

Katica Knezović također se bavi etičkim pitanjima u svojem tekstu pod naslovom *Etika odgovornosti u suvremenim ekonomskim migracijama*. Etika uvjerenja i etika odgovornosti dva su krila istoga društveno-političkoga bića kojim se vlade i pripadne države institucije vode u rješavanju pitanja migracija i u odnosu prema migrantima. Knezović posebno naglašava da je vrlo važan pristup neodvratan pogleda od potreba migranata u njihovoj nevolji. To je *ethos* ne samo kršćanina, nego *ethos* čovjeka u njegovoj stvarno življenoj humanosti.

O već duže vrijeme vrlo aktualnom fenomenu *sweatshops* u svojem radu piše ekonomistica Ratka Jurković. U prvom redu, *sweatshops* otkriva tamnu stranu migracija. U spletu negativnih okolnosti u vezi s migracijama eksploatacija je migrantskoga rada u takozvanim *sweatshops* tvornicama, gdje zaposleni rade u teškim uvjetima i uz niske plaće. Jurković je ukratko predstavila fenomen *sweatshops* kroz povijesni razvoj, koji je od svojih početaka povezan sa zapošljavanjem migrantske radne snage.

*Migracije i globalizacija* naslov je teksta Josipa Milića, koji se fenomenom migracija pozabavio s malo drugačijim predznacima: u obzir je uzeo mitove i činjenice, te predrasude i stereotipe. Migracije i migranti po njemu su u službi raznih politika, te spominje i razne strahove koji su se pojavili u Europi dok se migracije odvijaju pred našim očima u neposrednoj blizini. Također, zastupa tezu da Europa nije izgubila svoj kršćanski identitet zbog izbjeglica, nego zbog svojih vlastitih slabosti i kršćanskih raskola.

Snježana Gregurović u svojem radu donosi sociološku analizu pozadine politike integracije imigranata u zemljama europskoga gospodarskoga prostora. Za europske su zemlje karakteristična tri modela integracijskih politika. Gregurović piše kako je u dokumentima Europske unije istaknuto da je integracija shvaćena kao dvosmjernan proces utemeljen na uzajamnim pravima i odgovarajućim obveza-

ma legalno naseljenih državljana trećih zemalja i društava primitka koja pružaju potpunu participaciju imigranata.

Etnologinja Jasna Čapo prikazuje jedan povratnički društveni angažman. Čapo opisuje konkretan primjer iseljenika povratnika i njegovo cjelokupno djelovanje. Autorica se u radu oslanja na kvalitativno-etnografsko istraživanje pojedinačnih slučajeva metodom nestrukturiranih i polustrukturiranih intervjua s povratnicima u Hrvatsku. Migrantska priča dio je istraživanja koje se provodi od 2008. godine, a njezini sugovornici nisu politički aktivni.

Tanja Trošelj Miočević ukratko je ocrtala djelovanje Centra za istraživanje hrvatskoga iseljeničtva, koji je od osnutka organizirao nekoliko iseljeničkih kongresa. Kako je Hrvatska politička emigracija kroz političke stranke i pokrete imala važnu ulogu u društveno-političkim događajima koji su se odigrali u Hrvatskoj u 20. stoljeću, značenje je Centra neupitno.

Na kraju ovoga prikaza radova o migracijama netko bi mogao cinično primijetiti da s obzirom na proteklu 2020. godinu, u kojoj su nas snašle mnoge druge neprilike, migracije se i ne čine tako veliki i posebno gorući problem. No, mišljenja sam da ih i ne moramo smatrati isključivo problemom. I upravo tako, ako ih prihvatimo kao konstantnu pojavu od kada je svijeta i vijeka, jednostavno se trebamo naučiti živjeti s njima. Tekstovi u knjizi daju nam dublji uvid, i pokušaj su da migracije bolje shvatimo i s većim razumijevanjem pratimo događaje oko nas.

Rozalija Bregović Pračić

Daniel Susskind, *A World Without Work: Technology, Automation, and How We Should Respond*. New York: Metropolitan Books, 2020, 320 pp.

The book *A World Without Work: Technology, Automation, and How We Should Respond* was written in 2020 by Daniel Susskind who had earlier worked in the British Government, and who

is now a Visiting Professor at King's College London and a Fellow in Economics at Balliol College (Oxford University). The author illustrates the social, political and economic prospects of labour market development and, of course, furthers the ideas proposed in his previous book, *The Future of the Professions*. *A World Without Work* consists of three parts: *The Context*, *The Threat* and *The Response*. In the first section Daniel Susskind describes the reasons leading to the fear of automation. Although concerns over technology have accompanied humanity throughout history, the problem became very acute during the industrial revolution. However, as Susskind suggests, the impact of technology on labour depends on the interaction between two opposing factors — a harmful substituting force and a helpful complementing force. In describing the history of artificial intelligence (AI) — the first and second waves of development of this technology — the author notes that scientists often made mistakes in their predictions by either overestimating or underestimating the capabilities of machines. He connects such errors with the misconception that artificial intelligence should be based on the principles of human intelligence, which turned out to be fundamentally wrong. Recent research and advances in AI suggest that machines do not need to follow humans in order to perform intelligent operations and be intelligent.

