

Cultivating Care within a Vulnerable Economy

an annotated bibliography of the English writings of
Bob Goudzwaard 1967-2007

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About the annotated bibliography:

This annotated bibliography of the English-language writings and publications of Bob Goudzwaard, is the second in a series compiled as part of research into the normative foundations of social science. As reports of "work in progress", the series documents an initial response to the published writings of some or other leading exponents of reformational philosophy in the English-speaking world. These bibliographies provide "one at a time" annotations for each of the listed publications of these authors [Public Justice for All](#) (February 2007) was the first.

In the opening pages of this document readers will find a list in which Goudzwaard's publications are grouped under various headings. For instance, there will be some headings that relate to the different subdivisions of economics, of related social sciences (political science, social policy research, sociology) as well as history and ethics. There will also be groups of articles under more general topic headings like: Christianity, neo-Calvinism, care, stewardship, capitalism, poverty, ecumenism, globalization, environment.

The different items listed in this bibliography will give the researcher a glimpse of how Goudzwaard has developed his scholarly contribution over the years. By his extensive networking he has tried to indicate serviceable paths by which economics can fulfill its vocation. The articles attempt to connect the world of "science" with policy-making and everyday life, but they also relate economics to other fields of scientific research as well.

This format is especially appropriate for the intense, systematic analysis that precedes the critical examination of any well-published theorist. A list like this, full of substantial annotations, suggests a research and publication agenda to advance the critical review of the theorist's published work. So, within this list, it is appropriate to draw attention to various versions of the same argument. In this way critical lines of inquiry are suggested which connect ideas and concepts from one piece, at one time, with analyses and policies found elsewhere in the writer's *corpus*, written at another time.

And thus, in this bibliography, students and researchers will not only confront the scientific viewpoint set forth in these writings, but also hints of the bibliographer's interpretation. An independent scientific judgment requires a careful discernment of the original argument and of subsequent interpretations. And it is not so much this bibliography, but the writings it refers to, which invite the reader to continue on the path of research. In this way, a bibliography functions as a helping hand, a stepping stone for students and researchers as they develop their own scientific

* COMPILER'S NOTE TO READERS AND USERS OF THIS ANNOTATED BIBLIOGRAPHY: Please forward bibliographical data of items that have been overlooked and of typographical errors or mistakes in citations to the compiler, Dr Bruce C Wearne at bcwearne@ozemail.com.au. In the annotations, the text printed in *italics* indicates a direct quote from what Goudzwaard has written. Thankyou.

work. It is in that expectation that these bibliographies are being compiled.

Readers of this and the previous bibliography will readily note the similarities in format. The provision of "htm" and "pdf" links means that this document becomes (the basis for) an on-line archive, assisting researchers in the taxing task of collecting material together. And the archival dimension is pronounced, and having reached this point, it seems that I have been working on what is a relatively new (on-line) archival genre. What began as a list, became a bibliography, and then developed into an annotated bibliography and now is a portal to an archive.

After consultation with Steve Bishop of the [All of Life Redeemed](#) website, we think it wise to plan for a second revised edition in 6 months time (June 2008). That not only gives us time to ensure that all previous publishers are properly consulted before making "links" to pdf copied versions of some items, it also provides the opportunity to "clean up" the document and remove errors, typos etc. In this regard, those who make use of this first edition are invited to report any mistakes they discover and give any suggestions they might have for making the second edition more user-friendly. Thanks.

Those who have come into contact with Goudzwaard's arguments and want to read more of his work may therefore find this resource to be of some assistance. Contact may have been made through his public lectures, or from a quote or footnote in a commentator's essay, from his shorter writings or from his major works. His book-length publications include Hope in Troubled Times (2007 No. 109 with Mark Vander Vennen and David van Heemst), Globalization and the Kingdom of God (2001 No. 84), Beyond Poverty and Affluence (1995 Nos. 56 & 57 with Harry de Lange), Idols of our Time (1984 No. 38), Capitalism and Progress (1979 No. 34), Aid for the Overdeveloped West (1976 No. 24) and A Christian Political Option (1972 No. 10).

One student (Rudi Hayward), who is also working his way through Goudzwaard's publications, observes that it is easy to read his work too quickly. There is merit in stopping to ponder this observation and reflecting upon the manner in which we as scholars have become accustomed to reading other people's work in hurried ways, ways that resemble mindless assembly line processes, or photocopying. Rather than reading Goudzwaard, or any theorist, in that way, and by so doing transforming one's research into a frantic search for light at the end of the tunnel, it may be better to think about one's research in terms of the way a healthy tree grows and thus view the reading of such theoretical essays in terms of cultivating and growing insight based upon the richness of cumulative wisdom (see Nos. 51, 52, 64). But changing habits, like changing the society in which they are formed, requires help from outside of ourselves, help to find new pathways to the future.

The author has also kindly provided the text of many of his (hitherto unpublished) public lectures which he has delivered since 1995. It is the privilege of this bibliography to form "pdf" links with these lectures, and so assist the author in making them more widely available (see Nos. 59, 61, 70, 71, 78, 80, 85, 96, 97, 98, 99, 100, 101, 105, 107, 108, 111, 112). For Goudzwaard's readers they provide a record of his persistent, and occasionally far-flung, contributions during this time. And so the bibliography should be seen as the attempt to "link" Goudzwaard with

his readers, and his potential readers.

