



Arbeit. Macht. Sinn.

Work. Power. Sense.

(In German, this is a play of words, difficult to translate. Without the dots it would mean: "Arbeit macht Sinn" – "Work makes sense")

Resolution of the 16th General Assembly of the
Catholic Workers Movement of Germany (KAB)
from May 26th to May 28th 2017 in Krefeld



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Preamble: To prophetically address injustices by their name

(1) On its 14th General Assembly from October 1st to October 3rd, 2011, the KAB, under the motto "Fair sharing instead of social division - sustained living and working", has highlighted fundamental positions and steps for the urgently needed social and ecological transformation. We have made it clear that far-reaching decisive points are necessary for solidarity and a just world. That is why, with our future model of the employment society, we are committed to a successful coexistence of people, new forms of work and an "economy of justice", for a comprehensive distributive justice, for a social democracy and a guaranteed basic income. Furthermore, we are firmly convinced: „ A different world is possible if we divide fairly rather than make social divides!“¹ *In order to promote justice, far-reaching changes are necessary.* In his encyclical "Laudato si", Pope Francis emphasizes the urgency of a socio-ecological transformation towards more justice for the poor and excluded. This is great support and encouragement for us. We want to address *the injustices prophetically by their names and ask:*

- Who exercises authority over whom?
- Who exercises authority over all of us?
- Who benefits from the economics of our days on whose costs?
- Can the capitalist economy have a future?
- What must change?

We must recognize the exploitative and consolidated structures of power and domination, understand their scheme logic and change them, so that through a socially inclusive economy a decent life becomes reality for all.

See: „... and their high officials exercise authority over them.“ (Mt 20,25)

„ A powerful man covers the other, / behind them both stand still ones even more powerful..“ (Koh 5,7b)

„ Jesus called them together and said, “You know that the rulers of the Gentiles lord it over them, and their high officials exercise authority over them.“ (Mt 20,25)

(2) A "sign of the times" is the "*concentration of power of the economy*".² The globally active financial capital (banks, stock exchanges, funds, etc.) dominates and directs business and politics. 147 companies control 40 percent of the world's 43,060 multinational corporations and generate more than 60 percent of global sales. The 35 most powerful companies in the world control more than a third of world trade.³ Financial capital is the ruler and leader of the economy. The result is ongoing power struggles: power struggles within the economy for sovereignty over state and politics, finally the power struggle between the states.⁴ These power struggles are decided by the rulers and the stronger at the expense of the working people, the job-seeking, the weak, the poor and the excluded.

(3) The capitalist world system exercises *structural violence*. The rich countries of the North assert their economic and military power and rule over the poor countries of the South. They exploit the raw materials, export their highly subsidized agricultural products and thus destroy the local economy. They buy land and thereby violate claims of ownership, customary rights and the self-sufficiency of the local population. Free trade agreements protect the multinational corporations and the markets of the rich economies. They strengthen their economic power and thereby make an unjust world trade permanent. The share of the poorest countries in world trade has fallen to 0.5 percent. Oppression, poverty and misery are the consequences. *The life of the poor becomes an "object of speculation" of the rich.* We live at the expense of others and can do so because we are more powerful than them. Our prosperity is based not only on achievement, work and a relatively good social system, but also on structural violence and permanent exploitation. „ We do not live beyond our means, but over the means of others.“⁵

(4) The capitalist mode of economy is based on the *structural exploitation of human labour* by those who exercise political and economic power in their favour and profit from it. The expansion of markets, commodity production and monetary economy means a reversal of purpose and means: The goods produced are only incidental to the satisfaction of human needs. The main issue is the increase of money as capital. This process of capital multiplication has become an end in itself. Human labour is the means to this end. A system of unfreedom emerges. Capital and labour are dominated by self-purpose of money making. This domination is expressed by the disposition over property and possession, in the appropriation of the surplus value of labour by capital, and in the transformation of common goods into commodities. The main players are major corporations. They bend the law in their favour, corrupt it, put an end to democratic procedures and take the state and politics into their service. They centre their market power and undermine the competition. The "global players" displace small and medium-sized enterprises. The result is an oligarchy: the domination of a small group of globally active financial capital owners who are damaging our democratic order.

