of the matters that are bargained, it also depends on the further important but also limiting factors. They can be invited in a following way:

a) Objective (possibly relatively objective) factors: societal and social situation, economic situation, bargaining potential and bargaining power of participants who enter the collective bargaining, the measure of their prestige and power in the society.

b) Subjective (personal and the personality) factors: they refer to particular negotiators, for example personal prestige, organizational ability, qualifications, the depth knowledge of the problematic negotiated, economic and legal knowledge of the given problems, enough information, first of all economic (labour force costs, the development of wage costs in the enterprise, drawing of the social fund and so on) not less important is the knowledge of the techniques, tactics and strategies from the areas of the negotiation art and the abilities of collective communication.

Before the start of a negotiation it is necessary to take into consideration the above mentioned factors:

- *To clear and state the goals of a negotiation:* To set a maximal and minimal target as well as concessions that the side is willing to make. The targets and concessions should be realistic, clear and examinable.
- *To gain information about the partner:* What position he has, offices, contacts interests, weaknesses, what needs he has, what he wants to achieve, what he is afraid of. It is necessary to know his relationship to the other negotiating side, everything that can influence his decision making in negotiations. Therefore it is

important to gain as much information as possible about the other side and to see the situation with the eyes of the other.

- *To gain information about the subject of negotiation and to carry out an analysis of the social environment:* arguments for and against, social-economic factors, macro-structural influences, situation on the market, situation in the social groups in which the other negotiating party is moving, legislative and ethic conditions.
- *To judge strong and weak sides:* It is important to know one's shortcomings and to prepare anti-arguments consequently. An analysis of everything that could work, in a way, against and everything that can support the success of the negotiation.
- *The choice of a team:* the team usually consists of the main negotiator and 5 counsellors
- *The choice of styles, techniques and tactics of a negotiation:* the negotiation must contain a few variations of the negotiation procedure and to agree on the matter if the negotiation takes place on the own soil, at a partner or at a neutral venue.

The difference between the trade-union claim and the employer's offer makes a bargaining space. In such a case there is a room for closing a deal. In the case as it is illustrated in the picture there is a low probability of closing a deal (the existence of a bargaining gap).

According to the measure of success with reaching negotiation targets and the measure of the conflict which is included in it, there are following negotiation results possible there:

- **Defeated – defeated** (loss- loss). In this case the social partners can't and don't want to negotiate together, even though the negotiation process starts they aren't able to reach a mutual compromise and to reach a consensus. The social harmony gets broken, the result of which is a strike, social unrests, plundering, mass dismissal and demonstrations.

- **Defeated – winner** (loss – win). First of all we have to keep in mind the basic condition of a social dialogue and it is the existence of social partners and not social opponents or even rivals, The goal of a social dialogue is not a defeat of the partner, but permanently sustainable harmony, consensus, without the buds of future conflicts.
- **Winner – winner** (win – win). During the negotiations one should try for the partners to have a feeling of victory. The adopted consensus is accepted as a maximum possible. In a social dialogue it is possible to consider the agreement on the collective contract to be such a result, which satisfies the expectations of both social partners in the penetrating point of their interests.

3.4. The positions of social partners

The trade union organization: strong sides

- **The influence on public opinion** – “defending of interests of workers, solidarity, elimination of poverty, the protection of the workers, solidarity, elimination of poverty, protection of the workers’ rights” are a stimulus of the activity of a trade union organization not only on the national, but also on the enterprise level, the public perceives them as protectors.
- **Structures** – trade- union organizations unite themselves into trade-union federations and into confederations. Such a type of confederation has an exact organizational structure, elected officials and a particular apparatus of employees.
- **Good information “background” on the employers** – mutual exchange of information among trade unionists as opposed to the concealing (fear of competition) from the side of employers.
- **“range” in crisis situations** – trade-union organizations often make use of public gatherings, they provide information to the media, they mobilize their members, they make use of the support of international trade-union confederations and partner headquarters.

