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## **Future of Work Series: Part II**

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## 1 Some work related futuristic quotes of historical import

*'Labour time can no longer be the measure of exchange value, nor exchange value the measure of economic value. Wages can no longer depend on the amount of work performed, nor the right to income on having a job... The right to work, the right to a job and the right to an income have been confused for a long time. They cannot be confused any longer'. Quoted by Barry Jones (1986:13) who is quoting the philosopher Andre Gorz.*

*The fundamental concepts of business and labour, of employment and welfare theory, of liberal and Marxist analysis, are all based on a picture of society in which the central focus is economic production via. the job. When it no longer makes sense, nor is it possible, to focus the society around production because the production of all the goods and services we can be induced to desire will require only a fraction of the available workforce, then what is the new central focus? (added) Harman (1985).*

*There is no greater modern illusion, even fraud, than the use of the single term 'work' to cover what for some is dreary, painful or socially demeaning and what for other is enjoyable, social reputable and economically rewarding. Those who spend pleasant, well-compensated days say with emphasis that they have been 'hard at work, thereby suppressing the notion that they are a favored class. They are, of course, allowed to say that they enjoy their work, but it is presumed that such enjoyment is shared by any 'good' worker. In a brief moment of truth we speak, when sentencing criminals, of so many years at 'hard labour\*'. Otherwise we place a common gloss over what is agreeable and what, to a greater or lesser extent, is endured or suffered by many. Galbraith (1992:33) (added)*

*\* Brennan sees this in the compulsion element in the Social Security activity test for unemployed which is similar in nature to community service orders for offenders. Brennan (2000:24)*

*There has been a rapid reduction in the amount of social labour required to generate a viable society endowed with everything useful and necessary to life. This requirement could be a mere two hours per day or ten years over a lifetime. The present substantially longer period of social labour maintained in contemporary society has accelerated rather than slowed down the devaluation, in the ethical, sense of all forms of work.*

*The amount of time spent working and the relatively high level of employment have been artificially maintained because of the inextricably confusion which exists between the production of the necessary and the*

*superfluous, the useful and the useless, waste and wealth, nuisances and pleasures, destruction and repair.*

*Whole areas of economic life now have the sole function of 'providing work', or of producing for the sake of keeping people working. But when a society produces in order to provide work rather than works in order to produce, then work as a whole has lost its meaning. Its chief objective then is simply to 'keep people occupied', and thereby to preserve the relations of subordination, competition and discipline upon which the workings of the dominant (market) system are based.*

*Work in general comes to be tainted with the suspicion that it is but a useless compulsion devised to mask the fact of each individual's redundancy. Or to put it another way, to conceal the possibility of liberation for socialised labour itself and the obsolescence of a system of social relations which makes socialised labour the precondition of both income and the circulation of wealth and I (PW) would add in many ways citizenship itself. Gorz (1980:72-3)*

*And to those of us who struggle to bring the new economy from the debris of the old. Time is short and there are many dark nights ahead. Wildman (1993)*

*Little that is now written about responding to unemployment in the English speaking advanced economies carries with it any kind of radical impulse. Probert (1998:300-304)*

. In a little known work 'Economic Possibilities for our Grandchildren' (1931), Keynes wrote that when 'the economic problem' has been solved, that is, when the struggle for subsistence has been overcome thanks to technology, when we no longer have to sweat for our daily bread:

*'there will be great changes in the code of morals. We shall be able to rid ourselves of many of the pseudo-moral principles which have hag-ridden us for two hundred years, by which we have exalted some of the most distasteful of human qualities into the position of the highest virtues. We shall be able to dare to assess the money motive at its true value... All kinds of social customs and economic rewards and penalties, which we now maintain at all costs, however distasteful and unjust ... we shall then be free to discard.'*

. Yet I counterpart this with the 1948 United Nations Universal Declaration of Human Rights, article 23.

*'Everyone has the right to work'.*

This has led to the notion of 'full employment' and a job for everyone for the past half century.

*Let us ask ourselves what will our children's' children see as 'the''  
limitation in our thinking and learning that inhibited the emergence today  
of creative, fruitful responses to (unemployment and) the end of work?  
Anon*

## **2 WORK SCENARIOS – outside the box**

Three other scenarios (not developed fully) can be identified based on extreme reaction to the paradigm shifts confronting society. One reaction to paradigm shifts is a back to basics approach. The other, a proactive move ahead. Both of these approaches represent a vertical aspect of alternative ‘outside the box’ options.