(5) This development is accelerated by the representatives of the *radical market doctrine*. This presents itself as a doctrine of salvation with a quasi-religious character: The Almighty

God "Market" will judge everything, and he demands a sacrifice! The labour markets are de-regulated, multinational corporations rewarded with tax gifts and a redistribution from the bottom to the top is practised. Power monopolies are established and common goods are transferred to private property. The creation is sacrificed on the altar of the economy. Social cohesion is being damaged. The poor and the job-seekers are despised as "superfluous". *"The greed for power and property knows no boundaries."*⁶ The common good has no value anymore. The ideology of growth forces people onto the treadmill of "getting more and more". Through the "fetishism of money" emerges the "dictatorship of an economy without face and without a truly human goal", violence, fear and social division arise. Pope Francis pointed this out in his speech at the Third World Meeting of Social Movements: "The system is terrorist."⁷

(6) The consequence of the dictatorship of this economy without a humane goal for society is *a structural social division and an increase in inequality* – also in our country.⁸ The concentration of wealth increases. The eight richest men in the world have as much as the poorer half of the world's population of some 3.6 billion people. One percent of the world's population owns half of the world's wealth.⁹ The ten percent of the richest households in Germany have 64 percent of assets.¹⁰ The "wealth arises unequally and is concentrated on the basis of social power."¹¹ Particularly problematic is the fact that the political influence is closely linked to the amount of the property - the interests of the poor are not taken into account in politics. The income of employees is redistributed in favour of capital owners. More and more workers can't live decently from their work. The precarious activity is expanding. The gender hierarchy between men and women has not yet been overcome. Through the "work 4.0" concept, there is once again the pressure on workers to adapt to the tact of the machines or even lose their jobs completely because of automation. The future image of a "work 4.0" is promoted, in which the workers adapt themselves to the tact of the machines or are completely dropped because of automation. The flexibility requirements of the companies are increasing. The promise of freedom after a self-determined period is not held. Many are suspended, feel helpless and socially declassified, as their work and life are decided over their heads. This is how the mistrust of the economic elites, the political class, and democracy itself is growing. It forms a breeding ground for racism and exclusion, and not least for the rise of the extreme right-wing and right-wing populist parties.

(7) The global concentration of power and the exercise of power and domination undermine the urgently needed forces for change towards a socially-ecological economy, which must be solid, just and sustainable. A change is urgently needed because: Climate change already has dramatic consequences. Each year, seven million tonnes of plastic waste are released into the world's oceans. The garbage dumps of this world are overflowing because of our "throw-away culture".¹² Social conflicts are increasing. Over 65 million people are on the run all over the world.¹³ *The rich want to help, but they do not want to share.* The poor and the excluded are no longer satisfied with the empty promises of "catchup" development. Partitioning of the rich societies from these developments is not possible unless we betray our democratic, civilized and, first and foremost, Christian values.

(8) Social and environmental distortions are inextricably linked. *It is not about individual problems, but about the whole system.* Pope Francis asks the question: "Do we recognize that this system has enforced the logic of profit at all costs without thinking of social exclusion or the destruction of nature?" His answer is: "Yes, it is so, I insist, let us say it fearlessly: We want a change, a real change, a change in structures. This system is no longer acceptable; the Campesinos cannot bear it, the workers cannot bear it, the communities cannot bear it, the peoples cannot bear it (...). And just as little does the earth (...)." It is time to ask questions the system!

