

Work as Key to the Social Question

The Great Social and Economic Transformations and the Subjective Dimension of Work



A Spirituality of Work and Business: Imported or Emergent?

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Abstract:

Taking for granted the damaging effects of globalisation, this paper focuses mainly not on what kind of changes need to be made but on *how* they can be brought about. It suggests a two-fold strategy. Firstly, activists and leaders from the Churches, from other religions, and from non-governmental development agencies need to mount a major campaign to mobilise public opinion and put pressure on governments to impose adequate controls on trans-national corporations and international bodies such as the International Monetary Fund, the World Bank, and the World Trade Organisation. This campaign should be based on a global ethic which draws on the common ground shared by the major religions.

But this strategy is unlikely to work unless these activists can find allies from within the world of big business and high finance. Hence the need for a parallel strategy of working directly with those in key roles in business and banking, to evoke and foster in them the development and adoption of a *spirituality of global responsibility* supporting a code of ethical practice which welcomes and even proposes strict governmental and inter-governmental controls on the agents of globalisation.

Two key concepts underpin this strategy. The first is Antonio Gramsci's notion of 'organic intellectuals', that is, people who have chosen to break from the interests of their own class and make common cause with those who are working for change. The second is Paulo Freire's notion of a 'generative issue'. For a significant number of people in the business world the hunger for spirituality is such a generative issue; they are troubled in conscience about the effects of the present business ethos, on themselves, on the management style of the workplace, and on the wider society. Setting out to work with such people involves a missionary challenge—that of finding a point of entry into their 'world', relating to their experience, and speaking their language.

The paper goes on to recommend and describe a particular style of workshop for such people. It is one which does not seek to impose a spirituality from outside but helps to evoke a truly integral spirituality arising from their own experience, and fully integrated with the more practical interests and values of business life. It operates in three spheres—the personal, the managerial, and the global. The adoption of such a spirituality involves making an ‘option for the poor’. In practice this means that those who make this option will use their business and financial expertise to work, in solidarity with other agents of change, to bring about radical change of the present unjust and unsustainable economic order.

Text of the paper:

SOCRATIC ERROR?

Over the past hundred years, theologians have spent endless hours studying various socio-political systems, and evaluating and passing judgement on the values and the inadequacies of communism, socialism, corporatism, capitalism, and many other systems. I have no doubt that much of this work served the Church and the world: it provided a foundation for the body of official Catholic Social Teaching which inspired generations of Christian activists in their struggle for justice in the society. There were two high points in this process: the first was in the 1930s when Catholics widely believed that *Quadragesimo Anno* offered a formula for an ideal society; the second was in the decade after Vatican II when *Populorum Progressio* and the documents of Medellin evoked remarkable social commitment in millions of Church people. Those were periods when there was an almost automatic and taken-for-granted link between the work of the scholars and that of the activists who were engaged in the struggle to change the world.

More recently, however, a widening gap has opened up between scholarship and activism in the area of social reform. The very large number of papers offered in this conference show that scholars have continued to analyse the situation and to critique the system. But who is inspired by our studies? Who is even listening to us or reading what we have to say? Can we confidently claim that this conference will have any significant practical effect on the way our society is organised? In asking these rhetorical questions I do not want to play down the importance of serious study of the structures of society. I am merely noting that we can no longer take for granted the easy transition from study to social activism. We are in serious danger of falling into the ‘Socratic error’—forgetting that *knowledge* of what ought to be done does not immediately translate into *energy for action*.

Consequently, I propose in this paper to focus not so much on what kind of reforms are needed in the organisation of work and of society, but rather on *how these reforms can be*

brought about. I shall suggest a twofold strategy:

- On the one hand, social activists, Christian and non-Christian, must work together in putting pressure on government to *impose* various controls and restrictions on the operation of big business and big banking at the national and international level.
- On the other hand, there is room and need for a parallel strategy of working directly with those in key roles in business and banking, evoking and fostering in them the development and adoption of a code of ethical practice which welcomes and even proposes strict governmental regulation, within the context of *a spirituality of global responsibility*.