The above four conventional scenarios represent ways of dealing with ‘work as jobs’ somewhat as we know it. Here we look at work how we knew it and how we may well come to know ‘work as involvement’ and how we could get to know it, such outside the box options needs must move from Jobs->Work->Involvement ie. beyond the market. Work has for centuries provided an ‘apparent’ moral consensus around ‘the approbation’ of hard work or ‘a job well done’.

Our social worth and status is still largely shown by our income and job position. With this income we purchase our markers of status ie. icons of the consumptive renaissance through conspicuous consumption. Though the market fed by earnings from our ‘jobs’ capitalism functions. Take away jobs and unless you replace them with social welfare, consumption ceases and the market fails to clear and the economy grinds to halt. So for us today no jobs means no economy and no economy means a society with torn social fabric and damaged people. So if we face the end of jobs we needs must face the end of the market as we know it. The welfare state can continue as long as taxes provide income for Government redistribution (after some 2/3rds are removed for governance costs that is).

So in short end of jobs means end of the market which means end of one crucial aspect of social cohesion and the end of a vital arm of ‘moral consensus’ for Western industrial society. We will need to establish nothing short of a new ‘moral consensus’ and to do this our constitutions will need to be re-written. In the next generation we face like never before the chance of moving to be prisoners in a bureaucracy or citizens in a democracy.

End of jobs means end of capitalism – as we know it.

This is why any serious look at future of work and jobs tomorrow must look seriously at ways of replacing the market.

This is for me the call of the early 21<sup>st</sup> Century – the call for governance systems to incorporate a move beyond the market as we move to a global ethic. This last point ensures the inclusion of what in postmodern terms is called the vertical gaze. The vertical gaze relates to levels of consciousness even a spiritual edge in terms of an embedded answer for the question ‘What is the end poing/rationale for all this?’

Frankly none of the following three scenarios actually do this. NeWork goes the furthest in this direction and I believe provides a jumping off point for such a transition. Much more work however remains to be done. 99.9% of existing labour market programs are in this regard quite dysfunctional in that they do not build towards community capability beyond jobs.

For the purposes of this paper ie. it was originally developed for the specific region of Brisbane with a time frame of two civic terms of 4 years each, these paradigms are not explored in any detail as they are at least generational in timescape.

These scenarios could play out as follows:

### **.1 True Blue Work**

*(almost a 'Pauline's One Nation's' version of reality)*

A reactive, back to basics paradigm – Historically defined Full Employment - back to basics, keep Australian jobs in Australia ie. tariffs etc.

Technology and social change however has moved, and is moving, too far too fast for this genie ever to go back into its 60's bottle. At essence a Fortress Australia Nation-State sovereignty perspective. This remains the paradigm within which much of Australia's social policy was developed in.

Certainty is the modus operandi here. A sort of 'Pas Australiana' back to the post world war full employment certainty of mid last century. What we need in Government is 'the Man with the Macro Plan'. The national jobs plan and we are away. Well this has some appeal and there is room for proactive planning to facilitate movement of the margins however this is still in the 'jobs' paradigm and fails to take into account the huge changes impacting us today from tomorrowland. This is the land of the disgruntled dairy farmer and retrenchee. I've been there – however a back to the future approach is today naïve in the extreme.

We can however use this energy and deep dissatisfaction with politicians who continue to reap huge benefits all the while telling us how hard they work. Politicians have to work towards a democracy that is inclusive and as such we have a right to demand their accountability, ethical behaviour and commitment to work for all Australians. No longer can we accept self serving politicians telling us how hard they work and how their new policies will assist 10,000 unemployed when, for instance, in Queensland alone, where is upwards of 100,000 ie ten times that number of long term unemployed let alone a similar number of underemployed.

This has huge appeal politically in Australia, particularly with the disaffected workers and concerned middle, yet almost no chance of reoccurring.

### **.2 Work in Cyberia - Digital City +**

*(incorporating Flexible Productive Regions)*

A proactive paradigm – Futures oriented digitally Networked Regions incorporating low cost mass transport for people and product, low cost communications and instant transnational capital flows.

