

# Spirit in Work

Issue 8 December 2006

*Inside:*

Spirituality, engagement and  
effective organisations  
- Barry Seward-Thompson

+ *modem*

*Leading + Managing + Ministering*

# Spirit in Work

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## Editorial

Regular readers will note that the appearance of this journal has changed. The reason for this is that Modern finances are now such that we can no longer afford to use a commercial printing firm for producing this journal, but are forced to generate it on a home computer. In order to do this I have embarked on some IT training in Desktop Publishing, and the style and quality of what is produced here shows how far I've got to so far – I'm still at a very basic level of competence! However, issue by issue should witness an improvement, though I may never achieve the degree of competence of eMC Design, the commercial company we have been using. It would be appropriate at this point to thank Mike Cryer and his colleagues at eMC Design for serving us so well in the past.

One thing that should not change is the quality of the material we include in this journal. Our main piece this time is *Spirituality, Engagement and Effective Organisations*, by Barry Seward-Thompson. This is a timely contribution as many an organisation is currently attempting to improve performance by increasing the 'engagement' of their staff.

It is our practice to include notices about forthcoming events of interest to those in Spirit at Work movement, and this time we give details of another course presented at Douai Abbey by Fr Dermot Tredget. Dermot has been running his courses for over seven years now and they are invariably well received, and so we warmly commend his latest offering.

Alan Harpham, our next contributor, gives an account of the International Spirit at Work Awards ceremony and conference that he attended in the autumn. Clearly this was a most inspiring occasion, and the stories of the award winning companies vividly demonstrate how spirituality can be successfully applied in the day-to-day business world

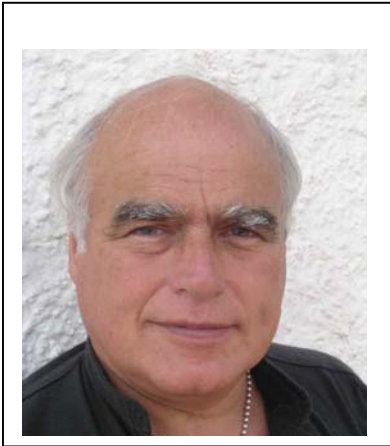
We round off this issue with a further contribution from Peter Heslam, entitled *Universal Affluence* – a challenging perspective on the philosophy of Adam Smith and the somewhat ambiguous effect it has had on business practice.

## On submitting material to Spirit in Work

The editor welcomes contributions from our readers, including items for review, news items, notices of events or courses, and articles short or more substantial. Generally the upper limit for length of article is 1,500 words. The editor reserves the right to edit submitted material to fit limited space. Please submit contributions to David Welbourn, by e-mail to [welbourn@ntlworld.com](mailto:welbourn@ntlworld.com) or by post to 3 Windgates, Merrow Park, Guildford, Surrey UK GU4 7DJ.

# Spirituality, Engagement and Effective Organisations

by Barry Seward-Thompson



Emotions and spirituality are concepts that most harassed senior executives seem to regard as interesting luxuries that create an overhead for a busy organisation. Yet recent research published by the Gallup organisation offers powerful evidence that both, and particularly spirituality, are likely to be key factors in differentiating tomorrow's high performing organisations from their more pedestrian competitors. In essence, the research suggests that, in the UK, only about 17% of employees are actually engaged in their work, in other words keen, energised, fulfilled and truly motivated by what they are doing. This means, of course, that 83% of employees are putting in significantly less than 100% of their potential effort. The study splits the 83% into the Not-engaged (67%) who do the basic job but have low commitment and are always ready to talk about the negatives, and the Actively Disengaged (16%) whose first reaction is resistance and negativity, who have low trust and commitment, and who tend to act out their frustration.