GENERATIVE ISSUES

Karl Marx's critique of society was of major importance precisely because it inspired millions of people to struggle for social change. Paulo Freire has emerged as possibly the most important social reformer since the time of Marx for the very same reason, namely, that his work has inspired and animated thousands of social activists. The reason why liberation theology has had such a profound influence in the Churches and in the wider world is that it took to heart the fundamental insight which underpins all of Freire's work. This is that people will commit themselves wholeheartedly to the struggle for social change only when their attention is focussed on something that, for them, is a '*generative issue*'. [1] A '*generative issue*' is one which touches a well of deep feelings in them—feelings such as anger or pain or enthusiasm which stir them to action in a way which ideas alone can never do.

If scholarship is to play a significant role in bringing about major social change it must not be left in the academic community. Its conclusions must be disseminated in easily understandable form to large numbers of socially committed people. This is where Churches, social movements, and various non-governmental organisations play a vital role. The labour movement and the women's movement are classic examples of how change can be brought about. On a more restricted scale, but still of great significance, was the 'Programme to Combat Racism' established in 1969 by the World Council of Churches; this programme made an important contribution to the struggle against apartheid in South Africa. In all of these cases a core of highly committed activists were able to use their organising and lobbying skills to harness the energy of thousands—even millions—of people. Their success came not just from their own commitment and skills but also from the fact that the issues they were addressing were really '*generative issues*' for very large numbers of people.

The process of '*raising consciousness*' about the need for these major social and political changes was very different from running an advertising campaign. The

presupposition in each case was that people were already committed in a general way to social justice, and even that this particular issue was one which really concerned them. So there was no question of brainwashing or manipulating people. The aim of the campaign was simply to help people to focus their attention on the particular issue and find *within themselves* the energy which ‘fired them up’ to push for change. This led great numbers of people to put pressure on their governments which were eventually compelled to take the necessary political action to bring about the desired changes.

EFFECTS OF GLOBALISATION

My presupposition in this paper is that globalisation is giving rise to more and more exploitation of workers in so-called ‘developing countries’ and is putting at risk the environment in which we all live. [2] It is also contributing to a major change in the whole ethos of business and of work in the developed world: managers and workers now find themselves subject to severe pressure at work, and a competitive ethos is undermining harmony and trust in the workplace. The process of globalisation and the problems associated with it can only be curbed by firm and decisive political action at national and international level. There is an urgent need for governments and international organisations to enact and enforce laws, regulations, and restrictions which will put effective limits on the power of the giant multinational corporations which are the major agents of the globalisation process. Furthermore, it is essential that governments agree to a major reform of the structures and policies of powerful international financial institutions such as the International Monetary Fund, the World Bank, and the World Trade Organisation. For the present destructive model of globalisation, which is based on the neo-liberal economic system, is supported and implemented by these international agencies. [3]

The changes which are required are obviously against the short-term interests of these corporations and institutions, so it is not surprising to find that there is a highly organised and very effective resistance to such changes. Whatever hope there is of bringing about significant reforms must be based very largely on the successful organising of a major long-term campaign by millions of people to put sustained pressure on their governments and on trans-national and international bodies. The Churches and the other major world religions— together with other non-governmental agencies—can play a vital role in animating and organising such a campaign.

A GLOBAL ETHIC: BUT CAN IT BE IMPOSED?

The philosophical basis for such joint action already exists. For in recent years there has been a growing awareness in the leaders of the Churches and the other world religions of the importance of developing a truly global ethics. [4] Indeed, already there is widespread

agreement on the main outlines of the content of such an ethics. Gregory Baum speaks of 'an amazing unanimity' within the approaches of the different religions. [5] He goes on to outline four characteristics common to the spiritualities of all the religions in relation to economic activity. These are '*universal social solidarity*', '*service to the world*', '*prejudice in favour of the poor*', and '*an inclination towards self-restraint.*' [6]

The strategy envisaged by Baum to bring about major socio-political changes is that the Churches, religious institutions, social movements, and a wide variety of non-governmental organisations should agree on a joint action programme. They should then orchestrate a campaign to mobilise public opinion. The aim is to create a movement of solidarity in all countries, which will eventually oblige governments 'to act jointly to tame or even dismantle the brutal neo-liberal economic system and the international financial institutions that defend and promote it'. [7]

This is clearly a desirable and necessary line of action. But the opposing forces are very powerful and the task is extremely difficult. What makes it particularly difficult is that most people know very little about the realities of economics and the world of big business. The issues are so complex that the vast majority of people feel helpless, not really knowing what laws need to be introduced to bring about a truly just, sustainable, and respectful world order. This sense of paralysis is fostered by economists who use technical jargon which mystifies the non-specialists who are unable to understand it. The result is that those who set out to organise an international campaign face major challenges—so much so that the prospects of success of such a campaign remain quite small, unless some powerful allies can be found.