Uncertainty is the modus operandi here. I suspect however that this scenario will do a 'full frontal' with advanced 'technolife'. Here other life forms, or at least intelligent

computers by 2030, will undertake basic work activities inc. data and digital processing. The workaholic digitati of tomorrow will be smart, very smart but they wont be 'human'.

The paradigm incorporates recognition of locality, social capital and thereby employment considerations. So this paradigm has maximum labour market reality yet minimum real politick appeal.

### **.3 NeWork – work transformed**

*(New ways of working - NeWorkstyle).*

That is an idealistic view of the possible longer term future writ back to the present. The first two vertical scenarios do not really represent transformation however this NeWork scenario, in my opinion, does and so I will develop it somewhat as a counterpoint to the principal four scenarios developed above.

Transformation is the modus operandi here.

#### **.1 Transforming Work**

In this scenario we have the reconstruction of what is meant by work. Such a reconstruction is nothing short of a transformation. Given that jobs are increasingly scarce for the reasons elaborated in this report such as technology, globalisation, economic rationalisation etc. Certainly nowadays the need for 'work' as we conventionally know it is rapidly disappearing. In this sense work as an artifact of the industrial revolution can now become a thing of the past. The fewer and fewer people with it don't have to work longer and longer hours and although sharing it around on a more equitable basis is a step forward it still does not approach the underlying issue of work in our society.

Frankly 'Work' as we know it is no longer needed.

We have historically had a somewhat ambivalent attitude to work. The protestant work ethic, the liberal sense of the interchangeability of worth and wor(k)th, even the Marxist labour theory of value, even the welfare capital ethic of controlling the sharper edges of the industrial state all reinscribe the meme we have called 'work'. Wolfe (1977). These compare to the utopian urge to escape from the drudgery into technotopia or communism, memories of the sweatshops of the early industrial revolution, and the power for social control in credulising then rationing an increasingly short commodity.

We could take the 'bit in the teeth' and change our social memes before we are forced to. In this scenario we take on board the idea that work is a social good and it is actually about income and involvement then we don't need to link payment to it nor have it full time as is the case at present. In fact it ceases to be work at all. In short it becomes what may be called NeWork.

#### **.2 Enter from left field - NeWork**

As discussed in this report over the past decade there have been fundamental shifts in the Australian labour market including the advent of jobless growth, industry restructuring, decline in middle management and blue-collar jobs (particularly but not exclusively for

males). This has led to a rapid increase in the number of Australians, especially mature ones, being retrenched, made redundant, accepting Voluntary Early Retirement etc. With them, their families and communities generally being the human casualties of this restructuring. Further many of these people find it extremely difficult to regain suitable employment.

In this overall process the expectations of many would be labour market re-entrants regarding employment changes significantly. No longer is the 9-7 by 5 the ideal job. Many people at this stage in their working-life (and young people who are alert to these changes in their work futures) prefer to work less than 5 days per week. Further they often wish to volunteer time to various community projects even mentoring emerging small businesses or young peoples projects, work for themselves (often from home).

Enter the informal sector – which is now validated without being forced into the formal sector definitions of employment/unemployment. Currently informal work is at least as large as the formal sector at approx. \$4bea. Further these folks can also work as an employee yet also be self-employed, undertake formal and informal training and learning, provide leadership development, while ensuring adequate quality time for family and friends, while taking opportunities to engage in civic duties thereby strengthening democracy. In all this integrity and ethics are important esp. in the way they treat customers and vice versa.

This is in short a New way of Working ie. NeWork.

### **.3 A NeWork Lexicon**

For this we need a new lexicon with words such as:

- . **NeWork** – that no longer differentiates on the old industrial categories of employed and unemployed - shared goal directed sustainable activity
- . **NeWorkstyle** – a recombinant helix of lifestyle and workstyle that is NeWork.
- . **Protirement** – proactive retirement
- . **Plerk** – combining play and work
- . **Priaction** – prioritising ‘involvement’ in such shared goal directed sustainable activity

It is this NeWork life/workstyle NeWokstyle this article seeks to respect and enhance through proposing the involvement of Labour Market Organisations in self-help projects, public education, provision of corporate opportunities and awareness, Government policy advocacy, integrity and leadership development, training and development, mentoring, NeWork experience, publication. And we believe that over the next decade this workstyle will be of great importance in the overall welfare of the Australian labour force.