Judge: „ He has brought down rulers from their thrones (...) but has sent the rich away empty.“ (Lk 1, 52.53)

„ I am the Lord your God, who brought you out of Egypt, out of the land of slavery. You shall have no other gods before me. (...)Do not make any gods to be alongside me; do not make for yourselves gods of silver or gods of gold.“ (Ex 20,2-3.23)

„ The Spirit of the Lord is on me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to set the oppressed free, to proclaim the year of the Lord's favour.“ (Lk 4,18.19)

(9) The message of the Bible is that of the liberating God. The primordial experience is the liberation of the people of Israel from the exploitative and oppressive power and rule system of the land of slavery, Egypt. The slavery imposed by the powerful, the exploitative work as an instrument of dominion and annihilation (Ex 1: 13,14, Ex 5: 6, 21), has come to an end by the act of deliverance of God. The God of Israel stands for liberation from domination, oppression and slavery. No man can rule over another. Power and dominion belong to the liberating God alone.¹⁴

(10) The Torah, the five books of Moses, contains the notion of an egalitarian society in many places, such as the provisions of the fall or year of Jubilee (Deut 15: 1-6) (Exod 23: 11-11, Lev 25: 1-7): „ Consecrate the fiftieth year and proclaim liberty throughout the land to all its inhabitants. It shall be a jubilee for you; each of you is to return to your family property and to your own clan“ (Lev 25,10). It is a year of liberation for all. The original conditions are restored. A social balance in ownership and ownership status is created. Immediate access to essential food is made available to the poor. It is about an emancipation of the poor, who now own the means of production. The power of the mighty is limited. This is also done through the Sabbath Law (Exod. 20: 8-11, Deuteronomy 5: 12-15). It reminds every seven days of the liberating God. The exemption from work applies to humans and animals. Hardship and burden of labour, oppression and alienation are to come to an end.

(11) The New Testament puts Jesus "in" the story of the liberation of the God of Israel with the people. The Son of God is sent to proclaim their deliverance to the poor, and to proclaim

the year of the Lord's favour (Lk 4: 18-19). *Power and dominion are "used" to the benefit the poor and the excluded, as the righteousness of God excludes them at the dawn of the kingdom of God (Mt 5: 3).* Jesus calls for the decision between the idols and the true God: „You cannot serve both God and money“ (Mt 6,24). Those who think themselves right now are put in the wrong because their unjust acts are revealed. Thus the domination and power relations are reversed: „ But many who are first will be last, and the last first“ (Mk 10,31; vgl. Mt 19,30; Lk 13,30). It is also said: „He has brought down rulers from their thrones but has lifted up the humble. He has filled the hungry with good things but has sent the rich away empty“ (Lk 1,52). The rule of God frees people from the yoke of exploitation and oppression. Jesus sides with the poor and powerless, and propagates the disempowerment of the mighty. This drives him into conflict with the powerful of his time and leads to his murder.

(12) The current social doctrine of the Church is very critical of the current economy. Pope Francis says "No to an economy of exclusion and disparities of income", because: "This economy kills."¹⁵ The excluded cannot even be exploited anymore, but are sorted out, made into rubbish. Egoism leads to a "globalization of indifference". We are incapable of compassion. Our gods are called money and market. "We have created new idols. The worship of the ancient golden calf (see Ex 32: 1-35) has found a new and merciless form in the fetishism of money and in the dictatorship of an economy without face and without a truly humane goal."¹⁶ Thus the primacy of man is denied. The economically and politically powerful conceal the problems and the consequences.¹⁷

(13) Considering the destruction of man and nature, the future does not belong to an unbridled ideology of growth, but to a "holistic ecology that takes into account the larger image: Environment, business, social issues and cultural life."¹⁸ This includes accepting a decline in growth in some parts of the world so that" which benefits the poor can grow."¹⁹

Act: „ They will not labour in vain.“ (Isaiah 65,23)

„ They will build houses and dwell in them; they will plant vineyards and eat their fruit. No longer will they build houses and others live in them, or plant and others eat. For as the days of a tree, so will be the days of my people; my chosen ones will long enjoy the work of their hands. They will not labour in vain.“ (Isaiah 65,21-23)

„We are looking forward (...) to a new heaven and a new earth, where righteousness dwells.“ (2 Petr 3,13)

(14) We know: A "good life" for all people is possible! Therefore, capitalism must be replaced by a "post-growth society".²⁰ We shape this transition through democratic politics. We must act now! Time is scarce in the face of the progressive abuse of man and nature. Therefore, in our action as a movement for social justice against the "globalization of indifference", we support a globalization of justice, decent work, solidarity and qualitative prosperity.