UNLIKELY ALLIES

In this situation those who wish to bring about change must look for allies even in most unlikely places. I want to suggest that we may find some powerful allies within the world of big business itself. A small but vitally important number of 'insiders' may act as a kind of 'fifth column' in the struggle to restructure the world of international economics in the interests of justice and sustainability. These are people who have some familiarity with the workings of the interlocking web of relationships which constitutes the present economic world 'order'. They have a sense of where the power really lies. They know which key changes are required if the system is to be reformed effectively.

But do such people exist? Yes indeed. There are quite a number of business people who have a troubled conscience about the destructive ethos and effects of the corporate world which they inhabit. Some are concerned mainly about the destructive effects on *themselves*. The business world seems to demand more and more of their time and energy so that they find themselves hyperactive and at times 'stressed out'. Furthermore, they realise that

success in business seems to come at the cost of becoming tough and unscrupulous.

Other business people are concerned mainly about *relationships within the workplace*. They are uneasy about the style of management and authority which has now become the norm in big business. They are appalled at how competitive, ruthless, and manipulative they are expected to be in order to survive in this world.

Finally, there are a fair number of business people who have serious problems of conscience about the effects of their industry or business in the wider world e.g. by using poorly paid and unprotected Third World workers to produce their goods, or by selling dangerous products like cigarettes to vulnerable people, or by playing down the serious effects their industry has on the environment, or (in the case of the international banking sector) by imposing very restrictive and destructive conditions in relation to loans and the repayment of debts.

When these 'troubled' business people opt to join forces with those who are working for major change in the economic order they are choosing to act against their own short-term personal and corporate interests. Indeed their actions could even be interpreted as a kind of betrayal of their class interests. In this sense they are making a very decisive 'option for the poor'—and even what Marxists would call a 'class option'. Because of their 'insider' status and knowledge they can operate as 'organic intellectuals' in Gramsci's sense. This means that they choose to make common cause with those who are disadvantaged and exploited by the present system, and to put both their 'insider' knowledge and their analytical and organisational skills at the service of the movement for transformation of society.

WILL THEY CHANGE?

It is probable that a few such people are sufficiently committed and courageous to be able to make this difficult option almost entirely on their own, with little or no support from their own colleagues or from the social activists engaged in the struggle for justice. But the number who succeed in making the break on their own is bound to be very small, for they face an up-hill struggle. They have to resist the very strong social pressures exerted on them from people of their own class; and their good faith is very likely to be questioned by those with whom they wish to make common cause.

For these reasons what commonly happens is that business people tend to push their qualms of conscience to the back of their minds. They do not even give expression to their doubts and hesitations in any very articulate way. They see no practical way of extricating themselves from the dubious moral situation in which they find themselves; so they get on with their business life, despite their sense of unease. Some of them ease their consciences by devoting some of their free time to work for the Vincent de Paul Society or some similar

voluntary agency which deals with people who are left on the margins of the present economic system.

What is needed in this situation is some way in which the ethical concerns of these well-meaning people can be brought to the fore in a context which is conducive of serious exploration of alternatives leading to decisive action. But how can this come about? Experience shows that there is little point in trying to ‘push’ them into radical change by bombarding them with information about the damaging effects of globalisation. Furthermore, it is highly unlikely that any significant conversion will be brought about by moral appeals from Church leaders—or even by an appeal mounted on behalf of a coalition of leaders from the major world religions and non-governmental development agencies. It is all too easy for these ‘insiders’ of the world of business and high finance to pick holes in the arguments of those who pass judgements on them, and to dismiss the arguments for change and the proposed courses of action as high-minded idealism lacking a realistic understanding of the world of economics.