- **Mass scale** – in spite of the fact that the number of trade-union organizations is falling down in traditional branches of economy it is relatively high.
- **Coherence regardless the membership** – coherence is related first of all with the fact that the validity of the negotiated advantages in the collective contracts relates to all employees, regardless the membership.
- **Professional negotiators** trade unions usually have an assigned and paid negotiator or negotiators who have completed their education organized by for example international organizations (ITUC, ETUC, ETUI and so on).
- **Professional negotiators** – trade unions usually have an assigned and paid negotiator or negotiators who have completed their education organized by, for example, international organizations (ITUC, ETUC, ETUI and so on)
- **Coordinations** – trade union confederations arrange for the coordination of branch unions before and during the negotiation.
- **The text of the collective agreement** – the text of the collective agreement is usually proposed by the trade union, which is their advantage during the negotiation

Trade union organization: weak points

- **Falling importance** – neither the public opinion nor the employees themselves consider trade unions influential enough. Naturally, the influence of trade union organizations is conditioned by the political situation and the election result too.
- **Vagueness of the aspiration** – individual trade union organizations have a different measure of a radical procedure and acting, revolutionary opinions often endanger social harmony
- **Falling membership tendency** – this tendency has a Pan-European character

- **Influence of politicians and politics** – trade union confederations according to their orientation often cooperate with allied political parties, they support each other on the national, but also on the regional level
- **High unemployment** – the situation on the labour market and the high unemployment rate and the fear of losing a job makes employees accept disadvantageous conditions at workplace and to a passive behaviour.
- **Low ability to analyse the impacts of the collective agreement** – trade union organizations often can't estimate the costs and necessary sources in order to fulfil obligations from the collective agreements.

Employees – strong points

- **High ability to analyse consequences** – employees dispose of different information on economic situation in the enterprise, on the market where the enterprise acts, what strategic decisions it makes and so on.
- **Effectiveness of decisions** – the effectiveness is connected with the authority and the competence of the management
- **Bad economic situation of the country** – the argument which is always suitable to make use of and in every situation
- **Rising importance of the employers** – state supports and stimuli for entrepreneurs and the development of employment
- **Lobbyism of employment organizations** - for example common acting of employers against some articles of the Labour Code
- **High unemployment on the labour market**

Employers - weak points

- **Underestimating trade unions** – at present trade union organizations dispose of experts and professional negotiators

with knowledge, pieces of knowledge and acquired negotiation techniques

- **Low feeling of fellowship of employers** – it is given by the fear of the rival position
- **Changeable data** – the statistics that are at the employer's disposal may not be current
- **No professional negotiators** – personnel managers are often negotiators
- **Coordination among employers** – it isn't utilised enough for the fear of business information leaking and competition
- **Non – sufficient appreciation of organizing into unions** – due to different reasons employers aren't interested in joining the employers' unions and they coordinate their progress on their own
- **Non - sufficient information on the trade union organizations**

Decent work is a term that was coined by the International Labour Organisation and its Director-General Juan Somavia in a June 1999 report, where it was defined as follows: *"The primary goal of the ILO today is to promote opportunities for women and men to obtain decent and productive work, in conditions of freedom, equity, security and human dignity. Decent work is the converging focus of all its four strategic objectives: the promotion of rights at work; employment; social protection; and social dialogue."*¹³⁷ In short, the ILO considers decent work as "the heart of social progress".

The safety and the protection of health at work doesn't represent only traditionally perceived prevention against accidents and breakdowns, but it means more, it includes all aspects of the protection of employees connected with work – for example physical and psychical well – being, social protection, working conditions,

¹³⁷ LANDAU, E.C - BEIGBEDER, Y.: From ILO Standards to EU Law: The Case of Equality Between Men and Women at Work, BRILL, 2008, ISBN 9004157182, p.19

labour relations, hygienic conditions, social provision of workplaces and so on.

Trade union organizations negotiate with employers to arrange the right for dignified work for all employees. The most important areas are labour - legal relations, first of all their origin, change and termination, wage conditions and employees' conditions at work, including work conditions of women, youth, home employees, people whose health is impaired and people who didn't completed their 15 th year of age, safety and protection of health at work, including the factors of the working environment, illegal work and illegal employment and obligations arising from the collective agreements.

The most frequent problems in the area of human resources management and keeping dignified work are non-respecting legal rights of employees, non keeping human rights, discrimination, nepotism when hiring employees, dismissing of employees, non-sufficient motivation of employees, unfair remuneration, limitation of access to corporate education, undignified conditions at work, non enabling decision making of employees in the management process

Statistic results show differences in remuneration of men and women. The overall differences in the wages of women and men have more reasons. The essential influence on these differences has a different structure of women's and men's jobs, respectively the segregation of women into low – income jobs (education, health care, social care and so on) where women earn less than men on average. Men have a higher representation in branches and jobs (in the leading and managerial positions) where, as a rule, higher wages are paid.