Clearly, the 17% engagement figure is an average and many organisations will be a lot better; but many will also be a lot worse. Even in a good organisation, there is likely to be a lot of scope for improving the engagement of employees. The implications for individuals, organisations and society of this energy waste are enormous and bear more investigation. Although energy is a concept with which we all feel familiar and which we often use as a descriptor, it is not commonly used as a way of looking at effective organisations and individuals. However, it provides a very powerful approach to exploring human effectiveness. Indeed, a group of us founded The Human Energy Centre when we realised that all the work we have been doing for years as consultants, managers and therapists is actually about helping energy to flow freely and effectively in individuals and organisations in pursuit of higher purpose. Being an engineer by background, I am very aware of the first two Laws of Thermodynamics which may be loosely cast in the following way:

The First Law states that you can't get more energy out of a system than you put in. The Second Law states that you can't even get that much useful energy because of friction and other energy losses (i.e. entropy is increasing).

Looking at these in an organisational context, I start by assuming that any organisation is seeking to maximise the use of Human Energy in pursuit of organisational purpose. It is almost certainly seeking to maximise the use of other forms of energy – electricity, gas, motor fuel, etc. The problem with Human Energy is that there are no clearly logical, left-brain analytical equations or systems that allow organisations to measure and tune human effectiveness in the same way.

The Laws of Thermodynamics help us to identify the two main strands of the organisational challenge. The First Law suggests that the absolute maximum energy that the organisation could use is limited by what is available; in other words by how much energy its people have when they come to work. This in turn depends very much on how people run their lives and whether they are coming to work feeling fit and energised – in essence on their “Work/Life Balance” although I prefer to call it their “Whole Life Balance”. Thus supporting Work/Life Balance of employees is not an organisational expense; it is an investment in human energy. Having a fit and energetic workforce with plenty of free energy is the first challenge.

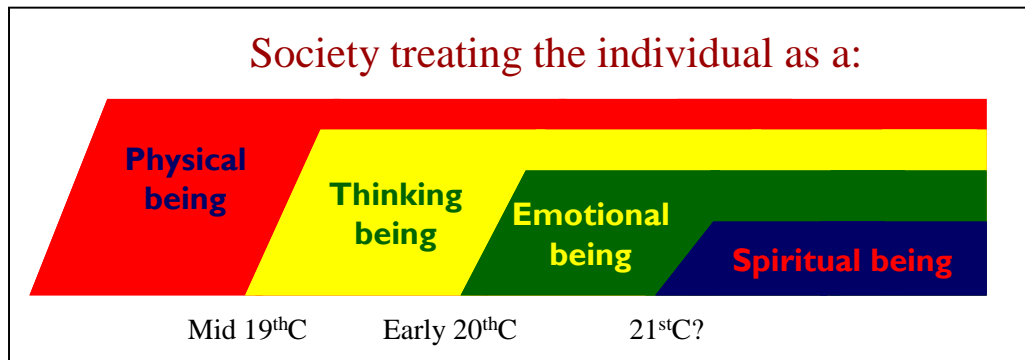
The second challenge, raised by the Second Law, is to minimise the energy losses within the organisation. These losses can occur in a wide range of ways including:

- Inconsistent or unclear vision and direction leading to people pulling in different directions
- Poor job selection leading to individuals wasting their talents
- Destructive use of the energy of conflict
- Poor learning leading to repetition of ineffective actions
- Individuals focused on correcting weaknesses rather than using strengths
- Internal conflict within individuals, e.g. lack of confidence, low self-esteem
- Low engagement of employees through poor support at one or more levels:
  - Physical – e.g. working conditions not matching personal working style, poor equipment, etc.
  - Mental – e.g. poor communication, no scope for creativity, etc.
  - Emotional – e.g. little thanks or recognition, not feeling valued, etc.
  - Spiritual – e.g. low fulfilment, no personal alignment with organisational vision, out of tune with real organisational values, etc.

The last of these is particularly important because employees who are not engaged have little motivation to sort out the other problems.