The need for a second edition in six months is also due to the particular circumstances in which this annotated bibliography has been compiled. I would ask for the indulgence of readers for when my annotations become very complex. That complexity arises from another aspect of Goudzwaard's service to Christian economic reflection. In making so many of his English language essays and lectures available, Goudzwaard, the Dutch economist, has made it possible to turn an annotated bibliography into an on-line portal to his, many of which have been unpublished. The indulgence I seek relates to my annotations. Having polished up Goudzwaard's idiosyncratic "Dutch-lish", it is not always easy to render his "Dutch-lish" meaning in exact English terms. There is ambiguity in his formulations and I am afraid that at many points I have been guilty of trying to keep that lingual ambiguity alive, rather than resolving some of his complex formulations into neat logical propositions. We will return to this issue again below.

It is assumed that the students who benefit from these previously unpublished analyses will also need ongoing encouragement and assistance in tackling the many urgent and complex problems that must be considered if social scientific research is to fulfill its calling. Thus the bibliography's annotations have been framed with various disciplines - economics, politics, sociology, history, geography and so on - in mind. The lectures were designed to address complex reality and to suggest concrete "first steps", even if comprehensive "top-down" solutions are not immediately available.

Since 1995, there have been at least 24 such papers, and it is hoped that their wider dissemination will encourage the critical evaluation of Goudzwaard's economic theory and contribution to social scientific reflection. An interesting statistic can be noted here, *en passant*. The number of items within this time-frame accounts for more than half of the entire English-language list. That is to say, Goudzwaard's output has *increased* in recent years. If it be thought that an academic's "production-rate" will naturally slow as retirement approaches, then Goudzwaard deviates from such an expectation. The years 1995 to 1998 leading up to his "afscheid", account for 21 significant items. Moreover, since March 1999, when he stepped past the retirement milestone, the rate has been maintained! 36 or about 1/3 of the total items listed here can be designated "post-retirement".

By adding such "links" to previously unpublished, or not widely distributed, material this on-line annotated bibliography becomes a point of entry to Goudzwaard's English-language *corpus*. And since the technology is readily available, it is also possible to include material that was previously published in small-run magazines, or disseminated in a roneo'ed format for "in-house" distribution. This now means a wider distribution of material which some students have found difficult to obtain. And so the task of compiling the "linked" bibliography becomes more complex - it is not only the author who has to be consulted but also those responsible for collating roneo'ed class syllabi as well as those who have published booklets. Moreover, the author may wish, in certain circumstances, to add a clarifying footnote here and there to help readers understand some or other obscurity. And so, this bibliographical archive suggests ongoing maintenance.

Goudzwaard's English-language publications are an important and crucial part of his scholarly contribution to the discipline of economics. Those wanting to refer to his Dutch writings can now also access a list of these [publications](#) as well. Of the 87 articles listed in that "Selectieve bibliographie", 25 are also to be found in this specifically English-language list of 112 items. His *Curriculum Vitae* reveals that by the time his first English language articles were published - a series of three for *The Guide*, magazine of the Christian Labour Association of Canada in 1967 - he was 33 years old, married, had been active in public policy research for the Doctor Abraham Kuyper Foundation in Den Haag and the parliamentary wing of the Anti-Revolutionary Party. Moreover, he had been an active contributor to discussions about the character and prospects of economic theory as an adherent of *De Wijsbegeerte der Wetsidee* within the circle of reformational philosophy. He was developing a contribution to the Dutch and European debate about political economy from within the organisations of Dutch "neo-Calvinism". We can say therefore that the initial English-language publications appeared *after* a significant process of intellectual maturation had taken place and while he was still emerging as a "public intellectual".

This list contains annotations that give summaries of his English-language contribution via 8 books, 6 journal articles, 30 magazine articles, a dozen or so chapters in books, 20 published lectures and other unpublished lectures that, as indicated above, are now being made available.

But the significance of this corpus is not to be found in the quantity of publications listed (ie the number of products that have come through the literary tunnel), although we are dealing with a substantial number of items by a writer in a language other than his native tongue. Still, English is, more and more, the *lingua franca* of global academic commerce and this listing clearly indicates that Goudzwaard, the Free University economist, has made a substantial contribution outside his homeland.

An assessment of how these English language works have contributed to academic discussion within his own Dutch context is beyond the scope of this introductory essay, but any complete assessment of his theoretical contribution will also have to take account of this "reciprocal" impact of his English language essays in the Netherlands as well. Apart from works that were translated, there are at least 5 items which can be identified by their Dutch location. And after all, English is a major language widely used in Holland, and its usage in public and academic life has consistently increased during the time Goudzwaard has been publishing articles and lecturing in the English-speaking world.

A rough count can be made by allocating these 112 items to places around the world where they were initially delivered or published and the resulting figures give us an indication of Goudzwaard's (potential) global audience and readership. The figures show Goudzwaard's long-term and persistent contribution from within a North American context (Canada 33, USA 26). In the steps of Hans Rookmaaker, Goudzwaard has continued to visit England and so the UK registers 14 items. In recent times, his European presence is noticeable (Belgium 3 items; Switzerland 9; the Czech republic 1; Italy 1; Hungary 2; and Germany 2). Russia figures twice and Africa 5 times (South Africa 4; Zambia 1). He has visited Central and South America

(Mexico 1; Costa Rica 1; Argentina 1). India, Asia (Indonesia 2) and the South Pacific (Fiji 1; Australia 2) also figure in the "travelogue" of his lectures and publications. It should be kept in mind that these figures are with respect to English-language publications. The [Dutch language bibliography](#) shows articles and translations in German, Korean, and Chinese. No doubt there are other translations as well.