(15) The "globalization of justice" is the central task of the 21st century. Justice and distribution are the main themes. We campaign for just and fair world trade structures. For us, this means that the basic values of freedom, equality, solidarity and tolerance apply to all. The rich countries of the North renounce privileges, claims to power and domination. The international institutions are fundamentally democratised. The goals for sustainable development of the United Nations are implemented in a direct and timely manner.

(16) Furthermore, "Globalization of Justice" means: We are committed to the socialisation of private ownership of natural resources such as land, soil and water.²¹ We are starting a public discussion about which privatized assets will be, by means of statutory provision, transferred to common property. This also applies to the means of production. We follow the testimony of one of our founding fathers, Bishop Ketteler, who preached this: „ It (the Catholic Church) does not recognize in human beings any absolute right of ownership over the goods of the earth, but only a right of use in the order established by God.“²² The sale of common goods by privatization must be stopped before anything else: It must be reversed wherever it happens. The "food" of all cannot be traded and gambled with. They are not economic but life goods, which must ensure the primacy of common goods for the satisfaction of needs of all. We intend to expand ownership structures that are subject to democratic controls and promote the participation of parties in the interest of the common good and the interests of the community. The future belongs to the common use and sharing of goods and services, so that the goods of the earth are abundant and accessible to all.

(17) In the face of the scandalous distribution of fortune and property and the appropriation of the added value of work by the few, justice means: *Create distributive justice!* We are firmly convinced: Equal opportunities cannot exist without distributive justice. That is why we are committed to a structural, gender-oriented and comprehensive distribution policy. For us, this is a key to the "system question" and a central step towards a "globalization of justice". Distribution issues decide over war and peace. Crucial to this is a fair tax policy, which must be coordinated and enforced both at European and international level. Wealth must be more heavily taxed! The "gainful employment" factor is systematically discriminated against income from capital. This must finally come to an end! We, as women and men of the KAB, are committed to this.

(18) The "*globalization of decent work*"²³ can only be achieved if our present economic practice is replaced by the "*activity society*"²⁴ and thus by an "economy of justice". We want to live and work holistically and liberally! All forms of work are subject to the claim of human dignity, for work is the immediate expression of the human person. We want to put an end to the subjugation of labour under authority and power relations and to prevent a new class society.²⁵ Work must therefore be liberating labour; it must be an "activity". For this we need *the liberation from false labour*: from slavery, of child labour, from exploitative working conditions, from forms of work which harm nature, from gender specific division of labour between women and men, from precarious work and low wages, from temporary employment,

from a "round-the-clock" employment, from the obligation to work and work stress, from work that must follow the pace of the machines or the digitization. „ All people must be able to pursue decent work - in our country and worldwide.“²⁶ This also includes a fair pay. This includes equal pay for equal work for women and men. The introduction of the statutory minimum wage in Germany is a great success for us. But we will have to fight for a significant increase in the minimum wage, considering the solidification of the low wage sector, because the legal minimum wage still does not protect against poverty.²⁷ And: We also need a "global minimum wage" of at least one dollar per hour for the worlds poor.²⁸

(19) For us, decent work is the guiding principle on which the debate about "Labour 4.0" must be based. That new technological developments will create a better working environment for all, quasi-automatically, as the policies and parts of the unions propagate, is an "illusion 4.0".²⁹ That is why, today, where radical technological changes are to take place in the form of cyber-physical production systems, and "work without boundaries" forms of work (such as crowd working, involuntary self-employment) are becoming more and more present, we need a significant expansion of employee participation in corporate constitution and "economic democracy". The hype surrounding a new "machine age" displaces urgently needed debates about what people really need. We need, for example, an expansion and a higher financial remuneration for the services close to the person, such as a decent care and work for those employed in nursing.³⁰ We insist on the redemption *of the primacy of working people before the capital factor*.