It is interesting to look briefly at the last 150 years and see how the workplace has developed in terms of trying to tap this energy. Before the mid nineteenth century, the overall view of the worker was largely in terms of his/her physical abilities – indeed, the term ‘hand’ as used of a worker is traced in the OED back to 1590. With the increasing realisation that it was necessary to engage the intellectual abilities of the workforce, political acceptance of this was finally sealed with the education act of 1870. In the latter part of that century, some far sighted employers, particularly Quaker firms such as Cadburys and Frys, recognised the value of emotional engagement and put many initiatives into effect that supported it.

To a large degree, organisational development during the last century has focused on increasing and refining physical, intellectual and emotional support. Once again, as in the previous century, a few forward thinking companies have moved beyond the mainstream. However, this time they have developed strong spiritual engagement and inspired staff with good practices such as involvement in high quality business visioning and support for a range of environmental and community initiatives.



At the same time, we live in a community in which, to a large extent, basic physiological and safety needs are met through a combination of the wealth of the country and the welfare state. Maslow, in his famous ‘Pyramid’, suggests that once these needs are met, people are more free to focus on higher needs such as belonging, recognition, and – a key aspect of their spiritual needs – self-actualisation. In other words, our society has developed over the last 150 years to the point where spiritual engagement is much more important to people and yet is still rarely addressed explicitly by employers. Indeed there is little understanding of what it means or how it can be addressed.

Some people find full spiritual engagement in their work because it is directly in line with their own higher purpose; within reason, they would be engaged wherever they worked. Some people are fully engaged in their work because, consciously or unconsciously, a link has naturally emerged between their own higher purpose and that of their employer. However, the majority of people need to be helped to find spiritual engagement through linking their employer’s higher purpose, values and principles with their own personal higher purpose, values and principles. Without this, people will not be engaged in their work. Based on my own experience of unconvincing corporate visions and poor involvement of staff, I am not surprised that the Gallup research shows an engagement figure of only 17% in the UK.

We in The Human Energy Centre use a simple model to underline the areas that we believe are necessary to engage the total energy of the individual. We identify factors both in the work environment and within the person, some of the latter depending on the support of the former. These factors fall under three main headings, Stimuli, Enablers and Energisers. An outline form of the model is shown below:

	<b>Stimuli</b>	<b>Enablers</b>	<b>Intellectual</b>	<b>Emotional</b>	<b>Energisers</b>
<b>Environment</b>	Direction & goals - Business - Individual Feedback - formal/informal - direct/indirect	Tools Equipment Environment Facilities	Procedures Structure Communication Support	Belonging Support Trust Involvement	Contract compensation Non-contract recognition and valuing
<b>Personal</b>	Knowledge Trainable skills Concepts and understanding	Physical talents Health Nutrition Free energy	Intellectual talents Creativity Curiosity Self-awareness	Emotional talents Independence Self-awareness Love/Fear balance	Passion & inspiration Personal journey Job cycle position

The physical, intellectual, emotional and spiritual needs of the individual can all be mapped into this model. Most of the boxes are well served by good practice using conventional MBA understanding (yet, even here, there is very patchy performance in the UK workplace!). But the area that I want to highlight is the bottom right-hand box – Personal Energisers.

This is the box highlighting the need for people to be spiritually engaged and, although relatively few people in the workplace are so engaged, my experience and that of my colleagues lead us to believe that, in most cases, spiritual engagement is possible.

At first sight, many people would challenge this assertion. How is it possible for the majority of people to align their jobs with their personal journeys? Surely, many if not most jobs are mundane and devoid of opportunities for inspiration? Isn't work something one has to do in order to afford to live and isn't it just lucky and unusual if the job is also energising and inspiring? Surely, most motivation comes from fear – of censure, of sacking, of lack of money to pay the bills, of being seen as worthless, etc.?

Employee spiritual engagement is not helped by the number of senior executives who state their belief that their primary or sole reason for being in business is to make money. Although possibly a key element in their own performance measurement, these executives don't realise how much of a turnoff it is for their staff to be told that the company's mission is to make so much profit, or to create shareholder value, or to be the biggest in Europe, or whatever.