Another possible reason can be work overtime, night shift work and 24 hours performance divisions which require jobs where men prevail (for example manual workers). Another reason of the above mentioned differences is the influence of maternity and child care on the career development of women and thus also on the value of their wage (unfair opportunities of women and men). But a certain part of these wage differences is on the risk of a different wage evaluation of women and men for the same value and to the disadvantage of women. That means that a certain reason for these wage differences

between women and men is the discrimination of women at the career promotion and at the remuneration.

Trade unionists negotiate about the equality of women and men's opportunities in collective agreements for the protection of employees against open and more hidden forms of discrimination. The first step to a real agreement on the equality of opportunities is to persuade the employers to accept a general promise.

IV. Spirituality of work

Pope Francis said during his homily on May, 1st- the feast of St. Joseph the worker: *„A society that “does not give work” to all people or “does not pay a just wage” is unjust. ... Not paying a just wage, not providing work, focusing exclusively on the balance books, on financial statements, only looking at making personal profit. That goes against God! ... Living on 38 euros a month: this was the payment of these one thousand people who have died in a textile factory in Bangladesh. This is truly called 'slave labour!'. And today in this world there is slavery that exploits the most beautiful gift that God has given to man: the ability to create, to work, to be the makers of his own dignity. How many brothers and sisters throughout the world are in this situation because of these economic, social and political attitudes ... ”.*¹³⁸

Everything in our life that is connected with God, is called spirituality. So the spirituality of work is how we experience our relationship with God through work.

4.1. The Bible about work

Although work is undoubtedly an "old thing", as old as man and his life on earth, man's situation in the modern world needs to discover new meanings of human work and formulate new tasks that are face every person, family, institution, the whole human race and even the church itself.

The introductory words of the first verse of Genesis (Gen 1:1-2) talk about the darkness and chaos that preceded the creative work of God. „In the beginning, God created the heavens and the earth. The earth was without form and void, and darkness was over the face of the deep. And the Spirit of God was hovering over the face of the waters.“ The text goes on to say that one day the God's transforming power echoes through the command „Let there be“ During the

¹³⁸ Compare: http://en.radiovaticana.va/news/2013/05/01/pope__calls_for_dignity_of_workers,_not_slave_labour_/in2-688101

first five days of creation the light was separated from the darkness, and the sun, the moon, plants, sea creatures and flying birds began to exist. And God saw that it was good. On the sixth day God created man in His own image, „in the image of God he created Him, male and female he created them.“ And God said that it was „very good.“ On the seventh day God finished His work. He made that day holy through His rest and blessing. As the first six days have become holy through God’s activity so too the seventh day has become holy through God’s lack of activity.

These initial verses of Genesis say a lot about work. Firstly that God’s creative work is holy and good because the Creator is holy and good. Secondly, that the creation of man is the culmination of his creative activities and every man created in his own image shares this creative power. The story of creation invites man to collaborate with God in the work of the responsible development of the earth. Verse six that speaks about six days and imperfection has only a symbolic meaning. It speaks about unfinished creative work, and that mankind must continue in the creative process that God has begun. Therefore work becomes a sacred reality.

God was the first one who started to work. „For through Him God created everything in the heavenly realms and on earth. He made the things we can see and the things we can’t see.“ This we can read in Paul’s Letter to the Colossians (Col 1:16). The whole work of creation is a big story: a story about labour, a story about redemption but mainly a story about love. Jesus Christ enters that story in a visible way via His Incarnation, Crucifixion and Resurrection which completes the process itself at the moment of His glorious return – the second coming that everyone anticipates. „He delivers the kingdom to God the Father. ... God may be all in all.“ (1 Cor 15:24.28). Man is invited to be a part of this beautiful story about creation and work.

God invites us to work: „Subdue the earth.“ These are the words of God that invite man to work. God gave man a blessing. With this invitation God put the earth – the creation of His own hands – into the hands of man. God shows great confidence in the human mind and in human freedom. God does not leave creation for Himself but

He gives it to man who is to govern creation and practise his reign through work.

The words "subdue the earth" are of great importance. They point to all the treasure that is hidden in the earth (and indirectly also in the whole visible world). Man has the possibility to discover this treasure through his wilful activity and use it purposefully for joy and good feelings. So man can be satisfied and delighted with everything at the end his work activities each day, just as God was satisfied at the end of every created day as He saw His own creation: And God saw that it was good, very good, beautiful, noble, magnificent. Man should feel the cooperation between himself and God. In this way man can live as the son of His Father and can feel as a child to whom a beautiful country has been given. Man has nothing to deserve this; it is pure gift. To subdue a country meant man should enjoy its beauty and consume its fruits. It should be a place of rest and refreshment, it should create a home and a place where it is possible to meet God and all his people. It should be in simple terms one beautiful and undeserved gift from God.

