ble energies to run systems.
Waste heat from server centres needs to be used and transmitted.

23 It must be ensured that social and ecological concerns and rights are transparent and respected along the entire value chain of digital products and solutions. Production of hard ware represents 80% of the use of resources in the digital world; starting with the extraction of raw materials, to the production companies and to places where the remains of hardware are eventually recycled: Everywhere, working conditions have to be improved and made safe for their workers.

24 In terms of sustainability, digital products and solutions must be durable.
This includes, above all, reparability, regular updates, modularity and recyclability as essential elements in the design and use process.
Planned obsolescence and other unsustainable elements should be prevented.

Part V General reflection on the effect of digitalization for societies and workplaces with some perspectives on Artificial intelligence / conclusion

25 We consider that, as digitalized tools provide solutions and solve problems, they also bring new challenges and even produce new problems.

26 As we have already pointed out above (see n° 3) we need to look critically at the effects of digitalization on society, in terms of individual, social and cultural identity.
We need to be aware of how Digitalization changes the way we see each other and how we see ourselves, not only in workplace but also as in our private life.

27 We mention two examples from workplaces we got to know:
- The work of journalists risks being evaluated purely on its data ranking, which is available in real time and which would have difficulty standing up to long term research.
- The increasing number of interactions inside a company aiming for higher participation risks producing an overload of information for the individual employee which doesn't increase the quality of the work.

28 In private life, we believe that there is a danger of confusing personal growth with a growing number of digital "followers" or "friends", and not only for young people.
As this confusion helps the data-driven and data-mining companies, there is a need for education and offering alternative media experiences, for people to become media

creators themselves and in community with others.

29 Protection measures during the Covid crisis taught us that digital communication can help to stay in contact, even in a situation of 'social distancing': meeting, work and worship were still possible and as in a stress test helped in an accelerated way to understand how they could be enhanced. Also we learned in which cases it was better to be present in real life where all five senses can be activated.
This experience is shared by companies acting globally for many years and which needs to be generally accepted as a rule or at least admitted: A good mix of in-presence and remote meetings can combine cost savings with productive and creative results.
However, in the field of education and cultural activities it is clear that in-person interaction is necessary, learning and education is to be understood as a comprehensive process so the use of digital tools needs to be limited only when it makes sense functionally.
It is only now that we are beginning to realize the long-term psychological effects on children and young people who had to undergo home-schooling for many months during the COVID-crisis.

30 We consider that it is debatable whether digitalization itself is good or bad,
but we acknowledge that its impact depends on its design and how it is used.
We understand that implicit or explicit presumptions of the designers, values of the developers as well as the interests of the companies using it will always shape the tools, so that they never are value neutrall.
Generally speaking: Ethical values have an impact on the design and to the use of digitisation through all stages.

31 These lessons we learned from the ethical debate on digitisation can be adapted to discussion about Artificial Intelligence. We were pleased to learn that some companies already have established ethical guidelines for design and use of Artificial intelligence.

32 We note these issues to be discussed as increasing use of AI is evident:
- What is the quality of the human work which AI employs ?
- What are the ethical decisions about which data is integrated in the learning process of AI?
Discrimination through digital tools and particularly AI solutions needs to be prevented particularly in the fields of gender, skin colour, etc. (see also n° 15).

33 - Users need transparency and should be informed when they are interacting with AI and need to be enabled to evaluate what is happening, in order to prevent the manipulation of people.
Attention needs to be paid to the exact rules

of using (or not using) predictive analysis (Intelligent Data Processing systems) also as to the type of digital tools used for shaping platform work via AI.

Conclusion

34 Digitisation is an abstract and intangible but very powerful instrument organizing social relations and working conditions, so we agree that it needs to be shaped through clear criteria and shared values, which have to be defined in a democratic process, always respecting the needs of all living.
Transparency and participation in the design stages in order keep at the centre of the process service for life and wellbeing,
can prevent the feeling of dispossession and overdetermination in the use of digital tools.
We acknowledge that Digitisation is the new cultural context and
we want to support sustainable digitisation which serves life,
enables social and individual Wellbeing and helps to preserve the integrity of this world.

27th February 2023

CALL

CALL for a digitisation which serves life and the wellbeing of societies and workplaces
www.CALL-for-digital-wellbeing.eu

CALL

Church Action on Labour and Life
- european network -

Part I   Introduction

1 Working for the wellbeing of societies and calling for a sustainable use of digitisation,
we urge that ecological, economical and social values are all considered equally in the shaping of the digital world in which we live. Our work adds to existing views and aims for a comprehensive approach of digitisation serving all life.
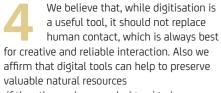We believe that market forces or individual choices alone will not be able to achieve this, but with the help of a clear political framework together with institutional and personal commitment, a wholesome use of digitisation is possible.

2 The key factor for shaping digitisation in a sustainable way is its design, including the design of software and hardware, in its production and in its use.

3 Digital solutions can contribute to the aim of "good work".
In digital innovation economical, ecological and social perspectives need to be taken into account, to avoid adding new burdens to the workers and employees and actually lightening their load.
Concerned by the effects of Digitisation on social relations, we affirm that digital tools can help to strengthen social relations and community building, if they are people-oriented and follow ethical choices in their design.

4 We believe that, while digitisation is a useful tool, it should not replace human contact, which is always best for creative and reliable interaction. Also we affirm that digital tools can help to preserve valuable natural resources
 if they themselves are designed to improve sustainability.

Part II   Who we are and why we speak about digitisation

5 "Church Action on Labour and Life" (CALL) is a network of church activists in the field of workplace and economy across Europe. From this position we contribute to the current debate in the European Union about how digitisation can be used for the wellbeing of all
and we add an ethical and theological layer to these discussions.