Introducing Bob Goudzwaard:



Goudzwaard was born on March 4th, 1934, the third child born to his parents. His primary schooling (1940-1945) at the School met de Bijbel, Brasserakade, Delft, occurred when Holland was under German military occupation. From 1947-1951 he attended a Christian high school in Den Haag. From 1951-1957 he studied economics at Rotterdam University and thereafter undertook two years of military service in the air-force. In 1959 he married Riny van Helden. In time they would become parents to two sons and two daughters.

As we have noted already, Goudzwaard was actively involved on the front-line of Dutch political life in various capacities and in 1959 he began work as a policy researcher for the Doctor Abraham Kuyper Foundation. This continued until 1965, when he was seconded to the parliamentary wing of the Anti-Revolutionary Party as its research assistant. There followed 4 years in Parliament (1967-1971) as an ARP member of parliament in the Dutch upper house, the Tweede Kamer. As an ARP representative he worked in close association with representatives from other Christian parliamentary parties.

When Goudzwaard completed his term as an MP he was 37 years old, and had recently graduated from Rotterdam School of Economics with a PhD for a thesis entitled: Unpriced Scarcity - an investigation of the place of non-priced or uncompensated factors in economic theory and public policy (see No. 5). From the Dutch-language bibliography we can identify 6 items published in the decade before he received his doctorate. These show that he was active as a member of the Vereniging voor Calvinistische Wijsbegeerte (the Association for Calvinistic

Philosophy), a contributor to Dutch theoretical discussion on political economy, an active contributor to the Anti-Revolutionaire Partij and its publications, while also active in research for the European Commission. The earliest English-language articles, a series for *The Guide* of the Christian Labour Association of Canada (CLAC), which developed a Christian view of business enterprise, also date from this time.

From 1971, he was appointed professor of economics in the Faculty of Social and Cultural Sciences at the Free University of Amsterdam. This confirmed what was already a diverse and extensive public career. He was involved with the Christelijk Nationaal Vakverbond (CNV) and appointed rector of the School of Management in which the future labour leaders of this Dutch Christian labour union were trained and educated (1972-1984). In political party matters he promoted the reform in the ARP, being involved in bringing the major Christian parliamentary parties (ARP, CHU and KVP) together to form the Christian Democratic Appeal (CDA). He was chairman of the group that formulated the CDA's inaugural manifesto and under the title "Niet bij Brood Alleen" this became its initial election platform (1976) (see No. 26). In the immediate aftermath of that party's formation, Goudzwaard wrote what has been one of his most read books, *Idols of our Time* (No. 38). This was a translation from the Dutch of a treatise which he wrote to explain his dissent from the CDA party platform. The newly merged party accepted Holland's NATO alignment including the strategy known as "Mutually Assured Destruction" (MAD). This was an important turning point and ever since his writings have reflected his intense examination of the complex "spirals" that characterize the alliances of ideology and idolatry in modern and post-modern society.

In 1979 he was distinguished professor for the Dhanis Chair at the University of Saint Ignatius, Antwerp and around that time he was also chairman of the Dutch Association for Political Economy.

His work in trade union education with the CNV, coincided with his active support for the CLAC in Canada. For over 25 years he has been a fellow of the Institute for Christian Studies in Toronto, a regular contributor to the work of Citizens for Public Justice in Canada and an editorial advisor for the Center for Public Justice in Washington, DC.

Goudzwaard has been active in the Dutch Council of Christian Churches and active in support of projects initiated by the World Alliance of Reformed Churches and the World Council of Churches across Europe. From 1981-1992 he was Chairman of the Inter-Church Coordination Committee (ICCO) of Zeist, a Dutch NGO involved in overseas development. He has been chairman of the Social Questions Committee of the Dutch Council of Churches from 1992 and from 1993-1997 chair of the European Ecumenical Commission on Development, in Brussels. From involvement with these inter-church bodies he has been busily involved in the dialogue between the World Council of Churches, the IMF and the World Bank (Nos. 100, 103).

He has also been active in developing discussions with all-comers, his allies just as much as his political opponents. He has been active in discussion with the [Partij van](#)

[de Arbeid](#) (the Labour Party) and also with critics like [David Olive](#), the editor of *Report on Business Magazine* of the *Toronto Globe and Mail*, who at first dismissed the idea of an economy of care as a "soft" underestimation of the demands of economic efficiency and the importance of the market economy (see No. 64). It is interesting to note how, in such an exchange, Goudzwaard draws *in a fresh way* upon arguments he developed earlier (see for example his 1986 Ausable Environmental Institute lecture No. 42 Part II).

An interesting dimension of Goudzwaard's work is his persistent cooperation with other researchers, students, writers, editors and composers. This co-operative dimension has a lot to do with his efforts to work in a language other than his native tongue. And there is a dynamic aspect to Goudzwaard bi-lingualism which is illustrated in the final paragraphs of Alan Storkey's contribution to Goudzwaard's festschrift¹. There we read the affectionate appreciation of the student for his former supervisor's impressionistic encouragement to grasp deeper truths. But it is conveyed in a transcription of an example of his supervisor's well-developed "Dutch-lish" which, no doubt, has also exercised many of his other colleagues, translators and composers. Not a few have aided him in translating his articles into English, and others have worked at translating his Dutch-English into a more readable form. But there have been many willing collaborators. May there be many more!