(20) Against the "globalization of indifference", we advocate for a "globalization of solidarity", a "new universal solidarity"³¹. To make visible the invisible suffering and misery of the poorest, the displaced connections with our "prosperity" and the deadly "shadow aspects" of the capitalist world system, are the first act of solidarity. Learning to see the world from the perspective of the poor is a task that we want and need to learn with the poor themselves and in partnership with their movements. It is an act of solidarity when we publicly confront the contempt for the marginalized and the prejudices. We give them *a voice* which is made speechless by the prevailing power and dominion structures. Our goal is to politicize the scandalous state of our world.

(21) *"Globalization of solidarity" also means*: The social, civic, political and economic structures must be such that solidarity is not only made possible but actively promoted. Wherever the weak are played off against the strong, core staff against temporary workers, "Germans" against "foreigners", old against young, men against women, we make a stand. As a movement for social justice, we strongly insist on solidarity. Solidarity is the foundation for freedom, peace and a "good life" for everyone. Solidarity is a constitutive component of our Christian faith and requires a regulative anchoring. This applies to us as an association, as a church community and for the Church as a whole.³² We evaluate all policy measures on whether they promote the principle of solidarity, gender equality and strengthen the social

cohesion of society. We want a "strong" church, which makes the commitment to the rights of the poor, jobseekers and workers its main concern.

(22) We want a "globalization of qualitative prosperity" for everyone. Prosperity in abundance, secured by barbed wire and the military, while others are starving and live in want, does not make you happy. Social prosperity for everyone is possible through a solidarity and equitable distribution policy on a world scale. Social Security, an unconditional basic income and a "universal social income" for all are essential for this.³³ The education crisis prevents prosperity, attendance and participation as well as a self-determined life not only in the poor countries of the South but also in our country. We too need to invest more money into our education system! The education gap reflects the social division of our society here and around the world.³⁴ *Educational prosperity* is a step towards prosperity for all!

(23) Finally, to make the common good the basis of the economic and political action of all, leads to a society in which one respects the other, and the economy fulfils the function which actually corresponds to it: *To serve the prosperity of all people and to provide "for the common house"*³⁵. *"Time prosperity"* gives space for common living together, enables freedom, creates time for new forms of life and work, for volunteer and democratic commitment, for leisure and play. Having more truly free time is a qualitative prosperity progress towards a better life. More and more people ask about the "meaning of the whole", about the sense of their life, they explore new paths, change their lifestyle: They want to live a meaningful life. Considering fragility of life, the longing for a life and work in balance is growing, according to the motto "not-having-to-bend" under the dictates of power and money.

„I have come that they may have life, and have it to the full.“ (Jn 10,10)

(24) The *rebellion against injustice* is the strongest political force in human history. Everywhere, this combative force is visible to this day: In the social movements that fight for justice all over the world; In workers 'movements and workers' organizations, which dare to fight for the rights of working men and women; In the many projects, initiatives and mergers that sustainably operate and firmly promote social-ecological transformation; In our own actions as women and men of the KAB and as an association when we accuse the unjust power and rule structures and act in solidarity. These are the encouraging "signs of the times." Jesus has accused the unjust power and rule structures of his time and called for a radical "revaluation". In place of the exploitative rule of the mighty, he has set the "history of hope" of a world in which all live "life to the fullest" (Jn 10,10). He opposed the "system logic" of power and violence with the radical commandment to love our enemies. (Mt 5,43.44) Against the merciless "systemic logic" of violence and counter-violence, Jesus puts the most powerful power of all powers: The commandment of love. In the self-perception of the KAB in Germany we have formalized: „ To work and live with dignity and solidarity. There we develop the future, for that we organize change. Together, make the Christian values become deeds.“³⁶ That is what we stand for!