6 All of us are stakeholders of life. This paper calls for discussion and action in the world of economy and workplaces
 as well as in the churches themselves and their organisations.

7 As Christians in the global north, we are convinced that our faith calls all people, believers or non-believers, to act together for a world that is shaped by relationship of mutual respect, solidarity and preserving the integrity of all life.

As Christians we understand the entire world (Kosmos) as a gift received "from above" which therefore needs to be treated with care and consideration. In the Christian tradition we use the term "Creation" to express and confess a wholistic understanding of life: Human beings as well as planets and plants, oceans and continents, animals and resources, are all to be treated with the same consideration.
Every form of life, not only humanity, is a subject and not an object and has rights in itself.

8 "Serving life and wellbeing" means to us that the needs of people as well as all life are respected and included in sustainable management. We know that many religious faiths and beliefs share this with us, even though they might express it differently.

Part III   CALLs proposal of ethical guidelines for sustainable Digitisation

9 We refer to scientific evidence concerning the protection of natural resources in order to reach the goals of the Paris agreement (1,5° path).
We are part of the human family which must, in all its political, economical and technological choices, respect planetary limits in a human and future centred way to achieve climate justice.

10 Our ethical guidelines refer to the EU Compass for Digitalization (2021). Both need to be cascaded down at national, regional and local levels, as well as in the institutional level of our own churches and workplaces, showing corporate and individual responsibility. The EU digital compass is going to be completed by national digital compasses in 2023 (in Finland, Ireland and other countries).
Our guidelines add a layer of ethical reflection to the EU-digital compass.

11 In that sense we commit ourselves to encourage reflection in the EU and we welcome different acts of legislation already brought forward for digital sustainability by the EU-Parliament. "CALL" particularly welcomes the Declaration 'Digital Rights and Principles for the Digital Decade' of 2022 which adds to existing rights as the Charter of Fundamental Rights of the EU or Privacy and Data protection rights. We agree that everyone in Europe should benefit from the best of digital transition, without damaging ecological, social and economic sustainability.
We agree with the principle of putting people at the centre of all decisions
and so that inclusion, freedom of choice, participation, security and sustainability,
are afforded to all people, as it is in our view they match the central pillars of Christian ethics: Dignity - Justice — Solidarity and Equa-

lity.
Those themes are elaborated further in these ethical guidelines.

12 Each step and any process of digitalization has to be conceived and designed regarding equally the three levels of sustainability: ecological, economical and social.
In our understanding, none of the three aspects is optional but they have to be considered at each decision and step.

13 Digitisation needs to be designed in a comprehensive and sustainable manner, this can be achieved through
- inclusiveness of all stakeholders in design
- design for a low consumption of resources
- design protecting individual freedom.
Design decisions define the way in which digitisation serves life

Part IV   Practical guidelines

IV a   Inclusivity in design

14 Firstly, all stakeholders should be involved in the design process as well as in all other processes on the way to sustainable digitisation. Through this one can integrate all the perspectives and interests of stakeholders and only then can digitisation serve its actual purpose - to support and enhance Life.
Potential stakeholder conflicts during the entire life-cycle of a product must be taken into account and managed.

15 It also means that those who have difficulty using digital tools and solutions, especially people with disabilities, are considered during the process of design and usage. In the spirit of the motto: "Leave no one behind", inclusiveness will also ensure broad access to digitisation for all people, regardless of their situation e.g. current place of residence or economic status.
Thus, it must be made sure that the availability, affordability, usability and reliability of digitisation is guaranteed even against the background of increasing inequalities within societies and between the southern and northern hemispheres. All this is in order to avoid people falling through a "digital gap".

16 Inclusiveness means that analogue solutions must be provided in addition to a digital solution.
In terms of freedom of choice and self-determination, those who chose not to use digital solutions must not be excluded: All may use but not all must.
Particularly, analogue solutions need to be provided if the Digitisation of public services becomes the only way and can also counteract a too deep dependence of society on digitisation.

17 To provide these essential elements of inclusion, clear rules for design and use are needed.
The positive contribution of digitisation can only be ensured if the political framework guarantees it, as it already is happening in EU legislation and some countries. Moreover, in addition to the designers, users of the digital tools will contribute with their individual, conscientious decisions.

18 Also political frameworks need continuous evaluation and improvement. Respecting the separation of powers ("checks and balances"), all stakeholders should have the opportunity to contribute.

IV b   Data protection and individual sovereignty

19 Digitisation must protect the rights of the individual, guarantee data sovereignty, and respect the General Data Protection Regulation (GDPR).
In addition, to ensure transparency and interoperability of data, agreed codes are necessary.
Code and data can be understood as part of the common good.
In addition to that interoperability must be ensured for hardware too.

IV c   Ecological aspects

20 The design and use of digital products and solutions must be shaped in order to serve life considering various key elements and values that must be part of this process.
Eventually, higher costs for those solutions in the short term have to be considered as an investment for the future and probably will be economically balanced in middle or long term.

21 First, it is necessary to consider the three main elements of sustainability - economical, environmental and social - throughout all stages of the process. Digitisation must be thought of in the long term and requires strategic foresight. The negative impact of digitisation on environment must be kept as low as possible.

22 This comes together with elements necessary in the software process, such as lean and green coding, in order to use less energy.
Data storage must be limited to that which is strictly necessary to avoid accumulation of out-dated "dark data" which multiplies the need for data centres and their use of resources
.
Energy consumption of software and associated data centres must be kept as low as possible.
In addition, it is necessary to use only renewa-