Sin enters into man's beautiful relationship with work and with the subjugated land. And so man who was created in God's image and in God's shape and feels the same kind of joy from work as God feels, hears these words later on: „Through painful toil you will eat food from it all the days of your life.“ „It will produce thorns and thistles for you.“ From now on labour and the subdued earth are accompanied by great effort, conflict, tension, misunderstanding, wars, humiliation and exploitation in many different ways. Labour has man under control, it is an instrument of greed, pride and from this time labour is divided into labour for adults and children, and labour for the rich and the poor, managers and subordinates, slaves and masters. The balance between labour and man was lost. A lack of work, just as much as an excess of it, makes people desperate. And the wilful incorrect evaluation of labour is a blatant sin.

But God does not change his intention and his words: the expression "subdue the earth" conveys the idea of the force of God. And labour is a hard one way process. Man makes his own governance. He brings the earth under control. However God sends his own Son Jesus Christ who shows us through His own life a new

perspective of work, a new perspective of „sweat on his face“ that appears in subduing the earth.

In the Old Testament we can find more than five hundred references to work. God's goodness is reflected both in the work of creation and in the history of Israel so that the people of God (Deut 3:24) should be filled with gratitude and joy. The Psalmist proclaims: „The heavens declare the glory of God, and the sky above proclaims His handiwork“ (Ps 19:2).¹³⁹

The life of Jesus and His Gospel are very closely related to work. In his parables Jesus frequently refers to human work: he recalls the work of a shepherd, farmer, doctor, servant, administrator, economist, fisherman, buyer, manual worker. However He also speaks about various kinds of women's work. Jesus compares apostleship to the labour of reapers or fishermen. His teaching concerning work in the parables are supported by examples from his life during those long years spent in Nazareth. Although He was the Son of God, He wanted to be known as the carpenter's son. He did not refuse to spend most of His adult life in working for a living. He was known among the people as a worker and carpenter's son, only later as a teacher. He came to work: to do the will of His Father, to save sinners, to take the punishment due to man upon Himself, to forgive man's sins, to heal and satisfy his hunger for God. And finally the One who belongs to us took the Cross on His shoulders and gave His very life for us.

He knows the meaning of the words „sweat of your brow“ and He gasps the words „It is finished“ when hanging on the Cross. The Gospel is about the work of the Son of God. Christ is a part of the "world of work". He accepts and honours human labour. It is possible to say that Jesus perceives human labour and its various forms through love. He is able to see specific features in every kind of work that makes man similar to God, the Creator and Father.

Jesus speaks about God who is still working: „*My Father is always at His work to this very day*“ (Jn 5:17). Jesus believed that

¹³⁹ Compare: E. C. SELLNER, „Work“ in *The New Dictionary of Catholic Spirituality* (ed. M. Downey; Collegeville, Minnesota: The Liturgical Press, 1993) 1044-1046.

every craft and profession expresses solidarity and love for God. So Jesus identifies Himself as the „*carpenter's son*“ (Mk 6:3). Especially he put emphasis on the value of work to others: „*The greatest among you will be your servant*“ (Mt 23:11). „*Truly, I say to you, whatever you did for one of the least of these brothers and sisters of mine, you did for me.*“ (Mt 25:40).

Jesus' attitude to work finds a particularly lively echo in the teaching of St. Paul the Apostle. Paul was proud of work in the field of his qualification (he was educated as a worker with textiles – he was probably a tent maker). Due to this fact he could earn a living himself. He literally praises: "*Nor did we eat anyone's food without paying for it. On the contrary, we worked night and day, labouring and toiling so that we would not be a burden to any of you*". He also knows the meaning of „*in despite of sweat*“. From this also follows his advice concerning labour for less active people. That advice has the character of encouragement and order: „*Now those who are such we command and exhort through our Lord Jesus Christ that they work in quietness and eat their own bread*“ (2 Thess 3:8-12)

Despite the sweat on our face, work with all its effort – and perhaps in a certain sense for that reason – is good for man. Although this good carries characteristics "arduum bonum" ("hard good") / bitter medicine / according to the terminology of St. Thomas Aquinas it still belongs to a useful and "worthy" good that corresponds with the dignity of man. Because work shows signs of the Cross, it may be represented also as a form of cooperation with Christ's work of the redemption of the world. It may have a messianic character when a man bears the burden of work, consciously, in unity with Jesus – the craftsman from Nazareth. Man bears every day his cross in work to the extent that he is competent to perform. At that time man really cooperates with the Son of God and proves he is a disciple of Christ.