### **.4 How can the Government help and for once, not hinder, all this?**

In a NeWork world Government’s role changes more to one of a ‘social compact’ whereby the emphasis shifts from control to consensus. Here innovations such as minimum guaranteed income, restructuring of the taxation system, accountability for the provision of NeWork opportunities to all desirous of same.

### **.5 Where to NeWorkers and NeWork employers fit in?**

Basically all our lives we have been brought up with the view that employees work for employers. Labour market autonomy and self-reliance is not generically encouraged.



Indeed the vast majority of workers are employees. Employers on the other hand have been brought up with the view that workers essentially lose their democratic rights when they enter the workplace. Clearly NeWork challenges both these memes and substantial amounts of public education will be necessary to adjust.

### **.6 What next?**

While NeWork gets out of the employment/unemployment box it remains with in the market system. Eventually systems of offering all citizens the 2I's (Income and Involvement) that extend the 'social compact' to non market means of distribution and contribution. Certainly recognition that work currently provides one of the few moral consensus points in our society portends the amount of 'work' needed as socioeconotechnical changes render work obsolete for large segments of society. A new moral consensus is needed a consensus that derives not from us becoming prisoners in a bureaucracy but rather citizens in democracy.

## 2 Work Scenarios – beyond conventional options

### Introduction

As the above quotes show we have had at least a generation to get outside the box. Yet all we have seemed to achieve is to confirm and enforce the conventional scenarios as outlined in the previous section. Much was said and done in the late 80’s and early 90’s now almost a decade later we observe the landscape and see ourselves as ‘hovering over a battlefield’. Little has changed

We have squandered much. Too much. Too many of our childrens’ children’s futures are being destroyed now by this perverse inaction. Enough is enough.

These drivers wrap together in identifiable collective ways to produce some 4 principal work scenarios. They are not industry scenarios and point to paradigms of response. They are represented diagrammatically as follows:

**.1 Outside the box Figure 1 – Reworking Income**

<p style="text-align: center;"><b><u>Income/ Involvement</u></b></p> <p>2 Work options/Alternative payment E.g. Job sharing, green dollars etc (0.7) <b>Q2 Work Options</b></p> <p style="text-align: center;">↑↑ <b>Work</b></p>	<p style="text-align: right;">4 Priaction, NeWork Involvement , IIG’s World Public Service MGI<sup>2</sup>(0.2)</p> <p><b>Q4 World Public Service</b></p>
<p><b><u>Market</u></b></p> <p><b>Q 1 Same as it ever was</b></p> <p>1 Conventional Scenarios from 3.1 – New Work, Green jobs, True blue jobs, cyber jobs (0.9)</p> <p style="text-align: center;"><b>Jobs</b></p>	<p style="text-align: center;">⇒</p> <p style="text-align: center;"><b><u>Beyond Market</u></b></p> <p><b>Q3 Next to nothing</b></p> <p style="text-align: right;">3 Conventional Volunteer Involvement (0.4)</p>

**Source:** Paul Wildman. IIG Integrity Involvement Group – citizens action group(s) involved in watching the integrity of Governance and Business. MGI<sup>2</sup>– MGI Squared – Minimum Guaranteed Income **and** Maximum Genuine Involvement.

### Observations

. Dichotomies often show how power exerts itself in political economies e.g. Jew/German in Hitler’s Germany. Here for instance consider the Jobs dichotomy – employment/unemployment that is still within the market place; Work dichotomy – work/leisure still within the market; Involvement dichotomy - Inclusion/exclusion here active citizenship is

needed to ensure the political will, imagination and courage needed to universalise inclusion without the need for a market as we know it. Brennan (2000)

. Similarly the market and barter still exist within the ‘cash nexus’ of market based exchange by virtue of ownership of cash or its equivalent in barter terms eg. green dollars

. Scenarios in Futures Research to be authentic must stretch beyond the present generation of those doing the Futures work. Consequently the scenario time line is 25-30 years.

. Conventional labour market programs and work options locate at 1

. Most alternative work options stretch towards 2 – still solidly within the market system even Korten (1999) still speaks of ‘mindful markets’.