Here again Paulo Freire’s insight comes into play: change is brought about in business people—as in other groups—by focussing on their particular ‘generative issues’, that is issues which touch deep springs of emotion within them. The key to their conversion lies in locating a topic or theme which they find attractive and inspiring and which at the same time offers them a way to follow the ‘still small voice’ of conscience, which up to then had been sidelined because its demands had seemed unrealistic.

A MISSIONARY CHALLENGE

For those of us who seek radical change of the system and who are looking for allies within the world of business the challenge facing us is a missionary one. This is one example among many of what may be called ‘frontier work’. It is a question of finding an entry-point into a ‘foreign world’, in this case the world of high finance and business. The first task, then, is one of exploration. We must find where the Holy Spirit is already at work in this world. Then we can seek to co-operate with that Spirit rather than coming with our own agenda and our own assumptions about how to evoke an effective response. The evangelisation of the world of business must be carried out with the same sensitivity as is called for in other ‘worlds’.

Following the mission encyclical of Pope John Paul II, [8] we can adopt a missionary strategy modelled on that of St Paul in Athens. Paul went to the Areopagus and initiated a dialogue between his Christian faith and the world of meaning and discourse occupied the Greek philosophers. He found in their altar ‘to an Unknown God’ (Acts 17: 23) an entry-point to their world. Then he couched his message in their language and thought-patterns. In this way his work of evangelisation included a genuine inculturation from the very

beginning.

This missionary paradigm was adopted by Roberto de Nobili in India and Matteo Ricci in China. They entered these foreign ‘worlds’ in roles which were understandable and acceptable to the occupants of these worlds, and they began their evangelisation by addressing issues which were of real interest to the local inhabitants. Successful evangelisation of the world of business can be carried out only by those who adopt a similar strategy—finding an entry-point which is of real interest to those who live in that ‘world’ and adopting a language and approach which finds echoes in these people’s own experience.

SPIRITUALITY

There is one issue which is truly *generative* for quite a number of those who play important roles in the business world. Surprisingly, perhaps, this is the issue of spirituality. There is ample evidence that the role of spirituality in the business world has become a topic of great interest especially in North America and to a lesser extent in secularised parts of Europe.

There are, however, different versions of spirituality and many business people settle for models of spirituality which, while good in themselves, are not sufficiently comprehensive and integral to deal with all the problems caused by the present style of business life. As I indicated earlier, there are many business people who feel the need for inner peace, for integrity, and for a sense of meaning and direction in their lives. Nowadays we find a growing number of religious ‘gurus’ who offer these people a spirituality of *personal* transformation. They invite them to engage in prayer and meditation, as a means of becoming more peaceful, more loving, and more disciplined in their way of living. This often works well. It is good as far as it goes. But it does little to solve the other problems created by the modern business world.

A small number of business people are prepared to go further. They adopt a spirituality which concentrates on good *management*—giving workers a sense of participation and evoking in them a spirit of creativity and dedication. This is admirable—but, as Baum points out, [9] it too fails to take account of the reality of globalisation and the competitiveness of the global market. In this new situation the owners and managers of even the most humanely managed industry or business may well be turning a blind eye to the ways in which their success—and even their continued existence—depends on their adoption of exploitative practices. For it is very likely that they, like their competitors, are directly or indirectly employing poor workers in poor countries and paying them minimal wages.

An authentic evangelisation of the business world must foster a spirituality which goes further and is truly integral—one which meets the spiritual and ethical needs and instincts of business people at three distinct levels. These are: (1) the hunger for personal peace,

integrity, and meaning in life; (2) the desire for respect, harmony, co-operation, and participation in management and decision-making in the workplace; and (3) the need to ensure that the business as a whole is making a positive contribution to the wider world—or at least is not involved in exploitation of people or of the environment.

As a missionary I see it as my task to look for an entry-point into the unevangelised world of business (as well as the other more obvious ‘worlds’ named in *Redemptoris Missio*, such as the world of refugees, and the world of the media). Like other evangelically-minded people I have come to believe that the most effective entry-point is through spirituality. But the problem remains, how to convince the busy people of the business world that the kind of spirituality we have to offer will really meet their needs—and how to persuade them to give time to find out.