John Paul II added in LE: „*There is yet another aspect of human work, an essential dimension of it, that is profoundly imbued with the spirituality based on the Gospel. All work, whether manual or intellectual, is inevitably linked with toil. The Book of Genesis expresses it in a truly penetrating manner: the original blessing of work contained in the very mystery of creation and connected with man's elevation as the image of God is contrasted with the curse that*

sin brought with it: "Cursed is the ground because of you; in toil you shall eat of it all the days of your life" (Gen 2:17). This toil connected with work marks the way of human life on earth and constitutes an announcement of death: "In the sweat of your face you shall eat bread till you return to the ground, for out of it you were taken" (Gen 3:19). Almost as an echo of these words, the author of one of the Wisdom books says: "Then I considered all that my hands had done and the toil I had spent in doing it" (Eccles 2:11). There is no one on earth who could not apply these words to himself. In a sense, the final word of the Gospel on this matter as on others is found in the Paschal Mystery of Jesus Christ. It is here that we must seek an answer to these problems so important for the spirituality of human work. The Paschal Mystery contains the Cross of Christ and his obedience unto death, which the Apostle contrasts with the disobedience which from the beginning has burdened man's history on earth (Compare: Rom 5:19). It also contains the elevation of Christ, who by means of death on a Cross returns to his disciples in the Resurrection with the power of the Holy Spirit. Sweat and toil, which work necessarily involves the present condition of the human race, present the Christian and everyone who is called to follow Christ with the possibility of sharing lovingly in the work that Christ came to do (Compare: Jn 17:14). This work of salvation came about through suffering and death on a Cross. By enduring the toil of work in union with Christ crucified for us, man in a way collaborates with the Son of God for the redemption of humanity. He shows himself to be a true disciple of Christ by carrying the cross in his turn every day (Compare: Lk 9:23) in the activity that he is called upon to perform. Christ, "undergoing death itself for all of us sinners, taught us by example that we too must shoulder that cross which the world and the flesh inflict upon those who pursue peace and justice"; but also, at the same time, "appointed Lord by his Resurrection and given all authority in heaven and on earth, Christ is now at work in people's hearts through the power of his Spirit... He animates, purifies, and strengthens those noble longings too, by which the human family strives to make its life more human and to render the whole earth submissive to this goal" (Second Vatican Ecumenical Council,

Pastoral Constitution on the Church in the Modern World - *Gaudium et Spes*, 38: AAS 58, 1966, pp. 1055-1056).¹⁴⁰

This way of work is in everyone's life not just as the major source of securing the needs of life. It can also have a sanctifying effect on man's activity that helps him to engage in God's work of creation and God's work of redemption. Herewith work may be a means of sanctification of earthly realities through Christ's Spirit. If the work is done by oneself, with the conscious intent to serve the neighbour and his own good and if one knowingly expresses love and obedience through work, it gives a transcendental value to work. Work also has an unearthly value if I want to work as opposed to just having to work. Jesus sanctified a part of His earthly life by work and so he gave us an example of how to approach it. He taught us that conscientious work is a celebration of God and so we are also showing our love for our neighbours. It does not matter what kind of work people carry out, whether manual or mental. It is the intention and the way we perform that gives our work value. „*Your work is so serious as it lifts your mind to God.*“ (Cyprian Kamil Norwid)

4.2. Second Vatican Council about work

As the Second Vatican Council says, "throughout the course of the centuries, men have laboured to better the circumstances of their lives through a monumental amount of individual and collective effort. To believers, this point is settled: considered in itself, such human activity accords with God's will. For man, created in God's image, received a mandate to subject to himself the earth and all that it contains, and to govern the world with justice and holiness; a mandate to relate himself and the totality of things to He who was to be acknowledged as the Lord and Creator of all. Thus, by the subjection of all things to man, the name of God would be wonderful in all the earth".¹⁴¹

¹⁴⁰ JOHN PAUL II.: *Laborem Exercens*, Encyclical Letter, 14.9.1981, nr.27.

¹⁴¹ Second Vatican Ecumenical Council, Pastoral Constitution on the Church in the Modern World *Gaudium et Spes*, 34: AAS 58, 1966, pp. 1052-1053.