Explanatory notes

¹ The Würzburg Resolution - 14th General Assembly of the KAB 2011: Fair sharing instead of social divisions - Sustainable living and working, Cologne 2015, Clause 38.

² Pope Pius XI .: Encyclical Quadragesimo anno - On the social order, Rome 1931, Clause 106.

³ This is the result of a study by the Swiss Federal Institute of Technology (ETH) in Zurich. 19 out of 35 companies come from the USA. These companies are linked not only to mutual investments, but also to loans, credit default swaps and highly speculative financial instruments. These are primarily banks and insurance companies. See http://www.focus.de/finanzen/news/das-netzwerk-der-macht-diese-konzernen-kontrollieren-die-welt_id_3929949.html; the study is found on: https://arxiv.org/PS_cache/arxiv/pdf/1107/1107.5728v2.pdf.

For criticism and further, especially with regard to the situation in Germany, See http://www.sofigoettingen.de/fileadmin/user_upload/Faust_Global_Corporate_Control_U_Eber_Fallstricke_einer_Netzwerkanalyse.pdf; 10.01.2017.

⁴ See „Enzyklika Quadragesimo anno“, Clause 108.

⁵ Stephan Lessenich: „Neben uns die Sintflut. Die Externalisierungsgesellschaft und ihr Preis“ (The Flood next to us. The externalization society and its price), Berlin 2016, page 196.

⁶ Apostolic Exhortation Evangelii Gaudium, Clause 56.

⁷ Pope Francis, in his speech at the III. World Meeting of Social Movements in Rome, from 2 to 5 November 2016, in which the WBCA was also represented per invitation of the Pope: "Who rules? The money! How does it rule? With the whip of fear, of inequality, of economic, social, cultural and military violence, which in a never-ending downward spiral generates more and more violence. How much suffering, how much fear! Recently I said there is a fundamental terrorism. It comes out from the global control that exerts the money at the expense of the earth and puts the whole of humanity at risk. This terrorism is the reason for the emerging forms of terrorism, such as drug-terrorism, state terrorism and what some people call ethnic or religious terrorism. No people, no religion is terrorist. Though there are small fundamentalist groups everywhere. But the first terrorism is this: 'You have driven the miracle of creation, man and woman, and have put money in its place.' (Press conference on the return flight from the Apostolic Journey to Poland, July 31, 2016). *The system is terrorist.*" (The entire speech can be found in German, translated by Norbert Arntz, on: <https://amerika21.de/dokument/167011/weltreffen-papst-franziskus>; 16.01.2016).

⁸ In detail Anthony B. Atkinson: Inequality. What we can do about it, Stuttgart 2016.

⁹Vgl. Oxfam Briefing Paper: An Economy für the 99%. It's time to build a human economy that benefits everyone, not just the privileged few, 16. January 2017 (download: https://www.oxfam.de/system/files/sperrfrist_20170116-0101_economy-99-percent_report.pdf; 17.01.2017).

¹⁰See Stefan Bach, Andreas Thiemann, Aline Zucco: The Top Tail of the Wealth Distribution in Germany, France, Spain, and Greece, in: DIW Discussion Papers 1502 /2015.

¹¹ Friedhelm Hengsbach: Sharing, not killing, Frankfurt a.M. 2015, page 73.

¹² Apostolic Exhortation Evangelii Gaudium, Clause. 53.

¹³See in detail United Nations High Commissioner for Refugees (eds.): Global Trends. Forced displacement in 2015, Geneva 2016.