This co-operative dimension is present from the earliest listed items. For instance, many of the earliest articles and papers were translated. Ed Vanderkloet of the CLAC, the editor of *The Guide*, introduced Goudzwaard to Canadian readers by publishing a series on "The Christian and Modern Business Enterprise" (Nos. 1-3) and then collated these into booklet form (No. 4). Vanderkloet also translated two of Goudzwaard's Dutch contributions on income (Nos 6 & 11), and there follows a substantial list of other translators: Theodore Plantinga (Nos. 12, 25), Herman Praamsma (No. 10), Bernard Zylstra (No. 13), Bernard Haverhals (No. 13), Josina van Nuis-Zylstra (No. 34), Mark Vander Vennen (No. 38). His willingness to take the minute secretary's pen and work up reports on consultations is evident in his report written with his colleague and friend, the late Aad Vlot, at the conclusion of an international Christian philosophy conference (No. 83).

Many have worked with the Goudzwaard text, it seems, as I have done with some of his more recent unpublished lectures. A comparison of No. 9 "The Choice Between What is and What Ought to Be?" which purports to be a pre-publication of Chapter VII from No 10 [A Christian Political Option](#), reveals that changes were made between the two English versions of the translation from the Dutch. A close textual comparison of items listed as "previously published" will sometimes show the same editorial trait - those working with his text will sometimes bring out slightly different emphases (Compare No. 51 with No. 52).

¹ Alan Storkey "Learning from Bob Goudzwaard" in Herman Noordegraaf and Sander Griffioen (eds) [Bewogen Realisme: Economi, Cultuur, Oecumene - Bij het afscheid van Bob Goudzwaard als hoogleraar aan de Vrije Universiteit Kok](#), Kampen 1999 pp. 131-139.

Goudzwaard has not only co-operated with his translators and composers; he has also undertaken co-operative research. The timely 1978 essay on norms was written with Johan van Baars, a Free University colleague, and presented at an international conference. This has been his most incisive contribution to the theoretical discussion of norms in social science (No. 31). Parts of this paper were later edited and republished alongside an excerpt from an article on "sphere sovereignty" translated from the Dutch by Harry der Nederlander and Gordon Spykman (No. 49).

There have been extensive writing projects with his long-term friend, the late Harry de Lange. A book review (No. 43), alerts us to their collaboration in European ecumenical efforts. Beyond Poverty and Affluence (Nos. 56 & 57), unveiled the Goudzwaard-de Lange "economy of care" for an English-language readership. Mark Vander Vennen provided the translation and editorial assistance which saw the publication of dual Canadian and US versions. As well as being the translator of Idols (No. 38) Vander Vennen translated Globalization and Christian Hope (No. 94), the 2003 publication Goudzwaard wrote with Leo Andringa, a Dutch banker and member of the Focolare movement. In 2007, Vander Vennen, with David van Heemst of Olivet Nazarene University, joined with Goudzwaard to publish Hope in Troubled Times (No. 109).

Rob van Drimmelen, General Secretary of APRODEV, located in Brussels, is another who has worked closely with Goudzwaard, particularly in matters relating to North-South issues, in various ecumenical initiatives in solidarity with other movements via the WARC and WCC and promoting the eradication of poverty around the world (Nos. 61). Together they were part of the WCC-IMF consultations (No. 100).

In recent years Goudzwaard has written and re-written a major study on globalization in relation to global ethics with Julio de Santa Ana, a Uruguayan theologian, philosopher and sociologist, of the Ecumenical Institute of Bossey, Switzerland. The first edition was published by Ninan Koshy in India (No. 92); the second in an Eerdmans publication on ecumenical social ethics (105). Goudzwaard's lectures have been very well received in Indonesia (Nos. 67, 78), Mexico (No. 107) and Australia (Nos. 68, 70). He made his own contribution to post-apartheid South Africa (No. 62) and has been involved in European movements such as *Kairos* (No. 54) and the Christian Peace Movement (No. 99).

A final reflection:

Working my way through this list of Goudzwaard's English-language publications has deepened my appreciation for the role of annotated bibliographies in promoting critical reflection upon the writings of prominent theorists. They are at least as important as the critical theoretical examination they are designed to promote.² In some ways this is a surprising insight with many implications and I have had to reflect upon why it should be so. Perhaps Goudzwaard's "blossoming economy of care" can help us appreciate the true worth of such resources for academic commerce, why they should be treasured, and also why, seemingly, they are all too

² See for example Michael Clark (ed) Michel Foucault An Annotated Bibliography : Tool Kit for a New Age Garland New York 1983.

easily under-valued.

In this work, many others have shared their insights and resources. The annotated bibliography that has resulted here is now a shared resource. It arose as part of my appraisal of Goudzwaard's economics but has become an archival resource by which anyone, who would like to do so, is invited to consider his economic theory. It aims to help others see the importance of understanding the normative foundations of the social sciences, and now that this portal to Goudzwaard's English-language archive is available, it takes on a character of its own. As a pathway, open to all who would use it, it becomes part of Goudzwaard's life-long scholarly projects.

There is a normative element here that requires different parts of any research effort to be properly distinguished and, when appropriate, allowed to grow and flourish in their own terms. In this case the critical reception of Goudzwaard's economics requires that it first be investigated and set forth in its own terms. That task is basic to, though distinct from, any subsequent critical analysis. Whatever may emerge "downstream", the value of the bibliography, the annotations and the links, is in its linkage to articles and books and lectures that comprise the body of work it seeks to disseminate.

In this way this annotated bibliography can remind us of Goudzwaard's description of the healthy economic growth and development of a tree. And in this way the surprise I mentioned earlier is actually part of that deep spiritual pleasure that is promised to us, also in our scientific research, when Jesus Christ, the Way the Truth and the Life, bids us follow Him on our earthly walk.