From our experience, we believe that most businesses are set up to provide good quality products or services which actually benefit mankind and that this provision is a primary motivator of the founders, even if only at a subconscious level. Certainly, the business has to be profitable in the long term if it is to continue; so financial success is also a strong motivator. But it is the old question "Does one live to breathe or breathe to live?" We believe that most companies 'breathe' (i.e. make profit) in order to 'live' (i.e. benefit mankind). And it is the benefit to mankind that provides the opportunity for most employees to find inspiration in their work.

In addition, most people will naturally gravitate towards jobs that support their personal journey, that appear to make good use of their talents and that provide the right level of challenge - although we admit that this attraction can be distorted to some extent by external influencers like parents, teachers and society.

However, given an opportunity to explore, understand and integrate both the societal benefits provided by their employer and how their job can help to achieve these benefits, our experience suggests that most people can find synergy between their job, their employer's high purpose and their own personal journey. With this synergy comes energy, inspiration and spiritual engagement. But it is not enough to tell people about the company's vision; they do need to explore it for themselves. We came across a definition of vision which appeals to us because it really makes this point: "Vision is an experience to which you belong."

In summary, organisational effectiveness in the UK today is severely challenged by a low level of employee engagement. Traditional approaches to engagement focus on physical, intellectual and emotional wellbeing. These are very important and are necessary for high engagement. But they are not sufficient. The final piece of the jigsaw is spiritual engagement; and it is there to be found if there is the will to find it.

*Barry Seward-Thompson is a founder of The Human Energy Centre, a virtual organisation centred on approaches to living and working that embrace natural energy flow and impulse, spirituality, synchronicity, curiosity, non-judgement, non-attachment and the abundance of the universe. Originally trained as an engineer with a particular interest in the flow of water, he is an organisational development consultant and a breath and body therapist. On his personal journey, he is strongly influenced by Buddhist principles.*

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## **A Spirituality of Work** **16<sup>th</sup> – 18<sup>th</sup> February 2007**

Workshop with MONOS and the University of Wales,  
Lampeter at Douai Abbey, Woolhampton, Nr Reading  
Led by Fr.Dermot Tredget OSB

In our increasingly busy lives there is a need to reflect upon the meaning of work and the patterns of time in our working day. For a variety of reasons, a growing number of people, individually and collectively, have sought to examine the spiritual dimension and its relationship to the meaning and purpose of work, especially in the context of issues such as human development, workplace morale, productivity, individual creativity, gender, psychological stress and work-life balance. Drawing on monastic rules, especially the Rule of Benedict, these guided workshops will consider ways in which work can be integrated with spirituality. The setting, in the beautiful surroundings of Douai Abbey, will allow time for peaceful reflection and participation in the liturgy of the monastic hours.

The workshop is available as a module in MA/Diploma/Certificate programmes at the University of Lampeter, Wales.

For booking forms send to: MONOS, 77 Bagworth Road, Barlestone,  
Warwickshire, CV13 0JA Tel: 01455 290759

# The International Spirit at Work Awards Conference

Garrison Institute, Hudson River, New York State – October 27/29 2006

by Alan Harpham-



I was lucky enough to attend the awards dinner and conference for the second year of its existence. It was even better than last year's and a privilege to attend. The venue, the Garrison Institute, was a former seminary located on the Hudson River, an hour or so north of New York - a simply stunning location, remote, set in beautiful woods, now run as a spiritual retreat centre.

Last year's conference was good but happened too quickly and in too short a space of time – an evening and a day. This year's

was a far better pace with the awards dinner on the first evening with fewer awardees (just four) followed by a whole day and a half of conference, with lots of spiritual times for reflection, and opportunities to network with the other attendees.