In the second section, *The Threat*, the author analyzes how the development of AI technologies can affect people's employment. Susskind proposes to study the process of modern automation dividing work abilities into manual, cognitive and affective. Thus, in the case of physical labour, operations of transportation and construction are at risk; in the case of cognitive abilities, law, medicine, education, finance, music, mass media are endangered; in the case of affective skills, also in me-

dicine and education as well as retail, insurance and banking are vulnerable. Although occasionally we have people pretending to be machines behind the advertising of AI services, and the process of automation proceeds rapidly, artificial intelligence will spread increasingly widely. Then, according to the author, there will come a time of frictional technological unemployment, when there will be quite a lot of work, but it will not be available for every person. There are three reasons for this displacement of workers from the labour market, namely, the mismatch of skills, place and identity. However, as Susskind notes, the nature of work will change along with unemployment. Work will become lower-paid, the quality of jobs will deteriorate (the percentage of the precariat will increase), and the status of work will decrease. However, after a while, when there is too little work, frictional technological unemployment will be replaced by structural unemployment. Many experts hope that the growing and changing pie effect will help people find jobs in new areas, performing new tasks that only the human mind can control; however, all these assumptions are based on the belief that people are special. The author of the book calls this belief "the superiority assumption", emphasizing that the demand for goods and services is not always equal to the demand for human labour, and discusses the end of the Age of Labour. Dividing capital into traditional and human capital, he notes that automation disturbs those who have little traditional capital and whose human capital could be devalued. Thus, technological unemployment will lead to an increase in inequality and the division of society into owners of traditional capital and people without capital.

In the third section titled, *The Response*, Daniel Susskind suggests ways to overcome the threats described above. One of the short-term solutions is edu-

cation, an approach given to us by the twentieth century when technological progress became directly dependent on human capital. However, in order to maintain that education is a way to fight against technological unemployment, we need to assess what we teach, how we teach, and when we teach. As the author notes, we should stop teaching people to do routine work that is easy to automate. It may be worthwhile to change the format of the presentation and add more elements of individual training combined with accessible on-line education. We need to learn not only at the beginning of our lives, but also as adults. At the same time, it is important to critically rethink the role of educational institutions, as well as the ability and willingness of people to undergo retraining. Another way to solve the problem of unemployment is to redistribute wealth. Susskind believes that this should be done by the Big State, which will perform two functions, namely, impose high taxes for big companies and those who have retained income and capital (there will be few of them), and find a way to best distribute the money collected among those who have been left without an income and capital (i.e. among the majority of people). Today one of the most frequently discussed methods of distribution is the universal basic income, represented both in the form of cash payments and free service delivery (education and health). Instead of a basic income, the state could provide valuable capital, thereby partly lightening the load, as well as reducing the level of non-economic competition. The state can also support the labour market by facilitating a smooth transition to a new world with less work. The author assigns an important role to the big technology companies, which, in following the economic force, will gain political power. This process should be under control, and Susskind proposes to create a Political Power Oversight Authority

that will function as antimonopoly authorities. This structure will have to identify abuse of political power, to control the transparency of information about the offers and operations of companies, and to restrict certain types of behaviour. It is important that political thinkers and philosophers who are ready to consider people as citizens in society, not as consumers in the market place, work in this Agency. Another problem associated with the end of the Age of Labour is expressed in the possible loss of the meaning of life when people lose their jobs, since work is an integral part of human life and also can be considered an indicator of one's position in society. Susskind believes that there will be a leisure policy responsible for structuring people's free time, just as there is labour market policy. It is also possible that there will be unpaid or low-paid work that people can do at will. Developing the idea of a universal basic income combined with the need to fill people's free time, the author of the book proposes the concept of conditional basic income that will be paid to people who carry out some mandatory activity which has value, not price, such as creative, political, educational activity, etc. Thus, the author describes in detail the alleged problems of a future without labour — the problems of inequality, power and meaning — and, more importantly, he offers specific ways to solve them, thereby turning his research not just into a set of theoretical assumptions, but into a practical guide for the state, organization and each of us.

To sum up, it should be noted that the ideas outlined in the book *The Future Without Work* have prompted discussion, sometimes are quite controversial, sometimes appear too optimistic, but still are very exciting, interesting and obligatory reading for everyone who is keen on the automation of labour, the future of society and the meaning of life.

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