

**13<sup>th</sup> BRAGA**  
**— MEETINGS ON**  
**— ETHICS AND**  
**— POLITICAL**  
**— PHILOSOPHY**  
**— BOOK<sup>of</sup> ABSTRACTS**

# JUNE 15\_

8:30 / 9:30

## REGISTRATION + OPENING SESSION

9:30 / 10:45

Plenary Lecture  
**Helene Frowe**

10:45 / 11:00

## COFFEE BREAK

11:00 / 12:30

Panel 2.1	Panel 4.1	Panel 5.1	Panel 7.1	Panel 8.1	Panel 9.1	Panel 11.1	Panel 19.1
CP1_1.05	CP2_2.03	CP2_1.10	CP2_0.15	CP1_1.43	CP2_1.11	CP2_0.13	CP2_1.09

12:30 / 14:15

## LUNCH

14:15 / 15:45

Panel 2.2	Panel 3.1	Panel 4.2	Panel 5.2	Panel 7.2	Panel 8.2	Panel 9.2	Panel 11.2
CP1_1.05	CP2_2.07	CP2_2.12	CP1_1.40	CP2_0.16	CP1_2.09	CP1_2.24	CP2_0.14

15:45 / 16:00

## COFFEE BREAK

16:00 / 17:30

Panel 2.3	Panel 3.2	Panel 4.3	Panel 7.3	Panel 8.3	Panel 9.3	Panel 11.3	Panel 14.1	Panel 15
CP1_1.05	CP2_2.07	CP2_2.12	CP2_0.16	CP1_2.09	CP1_2.24	CP2_0.14	CP1_1.40	CP1_0.17

17:30 / 17:45

## COFFEE BREAK

17:45 / 19:00

Plenary Lecture  
**Mathias Thaler**

# JUNE 16\_

9:30 / 10:45

Plenary Lecture  
**Daniele Archibugi**

10:45 / 11:00

## COFFEE BREAK

11:00 / 12:30

<b>Panel 3.3</b>	<b>Panel 7.4</b>	<b>Panel 9.4</b>	<b>Panel 11.4</b>	<b>Panel 13.1</b>	<b>Panel 14.2</b>	<b>Panel 17.1</b>	<b>Panel 18</b>
CP2_0.17	CP2_1.12	CP2_2.03	CP2_0.14	CP2_2.02	CEPS Room	CP2_2.01	CP1_1.25

12:30 / 14:15

## LUNCH

14:15 / 15:45

<b>Panel 3.4</b>	<b>Panel 7.5</b>	<b>Panel 11.5</b>	<b>Panel 12</b>	<b>Panel 13.2</b>	<b>Panel 14.3</b>	<b>Panel 16</b>	<b>Panel 17.2</b>
CP2_0.17	CP2_1.09	CP2_0.14	CP1_1.43	CP2_2.07	CP2_1.15	CP1_2.17	CP1_2.21

15:45 / 16:00

## COFFEE BREAK

16:00 / 17:30

<b>Panel 1</b>	<b>Panel 3.5</b>	<b>Panel 6</b>	<b>Panel 7.6</b>	<b>Panel 10</b>	<b>Panel 11.6</b>	<b>Panel 20</b>	<b>Panel 21</b>
CP2_1.15	CP2_0.17	CP1_2.17	CP2_1.09	CP1_2.27	CP2_0.14	CP2_2.07	CEPS Room

17:30 / 17:45

## COFFEE BREAK

17:45 / 19:15

Plenary Lecture  
**João Rosas + Nadia Urbinati +  
Richard Bellamy + Silje Langvatn + Stuart White**



# *Green Decommodification of Labor and Universal Basic Services*

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**ABSTRACT** The ecological footprint of the struggle for a change in power relations at the workplace was and still largely remains a blind spot of the Left, which tried to ensure high employment security through full employment, worker organizing, and improved working conditions, all of which were supposed to ultimately result in a radical change in the balance of power between labor and capital. However, in that process, the interests of workers were merged with the interests of capital to a certain extent, given that economic growth implied both profit maximization and an increase in employment. Since our economy is predominantly based on fossil fuels, the increase in employment results in a rise in greenhouse gas emissions, which is accelerating the degradation of the environment.

The main question I will explore in this paper is: how can we decommodify labor in a sustainable and just way without repeating the mistakes of the traditional Left? In order to do that, I will employ the degrowth paradigm. Within this alternative theoretical framework, the integration of nature and society is understood contrary to the dominant productivist paradigm, according to which more is always better. The critique of the commodification of labor is a central theoretical component of the critique of productivism. Thus, degrowth shares with the productivist Left freedom from wage labor as its goal, but since it is insisting on sustainability, it sets before itself a more complex task—the green decommodification of labor.

In the first part of the paper, I will explain how the commodification of labor affects the freedom of workers, the value of different types of work, and the environment. In the second part of the paper, I will outline the relationship between work and the economy in general that is required in order for the Earth to become a safe and just place for all. Finally, I will explore universal basic services as a novel idea that has the potential to redefine the welfare state and successfully respond to the numerous social challenges we face. The term universal means that services are available to everyone, regardless of their income or status. Then, the term basic ought to be understood as

meaning essential and sufficient to enable people to meet their needs. Finally, the term service means collectively generated activities that serve the public interest. Universal basic services imply the expansion of the range of free public services that will ensure access to every citizen (or resident) to an adequate degree of security, opportunity, and participation. It has been noted that universal basic services contribute to the reduction of social inequalities, the increase of solidarity, greater efficiency in the provision of the services, as well as sustainability. However, I will argue that the radical potential of this policy is best reflected in the fundamental change that it would make in our understanding of work.

**KEYWORDS** decommodification, labor, universal basic services, degrowth, post-work



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