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There are many people to thank for their different contributions, large and small, whatever these may have been. There are bodies like YBKS, Jogjakarta, NICE in Sydney, the AR-Partijstichting in the Hague which initially sponsored lectures that can now be generally disseminated. In many respects this bibliography is an expression of thanks to these bodies, even if some no longer exist. There are institutions like the British Library which provide photocopies so that articles can be sighted and annotations made. There are numerous Interlibrary Loan Facilities in a variety of countries that assist scholarly research by making pdf copies available. Let us remember to be thankful for these public facilities - the daily request that Our Father will give us all we need to fulfill our stewardship must surely include the pdf- and photo-copies we need for our scholarly labours. It is amazing how, these days, our requests are so readily answered. There are also book publishers and academic places where items have been published in short runs and also now there are various journals like *Transformation* that provide access to their own archives and in this way facilitate student research.

Some friendly well-wishers, like Dr Bennie van der Walt, former director of IRS, Potchefstroom, South Africa, has encouraged me to go ahead and make copies of articles from IRS publications available and he is glad to see that the IRS connection is still alive after the IRS folded in 1999. A similar vote of thanks to Dr David Hanson of Leeds, UK, for access to electronic versions of articles that appeared in the *International Reformed Bulletin*.

Daniel Mulholland and Dr Chris Gousmett have made documents from their private archives available, and Daniel has helpfully begun the process of transcribing some ICS Summer Semester syllabi from 1972 and 1980. These we intend to edit and make available by June 2008 (Nos. 13, 35).

Dr Robert Wolfgramm, Editor in Chief of the *Fiji Daily Post*, has also encouraged this work, initially by publishing an interview with Bob Goudzwaard back in October 2005 (No.104). Since then, he has seen fit to make other articles from Goudzwaard's store available to his Fijian readers who currently suffer the daily consequences of a confused military coup that was staged one year ago, December 5th, 2006. Robert's effort to promote an economy of care in the midst of that strife has been an ongoing encouragement to me to keep going in this work. Some plant, others water and others simply have to keep their heads down.

Thanks to Geoff Wilson for a copy of [Aid for the Overdeveloped West](#), to Bruce and Susie Alford for translating a Bahasa review of [Beyond Poverty and Affluence](#) and to Steve Gaspersz who has tried to track down some Indonesian contacts. Thankyou to Glenys Fawcett of the WCC office, Melbourne for dealing promptly and kindly with my queries and to Dr Stuart Piggin who sent me an electronic copy of No. 70 while granting permission on behalf of the Centre for the Study of Australian Christianity, Macquarie University, for it to be made available in pdf form. Thankyou to Anne Maatman of the IAPCHE office, Sioux Center, for copies of IAPCHE conference papers and permission to "link" them to this list (Nos. 48, 66).

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Professor Irving Hexham very kindly made available an electronic copy of a 1986 lecture from the Fraser Institute Canada and it is hoped to have this on-line by June 2008 as well. Thankyou.

Thanks to Joyce Kane and Isabel Castro of The Banner for sending copies of No. 73 and conveying The Banner's support for the inclusion of its article in this on-line archive.

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There's bound to be more people who should be acknowledged here but this is the limit of my list for the moment.

I'm indebted to Valerie Ayres-Wearne, my constant companion and friendly critic, not only for her advice that sharpens the presentation and deepens my insight, but also for willingly giving the document a careful final proof-read that helped eradicate a few glitches.

And to Bob Goudzwaard, thank you so much for your hard work, your persistent and friendly interest, also for those readers and listeners who have been deeply encouraged by your writings. I hope this project can promote further reflection on your work over many years for many years yet.

Bruce C Wearne

Point Lonsdale Victoria AUSTRALIA Tuesday, December 18, 2007

A selection of topics covered³

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³ This is presented as a suggestive list to those working their way through Bob Goudzwaard's publications. Suggestions for amendments including topics that are not listed would be very welcome.

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Abbreviations

AACS	Association for the Advancement of Christian Scholarship, Canada
ACFOD	Asian Cultural Forum on Development
ARP	Anti-Revolutionary Party, Holland
CCA	Christian Conference of Asia (Hong Kong)
CCT	Church of Christ in Thailand
CCPD	Commission for the Churches Participation in Development (WCC)
CDA	Christen Democratische Appél (Christian Democratic Appeal - Dutch political party)
CDU	Christlich Demokratische Union Deutschlands (Christian Democratic Union of Germany - German political party)
CHE	Christian Higher Education
CLAC	Christian Labour Association of Canada
CLAI	Consejo Latinamericano de Iglesias (Buenos Aires)
CPJ	Center for Public Justice (Washington)
EU	European Union
GATT	General agreement on tariffs and trade
GNP	Gross National Product
IAPCHE	International Association for the Promotion of Christian Higher Education
ICS	Institute for Christian Studies, Toronto
IMF	International Monetary Fund
IRS	Institute for Reformational Studies (Potchefstroom)
MAD	Mutually Assured Destruction
MERCOSUR	Mercado Commun del Sur (Common Market of the South) - a regional trade agreement among Brazil, Argentina, Uruguay and Paraguay (1991).
NAFTA	North American Free Trade Agreement (Canada, Mexico and the United States - 1994)
NATO	North Atlantic Treaty Organization
NSS	National Security Strategy of the United States of America 2002
PUCHE	Potchefstroom University for Christian Higher Education
SDRs	Special drawing rights; a concession issued by the IMF.
SRPh	The St Petersburg School of Religion and Theology, St Petersburg
TATA	"There are a thousand alternatives" (counter to TINA)
TINA	"There is no alternative" (a neo-liberal slogan)
TNC	Transnational Corporation
UN	United Nations Organization
UNCED	United Nations Conference on Environment and Development 1992
WARC	World Alliance of Reformed Churches
WB	World Bank
WCC	World Council of Churches
WTO	World Trade Organization
WYSOCS	West Yorkshire School of Christian Studies (Leeds)
YBKS	Yayasan Bimbingan Kesajahteraan Sosial - Social Welfare Guidance Foundation, Solo, Indonesia

Bob Goudzwaard

Publications in English 1967-2007

1967

1. "The Christian and Modern Business Enterprise 1" *The Guide* Oct pp. 10-11,14.