John Paul II in LE said: „*The description of creation, which we find in the very first chapter of the Book of Genesis, is also in a sense the first "gospel of work". For it shows what the dignity of work consists of: it teaches that man ought to imitate God, his Creator, in working, because man alone has the unique characteristic of likeness to God. Man ought to imitate God both in working and also in resting, since God himself wished to present his own creative activity under the form of work and rest. This activity by God in the world always continues, as the words of Christ attest: "My Father is working still ..." (Jn 5:17): he works with creative power by sustaining in existence the world that he called into being from nothing, and he works with salvific power in the hearts of those whom from the beginning he has destined for "rest" (Compare: Heb 4:1) in union with himself in his "Father's house" (Jn 14:2). Therefore man's work too not only requires a rest every "seventh day" (Compare: Ex 20:8-12.), but also cannot consist in the mere exercise of human strength in external action; it must leave room for man to prepare himself, by becoming more and more what in the will of God he ought to be, for the "rest" that the Lord reserves for his servants and friends (Compare: Mt 25:21).*

*Awareness that man's work is a participation in God's activity ought to permeate, as the Council teaches, even "the most ordinary everyday activities. For, while providing the substance of life for themselves and their families, men and women are performing their activities in a way which appropriately benefits society. They can justly consider that by their labour they are unfolding the Creator's work, consulting the advantages of their brothers and sisters, and contributing by their personal industry to the realization in history of the divine plan".*¹⁴²

This Christian spirituality of work should be a heritage shared by all. Especially in the modern age, the *spirituality* of work should show the *maturity* called for by the tensions and restlessness of mind and heart. *"Far from thinking that works produced by man's own talent and energy are in opposition to God's power, and that the*

¹⁴² Second Vatican Ecumenical Council, Pastoral Constitution on the Church in the Modern World *Gaudium et Spes*, 34: AAS 58, 1966, pp. 1052-1053.

*rational creature exists as a kind of rival to the Creator, Christians are convinced that the triumphs of the human race are a sign of God's greatness and the flowering of his own mysterious design. For the greater man's power becomes, the farther his individual and community responsibility extends. ... People are not deterred by the Christian message from building up the world, or impelled to neglect the welfare of their fellows. They are, rather, more stringently bound to do these very things".*¹⁴³

The knowledge that by means of work man shares in the work of creation constitutes the most profound *motive* for undertaking it in various sectors. *"The faithful, therefore",* we read in the Constitution *Lumen Gentium*, *"must learn the deepest meaning and the value of all creation, and its orientation to the praise of God. Even by their secular activity they must assist one another to live holier lives. In this way the world will be permeated by the spirit of Christ and more effectively achieve its purpose in justice, charity and peace... Therefore, by their competence in secular fields and by their personal activity, elevated from within by the grace of Christ, let them work vigorously so that by human labour, technical skill, and civil culture created goods may be perfected according to the design of the Creator and the light of his Word".*¹⁴⁴

Though one can point to Vatican II. as being responsible for much of a new appreciation of work, the work of lay people and those who mentored them in the years preceding the Council had the greatest effect on Vatican II's stated theology and its implementation. Besides the biblical research, liturgical experimentation, and the competence, education, and involvement of Christian lay people in the workplace and Church life around the world, the inspiration of such saints as Francis de Sales, John Henry Newman, Therese of Lisieux, and others had its effect on an emerging lay spirituality. Theologians Marie-Dominique Chenu, Yves Congar, Karl Rahner, Edward Schillebeeckx, and Teilhard de Chardin, writing on the topic of work, also contributed their insights. Dorothy Day and Peter

¹⁴³ Second Vatican Ecumenical Council, Pastoral Constitution on the Church in the Modern World *Gaudium et Spes*, 34: AAS 58, 1966, pp. 1052-1053.

¹⁴⁴ Second Vatican Ecumenical Council; Dogmatic Constitution on the Church *Lumen Gentium*, 36: AAS 57, 1965, p. 41.

Maurin of the Catholic Worker Movement helped the Churches re-examine their attitudes toward work and their responsibility to the poor, while Thomas Merton re-emphasized, as the earlier monastic traditions had done, the connection between work and prayer.

Popes also added their wisdom: Leo XIII's „Rerum Novarum,, John XXIII's „Mater et Magistra,, and Paul VI's „Populorum Progressio“ developed a theology of workers' right based on the inherent dignity of work.“¹⁴⁵

4.3. View on work after II. Vatican Council

In past times, the spirituality of escape from the world and from the world of work was promoted. In these days, it is rather the spirituality of incarnation into the world that is promoted. As Jesus through his Incarnation consecrated the human body, so Christians incarnated themselves into the world that they sanctify by their presence.