. Probabilities of these scenarios occurring over the next 15-25 years are included in brackets 1->4 above however urgency is the reverse order ie 4->1

. The movement from New Work (1) to NeWork (4) occurs as workstyle and lifestyle merge and ‘non-work and non-market’ issues such as volunteer work, care economy and a World Volunteer Service seen in some of the emergent global NGO’s. In this quadrant the Nation State has all but faded away and the ‘market’ has been transformed towards an eco-care economy.

. These scenarios are considered non-conventional ‘outside the box’ options in that they all redefine the concept and strategy that is called ‘job’ or ‘work’. Clearly Governments generally opt for 1 or 2, while option 3 or 4 are likely in actuality yet not in anticipation, given our current trajectory.

. Further theoretical explanations of the Futures Research methodology adopted in this paper may be found in Appendix C.

### **.3 The Scenarios**

The above four scenarios represent ways of dealing with ‘work as market and beyond’ as we know it. Here we look at work how we knew it and how we may well come to know ‘work as involvement’ and how we could get to know it, such outside the box options needs must move from Jobs->Work->Involvement ie. beyond the market. Work has for centuries provided an ‘apparent’ moral consensus around ‘the approbation’ of hard work or ‘a job well done’.

#### **Scenarios (1) and (2)**

##### **Jobs displacement and elimination**

Estimates [Gorz (1980), Rifkin (1995), Dator (2000) , Lerner (1994), Wildman (1998)]of workers made redundant to workers remaining over the past generation in large business range from 5:1 to 10:1. The range of new jobs to old jobs ranges from 1:7 to 1:14. 128-129. [This was even in 19980] Therefore in summary we may say that: over the next generation 3/4ers of all blue collar workers even in the third world will be eliminated and

that of these only 1/10 will find jobs in the IT industry that is eliminating them. Even this simplistic calculation shows a loss of 2/3rds of shop-floor and associated jobs by 2025.

It is estimated that each worker employed in producing robots eliminates 5 shop-floor jobs per year. 129. The 100 workers at Fujitsu France after automation can do the work that would require some 500 in a traditional factory. By 1990 (1986act) 200 workers will do the job or some 3000 a few years before. 128

Even in the 70's 2/3rds of the French workforce indicated in representative sample that they would prefer to work 1/2 hours than get 2ce pay. 63% 140 cp. 37%.

#### **. 4 Not only does technologisation save workers it saves machinery**

First technologised workplaces can work 24 hrs per day 365days per week. Second individual units eg. word processors, robots are more productive than the previous units eg. electric typewriters, human workers [eg a typing pool of 40 with electric typewriters (in 1975) can be replaced by 12 word processors (in 2000) or even less if mainly remote printing is required eg. via a docutec and even less if the concept of technology is strategically revamped and no typing is done and the data captured at source is all transferred electronically to web or CD-Rom or e-mail and the user prints out what he or she wants. In this latter case the services of for instance a web designer would be necessary for a few hours . In both instances a workplace can produce more for less.

Our social worth and status is still largely shown by our income an job position. With this income we purchase our markers of status ie. icons of the consumptive renaissance through conspicuous consumption. Though the market fed by earnings from our 'jobs' capitalism functions. Take away jobs and unless you replace them with social welfare, consumption ceases and the market fails to clear and the economy grinds to halt. So for us today no jobs means no economy and no economy means a society with torn social fabric and damaged people. So if we face the end of jobs we needs must face the end of the market as we know it. The welfare state can continue as long as taxes provide income for Government redistribution (after some 2/3rds are removed for governance costs that is).

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End of jobs means end of capitalism – as we know it – but not necessarily of 'good' work.

This is why any serious look at future of work and jobs tomorrow must look seriously at ways of replacing the market.

This is for me the call of the early 21<sup>st</sup> Century – the call for governance systems to incorporate a move beyond the market as we move to a global ethic\*. This last point ensures the inclusion of what in postmodern terms is called the vertical gaze. The vertical

gaze relates to levels of consciousness even a spiritual edge in terms of an embedded answer for the question ‘What is the end poing/rationale for all this?’