‘FRAMEWORKS FOR CHANGE’

About three years ago I discovered an answer to these questions—not, perhaps, the only one but one that I know from experience works for some people. It is a process called ‘Frameworks for Change’. [10] It comes in the form of a two-day or three-day workshop which is made available to managerial teams in the business and banking world. What makes it particularly attractive is that it does not have to be ‘sold’ as a separate ‘spirituality package’, over and above the other in-service training workshops in which management people take part. Rather it is offered as one module in an on-going training-programme for management teams. This means that it invites business people to look at ethical and spiritual values not as impositions coming from outside the business world but as essential elements of that world, alongside other values such as creativity, cost-effectiveness, and efficiency. All these values form a seamless web which makes business activity interesting and worthwhile and can bring genuine peace of mind and fulfilment to those who respond to a personal call to devote their lives to the world of business.

Most management workshops concentrate on efficiency, good time-management, and the importance of having clear goals. But in recent years management consultants have come to realise that the success of a business requires something more. A spirit of co-operation is often more important than a spirit of competitiveness. Mutual respect and harmonious relationships between workers and management makes the office or the factory a congenial place in which to work, and makes it less likely that key workers will seek employment elsewhere. In the long run, all these so-called ‘soft’ values contribute to efficiency and productivity. Furthermore, there is a growing awareness of how important it is to nurture the *creativity* of key managers and workers. Finally, there is the mysterious power of *intuition*; successful managers have always recognised its value; but now they are looking for ways in which they can stimulate and foster intuition in themselves and their middle managers. The ‘Frameworks for Change’ workshop was designed to fit into this new

context and to promote these ‘soft’ values alongside the more obvious business values.

The ‘Frameworks’ workshop brings together those who have a role in the management of a business or industry. For instance, the top management team may sit down with the middle management teams of the business. Working in their existing teams they have an opportunity to deepen their working relationships and to grow in trust of each other and of themselves. The workshop provides a safe context where they can come in touch with their resources of creativity and intuition, with their real interest in and care for their co-workers, and with the deep wisdom of the group. In this way the process helps to bring new life, creativity, and warm energy into the work-place. It also integrates the values of respect and caring into the spirit and ethos of the business. Furthermore, it creates a safe space in which each of the participants can take the risk of sharing openly about his or her own personal difficulties and hesitations—including questions about the overall relationships among the workforce, the pressures under which people are working, the ethos of the business as a whole, and the role and effects of this business in the wider world.

AN INTEGRAL SPIRITUALITY

For me, the great advantage of this process is that it offers a context in which business people can address all three of the levels of spirituality which I outlined above, namely, the personal, the managerial, and the global. And it does this in a way which never allows spirituality to become unreal or to be articulated as pious rhetoric but keeps it firmly rooted in the everyday working life of the participants.

The ‘Framework for Change’ workshop invites the participants to begin at the very personal level. This is where many business people feel a deep hunger for a spirituality of personal authenticity and integrity. There is a kind of gentleness and vulnerability which seem to me to lie at the heart of any authentic spirituality. These are qualities which find very little place in the modern business world—and many right-minded business people feel they are losing a part of their soul as a result. This is a crucial ‘generative theme’ for them, an issue which can stir them to take the risk of baring their souls. If the atmosphere is right, they will be willing to drop the mask which has forced them to ‘put a good face on things’ and to pretend that ‘everything is under control’.

This can be a turning-point in the whole workshop, the beginning of a new openness to the questioning and the qualms of conscience which are a vital part of spirituality. It may lead on the discovery of effective ways of developing personal sensitivity and authenticity—the very qualities which the business ethic tends to smother. Eventually it may become the starting-point for the development of a more humane code of ethics for the business world. What is perhaps most important of all is that the questioning and searching take place in the presence of one’s colleagues and co-workers. They listen and they share; and so—supporting one another—each of them can begin to break out from the isolation and the

imposed silence which allowed no space for the expression of doubts about the iron laws of economics and the ethos of the business world.