After the Second Vatican Council the dualistic opposites between prayer and work and between the active and contemplative life fell away. The distinction between opposites „Martha /the one who is serving/ and Mary /the one who is listening/“ is cancelled. Instead, the opportunity, and literally the obligation, is opened to a new perspective on the relationship between nature and man, between man and technology and among people themselves. The conciliar perspective makes man the „co-creator“ of nature and of the world all around us. Man recognizes the will of God, who expects man's multilateral activity to finish His plan of redemption. We shouldn't just be a part of our history, nor should we just be in existence as God's creature. We are worth much more than just creatures, we are co-creators of the world and its history. After the sin deformed the world, Christ invites us in. Using his mercy and using our work the world should regain the same shape that God gave it. And thus we obtained two invitations: from God our creator who

¹⁴⁵ Compare: E. C. SELLNER, „Work“ in *The New Dictionary of Catholic Spirituality* (ed. M. Downey; Collegeville, Minnesota: The Liturgical Press, 1993) 1050-1051.

invites us to be a „co-creator“ and from Jesus Christ, who invites us to be „a co-redeemer“. This is possible only inasmuch that man is able to achieve. Our dignity also lies in imitating God – Creator – through work. Man is the only one of all creatures who has the face of God. Without work and without reshaped work we cannot consider earth to be our home. Unemployment robs man of his dignity. It poses a threat to the good of man’s life, a threat to family and to the whole of society.

The Second Vatican Council pointed out that man is the creator, the centre and the object of economic and social life.¹⁴⁶ Long-term unemployment and dependence on public support threaten the freedom and creativity of the human person and lead to the destruction of family and social relationships.¹⁴⁷

Because of the exclusion of some men from the labour market and because of the increase in long-term unemployment, not only man’s economic and social problems but also his mental frustration are increased. Man deals very harshly with these serious life problems. Forms of escape are varied, starting with alcohol, drugs, mental disorders and ending with suicide, the self-imposed departure from life. After life has lost its meaning, some men prefer the emptiness of death to „what life offers itself“.

Pope Francis also told us in his homily on May, 1st that „*work is something more than just earning our daily bread. ... Work gives us dignity. ... It gives us a special dignity that means personal dignity. ... Those who do not work do not have this dignity. But there are many who want to work and cannot. This is a burden on our conscience, because when society is organized in such a way that not everyone has the opportunity to work, to be anointed with the dignity of work, then there is something wrong with that society: it is not right! It goes against God himself, who wanted our dignity, starting from*

¹⁴⁶ Second Vatican Ecumenical Council, Pastoral Constitution on the Church in the Modern World *Gaudium et spes*, 63.

¹⁴⁷ Compare: . BENEDIKT XVI., *Caritas in veritate*, Encyclical Letter, 29.6.2009, 25.

work. ... Dignity is not found in power, money, or culture. Dignity is found in work."¹⁴⁸

We realize that working is more than simply making enough money to feed the family and provide a roof over their head. It is necessary to know that the purpose of work or the purpose of the activity of each member of the family is first of all not about making money or about providing housekeeping but about making a home, and learning to co-operate and do something together. Otherwise we could very easily fall into utilitarianism – doing something just because we have a material benefit from it. Work is characterized by connecting people; therein lies its social power – the power of community building. The community is a medium, an opportunity to help each other, to accept oneself and to realize one's potential. It is place where children are being nurtured for their future mission in life and the adults can go on maturing. Family is home that is first of all a place of continuous learning and meeting those close to use; and work in the context of family is a kind of dialogue – through my work I am saying something about myself. Work is our common sacrificial table – it is an important meeting place, a place of sharing and accepting our problems and difficulties, but also a place of joy. The family table belongs to everyone, each family member takes part in it in a unique way. The lathe, the sewing machine, the office desk, become the altar where our work, effort, stress, fatigue, time are sacrificed to Christ. He accepts and sanctifies everything.

Although work has a social value and a major role in forming character, pride at work can cause division between people. We are called to become peacemakers either in the family or at work. Peacemakers are all those people, who day by day are trying to fight the evil one by joining with the good one. They work patiently, faithfully and well; they do not look just to reward, but work quietly with the knowledge, that what they do is the same that would be done by God Himself.