Frankly none of the following three scenarios actually do this. NeWork goes the furthest in this direction and I believe provides a jumping off point for such a transition. Much more work however remains to be done. 99.9% of existing labour market programs are in this regard quite dysfunctional in that they do not build towards community capability beyond jobs.

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Clearly folks who have a displacement event in their life wether it be retrenchment, the arrival of a new child, death and sometimes marriage and divorce all face the potential of looking at the way they work. Many of the answers these folk often come up with are very similar to NeWork. Now we need more NeWork employers. And intriguingly these answers are not in a sense all that separate to the way work is undertaken in many indigenous communities. Here work often takes a less important place on the social agenda behind ceremonial activities and familial responsibilities.

These scenarios could play out as follows:

At present we have I estimate no more than 5-10% of urban folks can move back onto rural lands.

## **.5 ‘Good’ Work**

Good work has the following attributes in that it is ethical\* and contributes to:

- . Belonging
- . Participation and reward as an adult in outworking ones fruit of the heart
- . Social initiation – in a culture that has burned it s mother, and shot its father, i. eliminated its elders
- . Mutual aid provision for family, friends and community
- . Learning appropriate social behaviours
- . Personal and professional development
- . Reduction in ego-centredness
- . Conscientisation,
- . Respect for Nature
- . Collaborative working with others towards a common task
- . The generation and distribution of the goods and services needed for ordinary human life.

In summary:

Work differs from labour (job/employment - survival) in that it includes:

- . Purpose
- . Volition
- . Artisan - Relationship with what is made

. Dignity – gravitas/respect/station/filial, social and civic inclusion

Here work may be seen as a key tool for social conviviality blending inner needs and outer responsibilities, typified in the classic Apprenticeship system. As artisans or artists this dimension on “good work” links work to beauty, art and ultimately a dimension of love as socially expressed ‘fruit of the heart’.

Many of these attributes are those listed by Campbell (1972) as key aspects of the role of myth in a living culture. This then is the task of us all in a post-industrial wasteland of us all with an especially urgent need for vision leadership and centres that help the birth of this new form of work – NeWork – such centres will have the future at work today. They will be Institutions of Foresight in a culture of neglect. Through then we as citizens will be able express practically our fidelity and solidarity to one another and thus to work our civic alchemy. At last reconciled to ourselves and one another through ‘good works’ through NeWork.

### **.6 Reconceptualising Work**

Surveying the literature on proposed `reconceptualising strategies, Parker (1983) makes a useful distinction between the segmentalists and integrationists. Segmentalists are those who favour the maintenance of some kind of demarcation between work and non-work. While the integrationists or holists such as Barry Jones – are those who favour a dissolution of the boundary and a fusion of the domains. While Parker appears more inclined towards the integrationist approach he recognises the problem in that while we mainly favour an integrationist approach nevertheless: **‘we have no set of social institutions and cultural patterns which represent such an integration of work and leisure.’**

The fusion of work and leisure introduces immense challenges to the conventional set of ethics alluded to earlier. How can work contributions be measured if work cannot be distinguished work from non-work? How would public works be organised? Would there not be any form of taxation or mandatory contributions? Without a clear work/non-work demarcation, the traditional ethical norms will be rendered vacuous. Mmochelle (2001).

Clearly alternatives such as the welfare state and even the guaranteed income position all reify the dichotomy between work and leisure ie. the conventional Work Game, and even worse depend increasingly on economic growth to generate the taxes (from an ever declining ‘real’ workforce) to pay.

## **.7 Paul Wildman's Labour Market Prognosis**

**Today's labour market is characterised by casualisation, jobless growth, declining blue and increasing pink-collar jobs. And a collapse of traditional labour market entry points for youth. Technologicalisation causes selective reduction in capital needed and always net reductions in labour required. Work as we know it is on the way out.**

**Current estimates broad acre unemployment puts the unemployment and underemployment rates in Australia at around 15-20% @6-01. In this rate the LTU's account for about 25% of overall unemployment. This combined figure has been steadily increasing since the early 1990's. Further a disproportionate of these people excluded from the conventional job market are the over 50's. Yet demographically Australia's age pyramid is shrinking in that the proportion of youth is declining compared to us oldies. So employers will need to understand the needs and desires and capabilities of the mature worker to remain competitive beyond 2010.**