The workshop then leads on from work at the personal level to work at the team level—and it does this in a very organic way. When the participants are enabled to recognise their own vulnerability as individuals and their deep-rooted desire for integrity they discover that such a deeply personal spirituality includes also a profound respect for their co-workers. So the process leads on naturally to the level where team spirit and solidarity with other employees are promoted. Working at this team level, each member of the group can locate and address underlying issues which may be blocking team members in their co-operation with each other. So they develop a communal spirituality which emphasises participation and co-responsibility. There is then a good chance that they will find realistic ways in which these values can be built in to the managerial structures and practices of the business. In this way the second level of spirituality is being addressed and implemented.

The next stage leads on from the team level to a much broader socially-oriented spirituality. In this phase of the workshop the participants have the opportunity to look at challenges related to their organisation as a whole—its purpose, its structures, and its style. Having come more in touch with their own vulnerability and with the sensitivities of their co-workers, the participants and teams become more open to the pain of the world. They now feel more free to give voice to their qualms of conscience and questions about the overall ethos of the business and the effect it is having in the wider world. They may go on to look at how their organisation affects—and is affected by—global issues such as ecology, patriarchy, social justice, and human development at the international level. At this point the personal spirituality of sensitivity, vulnerability, and respect and the managerial spirituality of shared responsibility have been unfolded and extended to embrace moral concern for exploited workers and the ravaged world.

IS IT SUFFICIENT?

The outline I have given suggests that the ‘Frameworks for Change’ workshop has the potential to promote a truly integral spirituality. But of course there is no guarantee that it will always succeed in evoking and fostering all the dimensions of that spirituality in all of the participants. The depth to which it reaches down—and the extent to which it reaches out—will depend on the participants themselves. For this workshop does not aim to *impose* a spirituality on them but rather to *evoke* and *foster* the spirituality which is already there in germ in their hearts. At its best it creates an ambience in which this latent spirituality finds its voice and a respectful, receptive audience.

We should not minimise the importance of this approach. For it is a truly respectful strategy—and it represents a truly missionary attitude. It presumes that the Spirit is working in the heart of each person and that the Good News can never be imposed from outside. The

Word that is spoken can be heard only because it strikes a chord that the Spirit has already touched within.

The 'Frameworks' process has another aspect which is characteristic of genuine evangelisation: it is a *communal* process rather than a purely *individualistic* one. Central to the whole process is the fact that the questioning, the searching, and the sharing take place not in a private ashram or an isolated retreat-centre but in the company of one's co-workers. As I mentioned already, this has the effect of bringing issues of spirituality and ethics into the heart of the business world. But it has a further benefit: the hitherto private questioning and qualms of each participant are now shared with colleagues. This can have a profound effect on those who had previously been complacent and unquestioning. It may put them in touch with their own depths of vulnerability, of need, of longing, or of questioning.

This whole process is a small and weak instrument with which to face up to the massive injustices of the present world order. One might be tempted to think that this attempt to cultivate a spirituality from the *within* the business world is unnecessary since one can turn instead to the Churches and the world religions for a spirituality of work and an ethics of business life. But, as I see it, an organic broadening of the emergent spirituality of business people is more likely to be effective than the preaching and teaching of religious leaders who may be seen as outsiders with little or no practical experience of the realities of the business world of today. [11]

It would be very naïve to imagine that a process like this can, on its own, counteract the damaging effects of globalisation and lead to that radical reorganisation of the world of business and international economics which is so urgently needed. The present liberal economic system is a major 'Power' in the sense in which Walter Wink uses that term, [12] and it requires a miracle of grace for anybody who lives in that world to break free of it. Such miracles do occur and the process I have described can perhaps play some part in that history of salvation.

My own belief is that the kind of radical change which is required is more likely to come mainly 'from below' than 'from above'. By this I mean that the primary agents of change will probably be those who suffer under the system rather than the managerial class who are its main beneficiaries (even though they too are damaged by it). Nevertheless, I believe that we are not entitled to 'write off' the whole business class and scapegoat them as the villains of the modern world. There are some among them whose heart is calling them to make 'an option for the poor'. The process I have described gives them an opportunity to listen to the voice of their heart. If they respond, they can make a big contribution to the struggle for justice in the world. In dialogue with the victims of the system, and working alongside other committed activists, they could help to work out realistic policies and strategies which would be adopted and campaigned for by millions of people on five continents in a mass movement of solidarity to bring about a just and sustainable world order.