The turnout was slightly disappointing at around one hundred (similar to last year), particularly given the effort put in by the planning and organising committee led by the indefatigable Dr Judi Neal and her two key helpers Tim and Abby (very appropriately named for the location!) As ever the awardees were an inspiration and each got a thoroughly deserved standing ovation. Two were from the private sector, one a German Cleaning Company, Clean Service Power GmbH, and the other an Indian pharmaceuticals company, Nicholas Piramal India Ltd. Two were from the 'not-for-profit' sector, one, Search for Common Ground, an American company dedicated to transforming the way people, organisations, and governments deal with conflict; the other an Australian organisation, Jesuit Social Services, which works with the poor and underprivileged and operates on the basis of Ignatian spirituality and values.

There were four keynote speakers (five really, as one was a couple): John Renesch, author and futurist, who jointly founded the award with Judi Neal in memory of Willis Harman and who told us all about Willis and his inspirational work; Diana Whitney, an Appreciative Inquiry thought leader, who explained the technique and ran a case study – a beautiful and thought provoking speaker; John Smith, CEO of Hearthstone Homes and a man practising what he preaches who is definitely a very advanced soul; and last but by no means least an extraordinary couple, Peter and Monika Mitchell Ressler, a pair of Wall Street Head Hunters who shared the transformational effects of 9/11 on their own lives as a couple and on business - a shocking and yet moving story full of the power of love. Peter is now a fully fledged member of his own local volunteer fire department.

The second evening was extraordinary with an impromptu concert by the attendees - just like a talent show but better than anything you might imagine. Some read poetry often written by them, full of great beauty; some sang – from pop to classical opera; some

acted ‘impromptu’. It was a truly inspiring evening and the presence of ‘spirit’ was felt by all.

But back to the main thrust of this account, namely the stories of the four awardees. These are their ‘profiles’:

### **Clean Service Power GmbH, Germany**

Clean Service power was founded in 1989, is located in Bonn and has 940 employees. The vision of its founder and owner Thomas-Michael Baggeler—Working and Succeeding for the Good of All Involved—has defined the company since its founding. Dolphins are central to CLEAN’s brand identity as a symbol of living in harmony with nature and riding on the waves of laughter.

A privately owned company, CLEAN has mastered the challenges of cost pressures and the need for streamlining operations while putting customers first and honoring a responsibility to all involved.

- CLEAN employees think and act holistically and emphasize sustainability with regard to humans, earth and the universe.
- They are open to the spiritual traditions of different cultures.
- Life and work are based upon values such as faith, honesty and the concept of divine love, which flows through every individual.

Intensive training in Feng Shui, Qi Gong and different spiritual traditions by the organization’s leader prepared the way for the development of a unique business concept in the cleaning industry: holistic commercial cleaning.

With a new understanding of office and private space and the effect a space can have on the vitality of the people living and working in it, CLEAN brings together conventional commercial cleaning with holistic, energetic cleaning in order to create and maintain healthy working environments over the long term.

Through the use of natural, biodegradable and energetically vitalizing cleaning agents, CLEAN make its contribution to preserving the earth and demonstrates its commitment to nature. Its commitment to process control and efficient operations is evidenced by its certification to DIN EN ISO 9001 and DIN EN ISO 14001 standards.

CLEAN employs people from different cultures and countries on all company levels. Starting at the management level, CLEAN abides by a code of absolute honesty. Meditation allows employees to step back from the everyday routine, process their experiences, and restore their strength. In addition, CLEAN's employees enjoy organic lunches, weekly massages, and energetically cleared offices designed and decorated according to feng shui principles.

Thomas gave an excellent acceptance of his company’s award in English which is far from his first language. He apologised, although none was necessary, for reading his

speech in English. His impish humour and deep spirituality shone though all his talk - a truly amazing man and company. ([www.clean.de](http://www.clean.de))

### **Search for Common Ground, United States**

Located in Washington DC, founded in 1982 and with 300 employees, Search for Common Ground is the largest non-governmental organization in the world working in conflict transformation. It is dedicated to transforming the way people, organizations, and governments deal with conflict: away from adversarial approaches toward cooperative solutions.