¹⁴⁸ Compare:

http://en.radiovaticana.va/news/2013/05/01/pope:_dignity_for_the_dhaka_workers,_dignity_for_the_jobless_/en1-687977

4.4. A Christian Spirituality of Work

E. C. Sellner in NDCS points out: *„To develop an authentic Christian spirituality in which work has its rightful place means both valuing the significant contribution work can make and acknowledging its inherent limitations. This is what the Judeo-Christian heritage teaches; what Jesus' life, in particular, reveals; and what life experiences confirm. There is a rhythm to all creation, including our own creativity and work. Like all creation, human work is good and it is good for us. It can bring a sense of satisfaction to those who can perceive the difference, however subtle, that their efforts have made to the lives of families, communities, and nations. Work sustains people, helping them to make payments on homes, provide for the security and education of their families, reach out to the poor and marginalised in society. It can help them to develop intellectually, psychologically, and spiritually. Most of all, as Jesus, and the saints reveal, work has great significance as a way in which human beings can prepare for their ultimate lifework: a happy death and eternal union with God.*

At the same time, while work is a vital dimension of humanity and an expression of creativity and spirituality, it is only one area of life. It is not meant to be everything. It is not meant to be obsessive or addictive. Most of all, it is not meant to replace the one true God with the gods of success, ambition, honour, recognition, or power. Unless work is united with prayer and leisure, it can lead to burnout, despair, and little if any gratitude. Thus prayer, meditation, contemplation, and leisure have a place, not at the sidelines of life, but at its centre and heart, whether one works in corporate life or pastoral ministry.“¹⁴⁹

4.5. 7th day – in Russian – Vozkresenie

If we seek inspiration through Scripture in our theme „the spirituality of work,, we cannot just talk about the spirituality of six

¹⁴⁹ Compare: E. C. SELLNER, „Work“ in *The New Dictionary of Catholic Spirituality* (ed. M: Downey; Collegeville, Minnesota: The Liturgical Press, 1993) 1051.

days. This topic must necessarily culminate in the seventh day, which we can call „otium“ – a day of inaction, peace, emptiness. Do not forget, that man, made in the image of God, is called to rest and to celebration. The story of creation ends with the words: *„And on the seventh day God ended His work which He had done... Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made.“* (Gn 2:2-3) If we imitate God in work, we should imitate Him also in resting. After all God wanted us to reveal His creative activity through the means of working and resting.

Every Sunday – *Vozkresenie* is victory over work and victory over the consequences of sin. The way we experience Sunday, is determined by the way that we will spend the whole of the next working week as well as the way we look at the material world. Through a Sunday of rest, our daily concerns and tasks can find their proper perspective: the material things about which we worry give way to spiritual values; in a moment of encounter and less pressured exchange, we see the true face of the people with whom we live.

A Feast is the space for astonishment, for the joy of God's gifts and for the gifts of work which we receive daily during the week and the gifts on which we are working. Sunday is the time when we become more conscious of God's blessing of our work, of our efforts. If someone works seven days a week and does not celebrate Sunday, sooner or later they will lose everything because their work has become a plague for them and will destroy their family.

Feel free to devote your time to Christ! Allow Him to enter your seventh day. He knows the secret of time, the secret of eternity and the secret of work and He gives us "His day" always as a new gift. Rediscovery of this day is a grace for us and for our family. The time devoted to Christ can be never wasted time. It is time of humanizing our relationships, our work.

Conclusion

At the end of this research we have to admit that the work was very interesting and showed many situations in which the problems of real human dignity of workers is not totally respected and has many various models and dysfunctions.

It was not the result of this work to name all of the conditions and malfunctions which we can find in the process of work and in the work conditions in our economy and labour market.

The research was looking for the “best way” and the most wanted conditions which have to be respected in the economy field and on the labour market. It showed many basic principles which are indispensable for the enterprises and firms which want to claim they have work, firm or production culture in order to be respected in the territory of the European Union.

The integral part of the research of the book was also an international conference organized by the Catholic or Christian trade unions of Slovakia (NKOS) and the ideas of the book were presented to the participants of the conference. Their reaction was very important. They made many useful comments on it and shared their experiences which showed that the Catholic Social Teaching is not just a theory, but that it comes from the experience of many workers and specialist in this field, and defines the most important principles for that area.

Another point the research showed was that there are new dimensions for new researches in this particular field and that the issue is not finished if we want to be productive in the way which responds to real human dignity respecting the conditions of the EU which is still looking for the respect of human rights and theirs implementation into practice.

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