<http://www.allofliferedeemed.co.uk/goudzwaard/BG1.pdf>

This series of three articles is *concerned with illustrating how directly we all need a reformation of our own thought* when it comes to considering the business enterprise.

The initial essay in the three-part series begins with a consideration of the widespread social scientific search for a general theory of the business enterprise, showing how the attempt to formulate basic economic values fails to reach religious depth-level from which any liberating reform in understanding must proceed. Goudzwaard is concerned that in asking these questions, Christians may confirm a historical and theoretical superficiality in how they approach these issues. Those who are wary of linking the name of Jesus to their business are not without some justification. After all, we do not have the Gospel at our disposal; we are called to be at Christ's disposal. That Jesus served in his earthly parent's small carpentry business gives us every reason to respect such structures as we follow Him. It requires of us to still take note of the biblical teaching that our receptivity to the gospel is seriously impaired and requires a renewed outlook (Rom 12:2); an ongoing renewal that must be stimulated by communal reflection that aims to understand the diverse experiences of those involved in the different nooks and crannies, levels and off-shoots, heights and depths, of such enterprises.

2. "The Christian and Modern Business Enterprise 2" *The Guide* Nov pp. 10-11,14.

<http://www.allofliferedeemed.co.uk/goudzwaard/BG2.pdf>

Goudzwaard reiterates the critical evaluation that conservative individualism views the state's task as simply the removal of all barriers to the freedom of owners to live by their personal liberty. On the other hand, corporate socialism seeks to integrate business into the State apparatus. A third view, is that of "countervailing power", developed since the early 1950s in the line of "institutional economics" by John Kenneth Galbraith (*American Capitalism: the Concept of Countervailing Power* 1952). Galbraith, in *The New Industrial State* (1967), provides an alternative "third way" between the extremes of capitalism and communism, with a "third way" elitist brand of social democracy (p.10; No. 24, p.39).

A Christian view of freedom - *the freedom to discharge adequately our God-given call in this life* (p.10c: No. 24, p. 40) - provides an approach with a religious depth-level (all the way down as it were) that cuts across individualist and corporatist views of state intervention. The question as to who owns the enterprise is raised. The owners of capital own the means of production. They do not own the people employed. Goudzwaard is decidedly arguing for responsible trade unionism as an integral participant in the company.

*When one group of Christians begins with their view of ownership of property and authority and arrives at different conclusions from another group which begins with norms such as community and responsibility, only one conclusion is possible: **one** of these groups - or perhaps **both** - has a view of ownership of property, authority, community, and responsibility which is not intrinsically christian but in which humanistic and other **non-christian** ideas play a leading role. Only by a radical removal of these ideas can unity among Christian be restored (p.14; No. 24, p. 43).*

3. "The Christian and Modern Business Enterprise 3" *The Guide* Dec pp. 6-7.

<http://www.allofliferedeemed.co.uk/goudzwaard/BG3.pdf>

Goudzwaard's argument is framed as theoretical assistance to the self-criticism which is required for a Christian view of the business enterprise. This implies that for the Christian business to find a path that is free from non-Christian views of ownership, it certainly needs a Christian labour association. The owners of capital do **not** own the enterprise - ... *those who provide the money can never be the owners of the enterprise, that is of a societal relationship of living people* (p.6a; No. 24, p. 44). The conservative view, which considers ownership of the enterprise as the result of providing the means of production, is based upon *a belief in the individual's right to complete self-determination* (p.6b; No. 24, p. 44).

With respect to authority, there is a common Christian view that the owner's authority is final - it is as if the owner, the bearer of authority, is not *under the norms which God has given for authority* (p.6c; No. 24, p. 46). This view assumes authority is self-sufficient, with the bearers of it having the right to be their own law-makers. This critique then leads to an alternative view that seeks to give due respect to the contribution of employees, gathered together by an industrial union, for the good of the work community. When such a voice is welcomed by the administration of the firm that acts normatively, it will actually confirm and strengthen the true authority of the employer. As well as **ownership** and **authority** being distorted into ideas that threaten the development of the enterprise, so **community** and **responsibility** are also important normative motifs for the enterprise to fulfill its calling in life. The discussion of the business enterprise concludes that a business cannot be understood in a religiously neutral way.

The struggle of Christians and their organizations in our day is, therefore, in the first place a struggle against our own heart. It is a struggle to follow the Holy Spirit's guidance in rejecting all conformity to this world in our own thinking and living (p.7c; No. 24, p. 48).

1968

4.The Christian and Modern Business Enterprise Ontario CLAC 20 pages

<http://www.allofliferedeemed.co.uk/goudzwaard/BG4.pdf>

This was the initial compilation of the three articles for *The Guide* (Nos 1-3 above) into a booklet to encourage members of the Christian Labour Association of Canada and their employers to think seriously about their workplaces and give principled consideration to the political implications of their union membership. It was also then republished in slightly edited form as Chapter 4, "The Liberation of the Business Enterprise" in No. 24 below.

1970

5."English Summary" **Ongeprijsde schaarste, een onderzoek naar de plaats van expretiale of ongecompenseerde effecten in de theoretische economie en de leer der economische politiek** Den Haag, Van Stockum pp. 163-169.

