

INTERNATIONAL SEMINAR

BUSINESS, SOCIETY AND ETHICS THROUGH THE LENS OF RABBINIC AND PHILOSOPHICAL TEACHINGS

The Ethics of Work



UNIVERSIDAD
DEL PACÍFICO



PROGRAMACIÓN DE CLASES

» LUNES 09 DE SETIEMBRE

Horario: 07:30-10:30 horas

Lugar: Sala F-301

» MARTES 10 DE SETIEMBRE

Horario: 07:30-10:30 horas

Lugar: Auditorio Maes Heller

» MIÉRCOLES 11 DE SETIEMBRE

Horario: 07:30-10:30 horas

Lugar: Sala de Fundadores

» JUEVES 12 DE SETIEMBRE

Horario: 07:30-10:30 horas

Lugar: Aula A-107

» VIERNES 13 DE SETIEMBRE

Horario: 07:30-10:30 horas

Lugar: Aula A-306

» LOS DÍAS 16, 17 Y 18 DE SETIEMBRE

Horario: 07:30-10:30 horas

Lugar: Auditorio I-103

» JUEVES 19 DE SETIEMBRE

Horario: 07:30-10:30 horas

Lugar: Sala F-301

» VIERNES 20 DE SETIEMBRE

Horario: 07:30-10:30 horas

Lugar: Auditorio I-103

BIBLICAL AND RABBINIC PERSPECTIVE - STRUCTURE OF SEMINAR

Rabbi Dr. David Meyer

Abstract

« *For six days, you should labor and do all your work, but the seventh day will be a day of rest ...* » (Ex. 20,9-10). By these simple words, the tonality of our lives is set. Work will define and rhythm our days. Yet, however accustomed we are with our working activity, rarely do we find the time to reflect on the meaning of work and the important existential questions it raises. What is work? Why work? What our engagement with work says about our perception of the world and of God? How does work reflect on the meaning of life? Is work a curse, a necessity or an opportunity to enhance human dignity? While the opening chapters of the Bible present work as a punishment, first befalling Adam but reminding all humankind that it is « *by the sweat of your face shall you eat your bread* » (Gen. 3,19), how come later rabbinic teachings dared declare: « *Great is work, for it honours the person who does it* » (Talmud, Nedarim 49b)? Is work the very place and the very notion of a possible overturning of a curse into a blessing? And if so, what can we learn from the dynamics of such a transforming act, to benefit our working existence? This seminar, participatory in its nature, will aim at exploring and discussing biblical texts - through the lens of rabbinic teachings - on the notion of work and search how the biblical religious traditions can help us make sense of the « *labor we toil under the sun* » (Eccl. 2,22).

PROGRAM

1 - INTRODUCTION

- **A difficult Topic**
 - Primo Levi: "Arbeit Macht Frei"
- **Why Work ?**
 - Harvard Business Review: "All Work Has Meaning (Almost)"
 - The Why of Work
- **Religions and Work: An Overview**
 - "Religion and the Meaning of Work"
 - Sisyphus and a theology of work

2 - WHY THE BIBLE AND RABBINIC TEXTS ?

- **Working with Jewish Texts: Labouring in Torah**
- **An overview from the rabbinic tradition on the value of work**
 - An overview on the notion of work in Judaism
 - Selected quotes from the rabbinic traditions
- **A profound theology of work: The Labor of Job**

3 - WHAT IS WORK AND WHAT A DEFINITION OF WORK CAN TEACH US ABOUT "WORK"?

- **Terminology of "work" in the Bible and in the Rabbinic Literature**
- **Talmudic definition of "work": Why the reference to Tabernacle ?**
- **What works are worth being called "work" ? The 39 Father of work. Av/Tolda**

4 - CURSE, DIGNITY, OR VANITY ? THE DYNAMICS OF AN OVERTURNING OF ETHICAL SIGNIFICANCE

- **A Philosophical introduction: Avishai Margalit**
- **An ethical overturning**
 - "By the sweat of your brows"- Exploring the Genesis narrative
 - Gen 3, 16-19
 - Gen 2,5
 - Gen 2,15
 - Some selected Rashi's commentary
 - The rabbinic dynamic of an ethical transformation
 - Midrash Bereshit Rabbah on Gen 3,16-19 + 2,5 + 2,15
 - Kiddushin 82b
 - Hirsch's commentary on same verses
 - Ecclesiastes cynical view of work ?
 - A Hidden book ? (Shabbat 30b)
 - Some selected verses on work from Chapter 2
 - Leviticus Rabbah on the futility of work
 - Ecclesiastes Rabbah on verses 2,18-23.

PROGRAM

5- WORK AS COMMANDMENT - TRANSITIONING FROM WORK, TO REST, TO WORK

- Positive Commandment to work for 6 days: Some rabbinic perspectives
- What does the suspension of Work (*Shabbat*) teaches about work?
 - Saadia Gaon on work and rest
 - Hirsch on the value of rest on Shabbat and what it means about work
 - Heschel on work and Shabbat
- The Joy of work (*Havdalah*) - An overview by Irving Greenberg

6 - WHAT KIND OF WORK AND WHAT DOES IT SAY ABOUT THE NATURE OF WORK?