ENDNOTES

[1] Paulo Freire, *Pedagogy of the Oppressed*, Harmondsworth (Penguin: 1996) and Continuum: 2000.

[2] See, for instance, the following warning by the Foreign Minister of Finland about the dangers of globalisation and the need to control it: Erkki Tuomioja, 'Europe Must Face Globalisation', in www.OpenDemocracy.net, 18 July 2001: '... today the increase of wealth and prosperity is being distributed more unequally than before, between and inside countries and regions as well as globally. Furthermore, a growing number of people face complete marginalisation and risk ending up in abject poverty. ... globalisation based on neo-liberal free-market values can intensify environmental damage. It can also be socially damaging, destroying sustainable communities and threatening established welfare systems, which can never be replaced by purely market-based solutions. It can threaten core labour standards and weaken trade unions, as well as national and minority cultures.' See also, World Faiths Development Dialogue, *A Different Perspective on Development and Poverty: Comment on the World Development Report 2000* (Oxford: 1999) The authors refuse to agree with the positive evaluation of the process espoused in the World Bank Development Review for the year 2000. In fact they sharply criticise the stance of the World Bank. See, for instance, p. 19: 'With regard to assurances that development strategies will not harm the poor, most faith-based organisations would be hesitant to subscribe to the view of the *WDR* that: "the current global trends in economy and society present extraordinary opportunities for poverty reduction".... From the standpoint of the religious communities working with the poor, it seems, on the contrary, that "intensified inequalities, the marginalisation of significant numbers of people, and social unrest" ... have so far been the principal results of these trends.' See also, World Faiths Development Dialogue, Occasional Paper no. 3, "A New Direction for World Development?" - *Comment on the first full version of the World Development Report 2000/1*, (Oxford) p. 6, (section 3 a) where the authors refer to the dangers of 'irreparable damage to people and the environment' and suggest that 'in the long term it is unlikely to be sustainable, whether for reasons of social justice or sound ecology'. For a careful critique of the model of development used by the World Bank (and similar agencies) see, World Faiths Development Dialogue (Wfdd), *Cultures, Spirituality And Development*, Oxford. 2001.

[3] Cf. p. 7 (section 3 b) of World Faiths Development Dialogue, Occasional Paper no. 3, "A New Direction for World Development?"

[4] See, for instance, pp. 3-4 of, World Faiths Development Dialogue, *A Different Perspective on Development and Poverty*. See also Küng, Hans: *A Global Ethic for Global Politics and Economics*, London (OUP: 1998). Küng, Hans: *Global Responsibility: In Search of a New World Ethic* (Continuum: 1993). Küng, Hans and Kuschel, Karl-Josef: *A Global Ethic: The Declaration of the Parliament of the World Religions* (Continuum: 1993)

[5] 'Management in God' 273, *The Furrow*, May 2000. The 'World Faiths Development Dialogue' Group in *A Different Perspective ...*, p. 3, take a carefully nuanced stance on this issue, rejecting the notion that there is consensus; nevertheless they indicate that there is a

very high degree of convergence from a practical point of view in relation to issues of development.

[6] *Ibid.* 274-6.

[7] *Ibid.* 278.

[8] *Redemptoris Missio* 38.

[9] *Art.cit.* 269. In making the distinction between these three levels of spirituality I am drawing on Baum's article.

[10] The 'Frameworks for Change' workshop was created by Joy Drake and Kathy Tyler who were members of the Findhorn Foundation in Scotland; they are currently based in the USA. The rights to the process are owned by their 'Innerlinks' agency and are licensed to the 'Visions Unlimited' agency in Holland for use outside the USA.

[11] In this context I venture to suggest that the passing references to the values of work in *Laborem Exercens* 5, 11, 14, and 15 offer a more convincing basis for a spirituality of work than the section (24-7) which sets out more explicitly to offer a spirituality of work.

[12] Walter Wink, *Naming The Powers: The Language of Power in the New Testament*, Philadelphia (Fortress Press: 1984); *Unmasking the Powers: The Invisible Forces that Determine Human Existence*, Philadelphia (Fortress Press: 1986); *Engaging the Powers: Discernment and Resistance in a World of Domination*, Minneapolis (Fortress Press: 1992).