¹⁴ Thus, even the king in the Torah (Deuteronomy 17, 14-20) does not receive a mandate from YHWH to issue laws, but YHWH is the sole legislator (Legislator). Even the Israelite king is therefore not authorized according to the prevailing biblical theology; He is "only" one among his "brothers," over whom "his heart shall not rise" (Deut. 17:20). This egalitari-

an conception is also reflected in other texts that accept the institution of kingship, but ascribe to the king strikingly few competences and powers (eg the so-called constitutional draft Ez 40-48) or sharply criticise the king and the upper class altogether (see prophetic social criticism), as is nowhere to be found in the environment of Israel. This particularity is also found in the kings' books: not YHWH / God employs the king (as in Egypt, etc., Ps 2 *), but different human entities (= Deut. 17: 14-20), or it is only noted that after the death of the previous king, his successor "became King in his stead". The clearest representative of this anti-domination tendency in the OT is, of course, the basic rejection of the kingship, which equates kingship with expropriation and slavery (1 Sam. 8: 11-17 u.), Which places human kingship in opposition to the kingship of YHWH (1 Sam 8,7b, 10,19a, 12, 12 among others) or compares the king and the royal officials with foreign gods (Hosea). Both lines, in the OT pre-eminent critics of the ancient Israeli social-egalitarian rule on the one hand, and the monarch (especially Ps 2) on the other, are coexistent and often flow together as we have seen (see: Acceptance of the Monarchy, but, for example, without features of the king with authority, competences and entitlement by God). Both come together against the (apocalyptic) King Jesus, particularly as he appears in Matthew 25: 1-3-46: This king has no subjects but brothers (a contradiction in itself: A king, as such, has subjects over which he reigns, and no brethren!). Jesus, the "Christ" (= the anointed = the king) is thus - as far as the documents of Vat. II - considered as "Lord" (= king) and at the same time as brother. See, thoroughly, Ansgar Moenike's: The social-egalitarian impetus of the Bible of Jesus and the love-commandment as Quintessence of the Torah, Würzburg 2007.

¹⁵ Apostolic Exhortation *Evangelii gaudium*, Clause. 53.

¹⁶ Ebenda, Clause. 55.

¹⁷ See *Encyclical Laudato si*, Clause. 26.

¹⁸ See Ebenda, Clause. 131-157.

¹⁹ The Würzburg Resolution: Fair sharing instead of social divisions, Clause. 23.

²⁰ In its resolution of Würzburg, the KAB has already made detailed proposals for the necessary transition to a post-growth society: fair sharing instead of social divisions - living and working sustainably; see ebenda; especially Clauses 21-22, 26-30.

²¹ See Article 15 of the Basic Law: "Land, natural resources and means of production may, for the purpose of socialization, be transferred into common goods or other forms of the community by means of a law governing the nature and extent of the compensation. There are "corresponding" socialization articles" in the state constitutions.

²² Wilhelm Emanuel von Ketteler: The Catholic doctrine on property, in: Association of the KAB Germany (ed.: texts on Catholic social teaching II), Kevelaer 1976, Page 96.

²³ See General Declaration of Human Rights: Resolution 217 A (III) of the General Assembly of the United Nations of 10 December 1948, in particular Article 23; see also: Transformation of our world: Agenda 2030 for sustainable development. In the so-called "Sustainable Development Goals" (SDGs), the promotion of decent work is formulated explicitly as a goal.

²⁴ See General Declaration of Human Rights: Resolution 217 A (III) of the General Assembly of the United Nations of 10 December 1948, in particular Article 23; see. Also: Transformation of our world: Agenda 2030 for sustainable development. In the so-called "Sustainable Development Goals" (SDGs), the promotion of decent work is formulated explicitly as a goal.

²⁵ See also: Oliver Nachtway: *The Relegation Society, on Rebellion in Regressive Modernism*, Berlin, 2016.