<http://www.allofliferedeemed.co.uk/goudzwaard/BG5.pdf>

This is the English summary of Goudzwaard's PhD thesis from the Rotterdam School of Economics. It is a cogent statement of the basic economic idea guiding his contribution to economics over the years. In his doctoral thesis he outlined his basic understanding of economic theory and how the economic concept is related to all the other dimensions of created reality. The problem raised in economics is this: what is the value of those economic effects which have no market price tag? Goudzwaard reviewed the interest in expretial effects. The well-known economist E J Ishan in **Choice in Welfare** (1965) had identified a "weak link" between expanded choice in the market place and overall welfare. **Chapter II** examines why the concept of "expretial effects" poses a problem for economic theory. The presumed harmony, guaranteed by natural law, is threatened by these. They are real effects, but they lack an objective, market-value. **Chapter III** gives attention to Pigou's **The Economics of Economic Welfare** with a review of the criticisms of Frank Knight (1923) and Coase (1960) with an evaluation of cost-

benefit analysis. In this approach, "expretial effects" are viewed as either a positive or negative contribution to GDP which serves as the benchmark for determining its value. **Chapter IV** deals with the role given to "expretial effects" in contemporary welfare economics. Those effects which become an "economic cause" receive attention and the discussion proceeds in terms of evaluating the validity of the fictitious concepts of "compensation". **Chapter V** reviews the major economic theorists who have taken up the challenge of expretial effects, with a critique of the individualistic and positivist approach of conventional economics. **Chapter VI** is Goudzwaard's theoretical attempt to incorporate expretial effects into economic theory. This raises an initial question about the current internal criticism within the discipline. Is there another way of defining the discipline that doesn't lead in an individualistic and positivistic direction? There are economic consequences flowing from "expretial effects" - the health of people living in polluted areas. The theoretical efforts within economics, to develop the theory of prices, the trade cycle and economic growth will be enriched by the ongoing study of "expretial effects". Goudzwaard's philosophical assumptions are spelled out:

It is our conviction that theoretical economics cannot be arbitrarily restricted to some field of enquiry that the economist chooses for himself, but that it must reflect the reality that all human economic activity is, in one way or another, a response to the Divine mandate to act frugally with all the scarce goods of God's creation (p. 168).

The final **Chapter VII** applies the theory of **Chapter VI** to policy developed by the Dutch government with a proposal that expretial effects be expressed in terms of income and capital flows, as outlined previously. Such a GDP calculation will be a more accurate rendering of national welfare. As well, long-term planning must take into account the depletion of "common property resources". Policy must include "absolute tolerance levels" for water and air and the like, and such levels need to be translated into ordinary economic costs and benefits. The instruments of policy are listed - those which combat and eliminate harmful effects, and those which neutralise their impacts upon households (the least effective). Enlarging the margin between actual damage and the optimum tolerated limits must include investment that not only redresses but re-develops depleted or ruined resources. The thesis concludes with a new approach to the economic analysis of an air-polluting industry in a thickly populated area.

6. "Incomes and their Distribution" (translation of study paper published in *Patrimonium*, October 1970) 16 pages.

<http://www.allofliferedeemed.co.uk/goudzwaard/BG6.pdf>

This paper, translated by Ed Vanderkloet of the Christian Labour Association of Canada was distributed among the AACS in Canada. It has eight sections, with a statement about the issue followed by questions for group discussion. It relates to No. 10 and Chapter 8 in No. 24 below.

1. Introduction.
2. Is there such a thing as an "ideal" incomes distribution?
3. The Christian and Income Distribution.
4. Government and Income Ratios.
5. Abuse of opportunity and power positions
 - Speculation
 - Director remuneration (bonuses)
 - The relationship between earnings and profits
 - The relationship to the "forgotten group".
6. Pushing up of incomes acquisition
 - Education
 - Profit-sharing and acquisition of possessions
 - A structural farm and small business policy
 - The Minimum wage
 - Method of wage increasing.

7. Incomes corrections - afterwards.
8. Incomes ratios, national and international.

This was originally a policy-discussion paper for the membership of a Christian industrial organization and so there are discussion questions at the end of each section. It confirms the ecumenical spirit identified earlier; assuming the importance of a united christian approach that takes seriously the mutual interests of employers and employees.

1971

7. "Summary" (of "Economie tussen afbraak en doorbraak. Verleden en toekomst van een gesloten wereldbeeld") *Philosophia Reformata* 36e Jrg pp. 53-54.

<http://www.alloflifedeemed.co.uk/goudzwaard/BG7.pdf>

This is the English summary of an article, written in Dutch, on economics for the philosophical journal of the Vereniging voor Calvinistische Wijsbegeerte. A translation of the article title reads: *Economics between breakdown and breakthrough; the past and future of a closed worldview*. The article contains the text of an 1970 address to the Annual Meeting of the Vereniging - *the author has made an attempt to sketch the history and future of economic science by reference to its characteristics as a 'closed system', i.e. as a science which maintains a restrictive interpretation of the economic aspect of reality, and therefore ignores nearly all the potentials to the opening-up process of this aspect p.53*). Even in this summarised form, the statement is theoretically useful. It is a criticism of contemporary economic theory in terms of how its potential for future positive development has been blocked *as a science which maintains a restrictive interpretation of the economic aspect of reality* because it *ignores nearly all the potentials to the opening-up process of this aspect*. This, in a nutshell, is another way of saying that economic theory misreads societal complexity. It also misunderstands its own attempt to analyse this reality by its dogmatic commitment to a theoretical view that ignores the normative structure which makes economic activity and economic theorising possible.