The Common Ground Approach comes from the hearts and minds of people who courageously choose to focus on commonalities with their enemies and to bring forth compassion, tolerance and understanding in addressing shared problems.

While consistent with the spiritual underpinnings of many religions, the Common Ground Approach is not affiliated with any specific religion. A natural result of the approach is tolerance and mutual respect. The organization's programs and overall operations model the cooperative behavior it seeks to inspire in entire societies.

A cornerstone of the approach is to place people from the different ethnic, religious, and political groups side by side in any given conflict. This means that the staff come from all different religious traditions, Christianity, Judaism, Islam, and so on.

Members of the staff are trained in the philosophy and methodologies of the Common Ground Approach. They recognize that peace-building starts with each one of us and that understanding affects and informs the ways in which they deal with their differences of opinion. They are also encouraged to explore their own spiritual paths.

- Many practice various types of meditation, yoga, and prayer, along with deep affiliations with their own specific spiritual traditions and communities.
- The organization's "education funds" support attendance at spiritual retreats and programs.
- On-going lunchtime presentations focus on spiritual growth.

Considered the leader in conflict transformation field, Search for Common Ground has had a profound effect on millions of people, applying spiritual principles in very difficult places around the world. It has programs in 17 countries: Angola; Belgium; Burundi; Côte d'Ivoire; D.R. Congo; Guinea; Indonesia; Liberia; Macedonia; Middle East, with staff in Jerusalem and Amman; Morocco; Nepal; Nigeria; Sierra Leone; Ukraine, and the USA

Phillip Hellmich, who accepted the Award on behalf of Search for Common Ground and is their FD as far as I recall, gave a lovely acceptance speech. Phillip came across as slightly shy and reserved, but the following night at the 'talent show' on the Saturday night he gave us some of the most beautiful poetry I have ever heard which he himself had written. Search for Common Ground is doing some truly remarkable work on a large and world-wide scale. ([www.sfcg.org](http://www.sfcg.org))

### **Jesuit Social Services, Melbourne, Australia**

Founded in 1995 with 110 employees, Jesuit Social Services provides a range of direct services directed to highly disadvantaged young people, families, and communities. The primary concern is young people with complex problems associated with offending behaviour. In addition to direct service delivery, their work spans social enterprises, mentoring, restorative justice conferencing, parenting and creative arts. They work to effect social change at a local, state, and national level through research, social policy, and advocacy work.

Jesuit Social Services have developed a People, Leadership and Culture Strategy that provides a framework for integrating values into daily practice. Grounded in Ignatian spirituality, it has great potential for professional and personal benefit and it is a powerful contributor to the organization's success. The strategy has three areas of focus:

- Personal/Spiritual—striving for respect in all encounters.
- Practice Framework—striving for compassion and rigor in professional practice.
- Business Process—striving for accountability and excellence in all processes.

When CEO Julie Edwards joined Jesuit Social Services in May of 2004, the organization began to create opportunities for conversations and actions specifically geared to highlighting the spiritual element of work. The following practices in particular are impacting the workplace culture:

*Leadership Development* is carried out on personal, interpersonal, and group levels.

*Induction Processes* focus on the vision and values of Jesuit Social Services and the organization's culture.

*Reflection Training* makes it possible for groups to share perspectives while remaining focused on the matters at hand.

*Reflection Days* are encouraged among the staff who can take up to 2 days for some form of reflective practice.

*Program Delivery* emphasizes that all stakeholders become aware of, and take responsibility for, their actions.

There is a great diversity of belief and faith backgrounds among the Jesuit Social Services staff. In the Ignatian tradition, much value is placed on being “a home for all faiths.” People are simply asked to make themselves aware of the values and mission, agree to work within that framework, and treat each other's journey with respect.