²⁶ Association Development Policy of German Non-Governmental Organizations (VENRO): *Manifesto for Decent Work*, Berlin, 2014. The KAB Germany is a member of VENRO. The Manifesto was signed by 172 members of the German Bundestag. (download link:

https://www.helpage.de/material/-Manifest_Menschenwuerdige_Arbeit.pdf; 19.01.2017); See also: Christian-Trade Union Alliance for "Good Work" (ed.): Power. Good work, Food no year (download: http://www.kab-essen.de/fileadmin/user_upload/kab-essen.de/-MachtGute_Arbeit-/Charta-Menschenrechte_.pdf; 18.01.2017). The Alliance includes, among other things, The KAB and CAJ in the Roman Catholic Diocese of Essen.

²⁷ Still, about a quarter of the employees work in the low-wage sector, most in the area of the so-called "minijobs". Even in the European comparison, we still have bad results; see Böckler impuls: Minimum wage still does not protect against poverty, 4/2016 (download: http://www.boeckler.de/Impuls_2016_04_4-5.pdf; 18.01.2017). Also: According to research by NDR-Info, about 100,000 fugitives work for dumping wages of 80 cents per hour.

²⁸ Further reading: Georgios Zervas, Peter Spiegel: The One Dollar Revolution. Global minimum wage against exploitation and poverty, Munich / Berlin 2016.

²⁹ See in detail: Andreas Syska, Philippe Lièvre: Illusion 4.0. Germany's naive dream of the smart factory, Herrieden 2016.

³⁰ See in detail and further: The KAB diocesan associations Rottenburg-Stuttgart (ed.): "Good care is more than...", Stuttgart 2016 (download link: http://www.kab-drs.de/fileadmin/user_upload/kab-drs.de/drs/Texte/Pflege/Ausstellungseroeffnungen/28102016_Broschuere_Gute_Pflege_NEU_1509.pdf; 18.01.2017); see also: For better care in Germany. 10 Demands of care on the ground, 2014 (download link: <http://www.pflege-am-boden.de/Forderungen/10%20Forderungen%20einfach.pdf>; 18.01.2017).

³¹ Encyclical *Laudato si*, Clause. 14.

³² German Bishops' Conference (ed.): Joint Synod of Bishops in the Federal Republic of Germany, Resolutions of the General Assembly. Official Complete Edition I, Freiburg i.B. 1976, p. 105, No. III.2.: "An church community in the discipleship of Jesus has to accept it when despised by the " wise and powerful "(1 Cor 1, 19-31). But, for the sake of this discipleship, it cannot afford to be despised by the 'poor and the small', of those who 'have no man' (cf Jn.). They are the ones privileged Jesus, they must also be the privileged ones in His Church. Above all, they must be represented by us. Therefore, in our Church, every single initiative for the discipleship is of great importance, and that face the danger that, in our social disparity, we become a civic religion which is far too alien to the real suffering of poverty and distress, social failure and social ostracism, indeed, which meets this suffering itself only with the glasses and the standards of a prosperity society. We will ultimately overcome our intellectual doubters rather than the speechless doubts of the poor and small and their memories of the failure of the Church. Finally, how should we be able, with the reputation of a rich Church, to defend, at least faithfully and effectively, the resistance of Jesus opposed by our welfare society? "

³³ Die The demand for a "universal social income" was raised at the world meeting of the social movements with Pope Francis as one of the central joint proposals for action; see Note 12.

³⁴ It is estimated that approximately 61 million children are not even attending school. Nearly 780 million people cannot read and write, almost two-thirds of which are girls and women. If the international community of nations were to spend only \$ 22 billion a year, all children could be given early education and basic education. See in detail: UNESCO: Global Education Monitoring Report. Education for people and planet: Creating Sustainable Future For All, Paris 2016.

³⁵ See encyclical *Laudato si*, which carries the subtitle: "On the concern for the common house."

³⁶ Necessity of the KAB in Germany: Decision of the Federal Committee of 25.10.2015 in Ludwigshafen.