**When combined with Gorz's estimate that 25% of the workforce are at present needed to produce the necessities of life then less than 10% i.e. 1/4er of even these that have jobs will be providing the necessities. Clearly the overall rate of unemployment is several times the Natural Rate of around 5%.**

**These trends will generate a world wide employment rate of around 1/3rd by 2025. This is in line with, though somewhat more conservative than, Dator's prognosis, although not as bold as Rifkin. It ties into the jobs disaster view in terms of conventional scenarios and point to Q1 and Q3 Outside The Box responses.**

### **.8 Labour Market detective work – back to the future**

If this was to be an outcome one would expect to detect a trend some 10 and emerging issue some 20-30 years before it was too blatant to keep quiet and thereby entered the public arena. That is around 10990-95 this emerging issue should have been detectable and by 2010 will be incontrovertible. This is in fact the case. In terms of labour market cross overs inc. the casualisation of the workforce, jobless growth, collapse in large business employment, increasing rate of unemployment for males and so forth all these labour market trends/crossovers occurred in the target period. Further by the mid 1990's unemployment inc. long term unemployment and underemployment had reached some 20% of the labour force.

Also any serious attempt to approach full employment will nowadays require billions of billions expended by the State. Generally the State favours labour market programs that may be called supply sided ie. training and supply/demand i.e. wage subsidies, public/community works generally they cost at least \$30000pjobyear as everything has to be provided. Demand sided private sector initiatives such as Self-Employment are seldom undertaken well by Governments however they are a fraction even 1/10<sup>th</sup> the cost of the public works program.

Clearly once we allow for the Natural Rate Of Unemployment say 5% then as we approach that rate inflation runs the risk of increasing. So even a job cannot be guaranteed to everyone without setting in train substantial changes to what may be called the 'infrastructure of consumption'. This calls for strengthening the role of the State and subsequently endangers conventional flows of profit, allocation between public and private sectors, the structure of 'work' and its organisation and rewards and the expectation of constant economic growth. This exposes the fundamental flaw in even the conventional capitalist system. Connolly (1987:155)

### **.9 Getting to real change about work**

It is one thing to call for reforms within an established order and another to call for (1) changes to that order. Nevertheless both require us to acknowledge that (2) those reforms must be situated within a massive set of institutional changes. Let alone realise what that (3) the re-design of the order, of its structures, procedures and institutions will require. Let alone (4) be competent to start to bring these about. Let alone (5) be able to map the efficaciousness of consequences intended and unintended. Academia or intellegensia credulises only the former i.e. (1) and occasionally the latter (5). Further it often pejoratively refers to (2)-(4) as operationalisation and devotes almost no time to the efficacious implementation.

\* In the sense of Global Ethic as called for in the UN report's on neighborhoods and the State of the Future 2000 [Carlsson and Ramphal (1994) and Glenn, J., & Gordon, T. (2000) respectively]



**.9.1 Changing the Nature of Production**

**Outside the box – Figure 2 – Nature of Production**

<p><u>Holistic</u></p> <p><b>Q2 Garden of Eden</b></p>	<p><b>Q4 World Public Service</b> 4 Priaction, Involvement , plerk, IIG's , WPS, MGI<sup>2</sup>-NFN</p>
<p><u>Barter</u>                      <u>Communism</u></p> <p><u>Species of Exchange</u></p> <p><b>Q 1 Edge of the box</b> – anarchist collectives, NeWork reworked ↑ <u>Division of Labour</u> <u>Minimised</u></p>	<p>⇒</p> <p><u>Gift</u></p> <p><b>Q3 Tribal</b></p>

**Source:** Paul Wildman. IIG Integrity Involvement Group – citizens action group(s) involved in watching the integrity of Governance and Business. MGI<sup>2</sup>– MGI Squared – Minimum Guaranteed Income **and** Maximum Genuine Involvement; WPS = World Public Service, NFN – News From Nowhere (Morris)

**.10 Summary**

**Much Ado about nothing?**

All this means we don't have to look far to explain why there is not theoretical challenge to the system of values which maintain and in turn have been supported by an ideology of work. Anthony (1977:273) Alternative systems of values have virtually been destroyed. Today there are no alternatives, in the sense of a coherent challenge based on alternative ethics/values 274, there are at best, subordinated debates concerning works differential rewards and distribution.

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