Julie Edwards, JSS's Chief Executive accepted the award and showed us a film about their work which left most of us in tears. Truly beautiful work with the dispossessed, prisoners, drug addicts and others who are at the lowest level of self esteem. Julie also wooed us at the talent evening with her amazing improvised acting! A truly amazing lady. ([www.jss.org.au](http://www.jss.org.au))

### **Nicolas Piramal India Ltd., Mumbai, India**

The Piramal group was founded in 1871 and is one of the oldest industrial groups in India. The flagship business was textiles with one of the oldest textile mills in the country. The group includes textiles, retail, pharmaceuticals, real estate, glass

manufacturing and electronics. The group acquired Nicholas Laboratories, an Australian company in 1988 and renamed it Nicholas Piramal India Ltd.

As part of the pharmaceuticals industry, which is highly dependent upon intellectual capital, Nicholas Piramal emphasizes knowledge management. The world-class research facility in Mumbai has both modern equipment and a rich art collection that exhibits ancient Indian excellence in science.

With 6,000 employees in 22 countries, the company has grown from \$3 million in 1988 to its current \$300 million in annual sales. It is among the top five pharmaceutical companies in India. The company is now a global leader in the contract manufacturing services space and exports products to over 60 countries. Scientists have filed international patents for discoveries in cancer and infectious disease.

Nicholas Piramal is an amalgam of many cultures, most of them being multinational in nature. As a result the company has developed its own Nicholas Way, a program of best practices that creates a unique culture that reflects unity in its diversity.

The organization regards spirituality as “Living the right way in whatever we do and not just paying attention to ritual. Our definition of spirituality encompasses a wider philosophy laid out as the Sanatan dharma, the laws of universal oneness and compassion for all living things.”

The Bhagavad Gita is a 3000 year-old epic poem with nearly 80 verses about the immortal laws of life enunciated by Lord Krishna to Prince Arjuna on the battlefield of Kurukshetra. Eighteen of these verses give the inspiration for the company’s management, and Nicholas Piramal produced a book about them entitled "The Light has come to me." To convey the message of this philosophy, sound, light, and dance were used in a performance for the entire company.

Among Nicholas Piramal's strongest attributes is an unwavering focus on ethics, transparency, corporate culture, stakeholder relationships, contribution to society, and a commitment to growth. A key element of the company’s success is the empowerment of its people, with a strong performance culture.

Sadly those who had planned to accept the award were unable to come. By a huge and wonderful piece of synchronicity Father Joe Pereira, Nicholas Piramal Ltd’s spiritual advisor, happened to be in the US at another event and had decided to come to the Conference with another attendee. This lovely, gracious priest gave a wonderful acceptance speech and shared some of the company’s spiritual practices with us. ([www.nicholaspiramal.com](http://www.nicholaspiramal.com))

*Alan Harpham is a member of the Spirit in Work editorial support team. (See the final page of this issue for his profile.)*

# Universal Affluence

## Adam Smith's Radical Vision

by Peter Heslam



Before long, many of us will be sitting on the face of Adam Smith.

Mervyn King, the Governor of the Bank of England, recently announced that the new £20 note, to be released next spring, will carry an image of the Scottish philosopher and the inventor of economics.

It is not clear whether Chancellor Gordon Brown, a Smith enthusiast who is proud to share with him the same birthplace (Kirkcaldy), had anything to do with the decision. None the less, it is a remarkable move, given the way Smith's ideas are often associated with precisely what is wrong with the global economy – its relentless and unethical pursuit of the free market, to the detriment of humanity.

But perhaps if the truth were known, we need not be so surprised. Smith argued that the economy could only function in the interests of all if it was held in check both by the state and by morality. He insisted, in fact, that the economy cannot thrive apart from a culture that nourishes virtue.

Smith was also the first serious thinker to suggest that global poverty could be solved. The solution was not charity, philanthropy, state power or any other top-down or paternalist strategy. Instead it was the freedom of the individual to pursue their own economic self interest. Only this was capable, led as it was by the 'invisible hand' of providence, to unleash the human creativity that was necessary for economic prosperity.