- A view from the Bible: From Cain and Abel to Joseph
 - The works of Cain and Abel Work + Gersonide's commentary and Hirsch
 - Isaac's wells + Hirsch's commentary
 - Joseph's political work (Gen 41,38-48)
- Work and Study: An existential tension
 - Torah and livelihood in Pirkei Avot + Commentaries
 - Rabbi Reines on the value of work and Study in the reality of the State

7 - ON WORK AND FREEDOM: WHAT DOES THE RIGHT TO STRIKE SAY ABOUT WORK?

- An introduction to Liberty and Labor (and Union) in the Jewish Tradition (Kogan)
- An Halakhic perspective (ancient and modern) on strikes, and Unions.
- Solo Baron on Maimonides on "Free labor"
- Wages in Halakhah - Not so free Labor after all

8 - DIVINE WORK AND HUMAN WORK

- God as Architect and Potter. 2 midrashic texts from Bereshit Rabbah
- Human work as divine creation
- Worship as work, work as worship
 - Ha'aretz article on the terminology of Avodah
 - Avodah (priestly ritual) work of Yom Kippur and divine work

9 - WORKING FOR TIKKUN: REPAIRING OR ALTERING THE WORLD, WORK AND REDEMPTION

- Messianic readings by Levinas: Are we working for Salvation ?
- Is profane work an Obstacle to Salvation?

BIBLIOGRAPHY

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EL TRABAJO: UN ENFOQUE FILOSÓFICO

Profesor Cesare Del Mastro

Sumilla

¿Qué puede aportar la reflexión filosófica a la comprensión y la transformación de la acción humana, en particular cuando dicho actuar corresponde a la categoría de "trabajo"? ¿Qué es trabajar? ¿Por qué y cómo trabajamos? ¿Cuál es la relación entre el trabajo y conceptos como "necesidad / deseo / satisfacción", "conciencia / reflexión / voluntad" y "desarrollo humano"? En la introducción del seminario se distingue el "trabajo humano" de la "actividad animal" a partir de la diferencia más general entre las reacciones orgánicas y las respuestas humanas (Ernst Cassirer). Una vez establecida esta diferencia, se estudia, en la primera parte, una selección de textos de algunos "hitos" de la historia de la filosofía del trabajo: Platón, Rousseau y Hegel. En la segunda parte, se intenta responder a la pregunta fenomenológica sobre el sentido que emerge en el acto mismo de trabajar tal como se manifiesta: ¿cuál es la realidad –ni biológica ni económica– que funda, hace posible y efectúa el "aparecer de aquello que aparece en el trabajo"?; dicho de otra manera, ¿cuál es el modo de fenomenalización de la fenomenalidad del trabajo? Después de analizar algunas pistas de respuesta a estas preguntas en la obra de Martin Heidegger (mundo, llamada, artefacto) y Emmanuel Levinas (necesidad, gozo), se da un lugar especial a la lectura de Marx por el fenomenólogo francés Michel Henry. En este sentido, se aborda el trabajo no como una exteriorización del hombre que "se produce a sí mismo" ni como una "objetivación de la conciencia", sino como una de las determinaciones fundamentales de la vida subjetiva radical: experiencia sufriente de necesidades y deseos a los que el individuo viviente responde transformando la naturaleza a través de su praxis efectiva.

PROGRAMA

Introducción: trabajo humano y actividad animal

Lectura:

Ernst Cassirer. Antropología filosófica, trad. Eugenio Ímaz, México: Fondo de Cultura Económica, 1967.
- Capítulos 2 y 3 de la primera parte ("Una clave de la naturaleza del hombre: el símbolo" y "De las reacciones animales a las respuestas humanas"), pp. 45-70.

I. ALGUNOS HITOS EN LA HISTORIA DE LA "FILOSOFÍA DEL TRABAJO"

1. Conceptos generales asociados al trabajo
 - a. Necesidad / satisfacción
 - b. Conciencia
 - c. Reflexión
 - d. Voluntad
2. Platón: el mito de Prometeo
3. Rousseau: el trabajo, ¿una actividad contra-natura?
4. Hegel: la dialéctica del amo y el esclavo

Lectura:

Selección de textos de los filósofos estudiados en esta sección

II. UNA APROXIMACIÓN FENOMENOLÓGICA

1. Implicancias de un enfoque fenomenológico: el origen no biológico ni económico del trabajo
2. Martin Heidegger
 - a. La noción de mundo
 - b. La llamada de las cosas
 - c. El artefacto: lo orgánico y lo artificial
3. Emmanuel Levinas
 - a. Necesidad y gozo
 - b. La economía del "en-casa"
 - c. La irrupción del rostro
4. Michel Henry, lector de Marx
 - a. El trabajo como exteriorización y objetivación
 - b. La vida subjetiva radical como fuerza y afecto
 - c. Ideología, pathos y praxis efectiva
 - d. El trabajo subjetivo viviente

Lecturas:

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