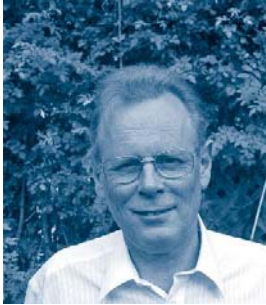
For Smith, in fact, the very aim of human society should be 'universal affluence' through the creation of wealth. This would put the economy at the service of human beings, rather than *visa versa*, liberating them from the prison of poverty and scarcity that inevitably accompanied the subsistence model that had dominated human history.

It was not, therefore, the Make Poverty History campaign of 2005 that first put it into people's heads that something could be done about global poverty. It was the *Wealth of Nations* of 1776, and this at a time when most people, even in the West, were poor.

Smith's hand may now be invisible, but in order to address contemporary global poverty, the ideas it expressed are worth revisiting. The new £20 note in our back pockets will be a reminder to do so. It will thereby act in more ways for the good of humanity than in its spending power alone.

*Dr Peter Heslam is Director of Transforming Business, University of Cambridge*  
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## The Editorial Team



**Editor *Rev David Welbourn*** who from 1969 until his retirement in April 2006 was an industrial chaplain, latterly with the Surrey and North-East Hants Industrial Mission. He is convener and coordinator of the Spirit in the Workplace Network which meets quarterly at Douai Abbey, near Reading. David has written numerous articles on 'faith and work', was editor of the *ICF Quarterly* and a member of the editorial team of its successor *Faith in Business*. He is author of three published books and his most recent is 'The Spirit at Work Phenomenon' (Azure 2004), which he co-authored with Sue Howard. He is a member of MODEM's leadership committee.

### Editorial Support Group

***Yochanan Altman*** who is Professor of International HRM and Comparative Management at London Metropolitan University. Yochanan is a Chartered Psychologist and holds a doctorate in business anthropology. He has been editing the *Journal of Managerial Psychology* for the past ten years and is an editorial board member of four other journals. His interest in the role of spirituality in management is long standing. JMP was the first academic journal to devote a special issue to the subject, in 1994, and a second special issue was published in 2002. He is also editor of the new academic *Journal of Management, Spirituality and Religion*. This title reflects the name of the latest interest group stream of the US Academy of Management Conferences. See [www.jmsr.com](http://www.jmsr.com)

***The Ven Malcolm Grundy*** who is Director of Foundation for Church Leadership and former Archdeacon of Craven in the Diocese of Bradford. He has been senior chaplain of the Sheffield Industrial Mission, Director of Education and Community for the Diocese of London and Team Rector of Huntingdon.

Before coming to his post as Archdeacon he was Director of AVEC, a training and consultancy agency. He was founding Editor of Ministry and is a Non-Executive Director of G.J.Palmer, owners of the Church Times. In addition to contributing to MODEM's first three books, he is the author of a range of books on social and educational themes. He is a member of MODEM and a former chairman.

***Alan Harpham*** who is a management consultant specialising in the programme and project management and its link to the management of change. Alan has a portfolio of business interests and is chairman of the APM Group – an accreditation body in partnership with the Treasury for PM qualifications, director of P5, the power of projects – a management consultancy, and executive coach for Subject Matters – a Conference and Exhibition organiser. He is chairman of Workplace Ministry Hertfordshire and Bedfordshire, and a former chairman of MODEM, St Albans' Ministerial Training Scheme and St Albans and Oxford Ministry Course

MODEM is a national and ecumenical Christian network which seeks to initiate authentic dialogue between exponents of leadership, organisation, spirituality and ministry in order to aid the development of better disciples, communities, society and world.

MODEM's website:

[www.modem.uk.com](http://www.modem.uk.com)

A modem is a device enabling two-way communication and we aim to facilitate communication between those interested in leadership, organisation, spirituality and ministry, between leaders and organisers in the Church and secular worlds by finding a common language.

MODEM is a registered charity, charity number 1048772

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