This dogmatic standpoint is manifest in (1) an adherence to concepts of "cause" and "function" that belong to the natural sciences; (2). a view in which human actors living out diverse responsibilities are reduced to atomized individuals; (3). restricting knowledge to "facts" as positivistically defined; and (4). the elimination of normative aspects from economic analysis. These four themes have repeatedly appeared in the history of economic science from the scholastic (theological) phase, and throughout the development of classical economics. Classical economics restricts economics to inquire into market-and-price phenomena. And so, economic theory excludes from "pure economic theory" the unpriceable dimensions and consequences of economic stewardship. And so economic theory either becomes a total explanation of reality *per se* or else its disciplinary commitment to developing a narrowly focused mathematical and natural science will have to be abandoned. Goudzwaard proposed that the concept of causation needs to be rediscovered in normative terms. Anything else will simply lead to pragmatism (the latest form of institutional economics).

8. "Christian Economics?" *Vanguard* October/ Nov pp. 17-19.

<http://www.alloflifedeemed.co.uk/goudzwaard/BG8.pdf>

This was an attempt by the *Vanguard* editor, Robert Carvill, to stimulate debate between Bob Goudzwaard and Robert Metcalfe Jnr., an American Christian libertarian, editor of ***Christian Economics*** and staunch defender of a Christian America. In some respects it puts their differences into sharp relief, although it was only a brief encounter and a "small beginning". Goudzwaard's commentary goes for little over one page and focuses upon the magazine's editorial confession. The order in which the tenets are listed is significant, says Goudzwaard - *the application of Christian principles is mentioned, not as an all-determining point of departure, not as the dominating norm, but as that which is in third place, of only tertiary importance... Only after you've accepted these beliefs in the free market and limited government*

in the socio-economic realm, can you consider (other!) **applications** of Christian principles... The [...] declaration tells us to believe **in** the Bible and the private property system. Goudzwaard concludes, *In a word - horrible!* He then discussed the 2nd commandment, and says that it mandates us to take an approach to Christian economics that is diametrically opposed to that taken by the Christian Freedom Foundation and **Christian Economics** magazine. To explain his position further, Goudzwaard says: *I can't avoid the strong and growing impression that the main cause of the many troubles in present western societies is exactly this: the search for an increasing individual saturation with market goods under a vigorous free market system has become far more than only one aspect of human development - this search has grown into the dominating **religion** of man and society.* In conclusion, Goudzwaard affirms that, in his judgment, *Christian Economics* is an attempt to create an impossible synthesis - it presupposes a concerted attempt to link the service of Christ with the service of Mammon.

9. "The Choice Between What Is and What Ought to be" *Vanguard* Dec pp. 24-27.

<http://www.allofliferedeemed.co.uk/goudzwaard/BG9.pdf>

This is a "pre-publication" of Chapter 8 from *A Christian Political Option* (No. 10). There are (at least) two significant differences in the text of this magazine article and the chapter it pre-publishes from the book.

Where the article lists some goals for 'Development Aid' (column 3 p.25) it includes: *Seeking out ways to allow developing countries to have a say in how we spend our national income.* The corresponding item in the list in the published book reads: *Promotion of a world economic system in which there is a just distribution of labour, capital and industrial activity in every country; abolition of all trade barriers for the products of underdeveloped countries in our western markets* (p.50).

The magazine article ends: *The Word of God detects, liberates and directs. It enables us to see that what is, isn't always what ought to be* (p.27). The book chapter ends thus: *The Word of God detects, liberates and directs. What is isn't what ought to be.*

The overall intention of the argument in this article/chapter is to put the case for a "normative" approach to public policy development. In this sense, the title of the article/chapter is meant to draw attention to the unavoidable state of affairs within which the policy analyst begins to work. Goudzwaard's intention is to put forward a basic premise for the philosophy of political economy. The chapter in the book concludes. *The Word of God detects, liberates and directs. What is isn't what ought to be.* The pre-published excerpt concludes with *The Word of God detects, liberates and directs. It enables us to see that what is, isn't always what ought to be.*

1972

10.A Christian Political Option (trans Herman Praamsma of **Grote taak voor kleine mensen : hoofdlijnen voor een evangelisch beleid**, Antirevolutionaire Partij Den Haag 1969) Toronto, Wedge, 66 pages.

It is hoped that a pdf copy with study guide will be this available by June 2008. In the meantime, students seeking access to a draft copy for research purposes only should contact the bibliographer or the web-master of All of Life Redeemed.

As indicated in the note to No.9, there were editorial / compositional changes made to the chapter that was pre-published in *Vanguard* magazine. The cover indicates that the (Wedge) publishers saw some international potential for this Dutch handbook. "It is a necessary manual for all those who are striving for a reformation of politics in Canada, the U.S, England and Australia." This was 27 years after the end of World War II, and the Canadian publishers had perceived a niche, a potential market, in the larger Dutch migration movement. This movement extended to Australia and New Zealand, and was linked to creative efforts to unite reformed

faith and action across the globe centred in England. Evan Runner had referred to the migration to Australia and New Zealand at the outset of his "Relation of the Bible to Learning" lecture series in 1960 (3rd. edition 1970 p.12). In Australia and New Zealand there had been some receptivity to the reformational world-view (see Herman Dooyeweerd "Na Vijf en Dertig Jaren" *Philosophia Reformata* 36 1&2, 1971 p.4). Hence, it was thought that the political option put forward in this book might stimulate a growing interest.

The publication reflects a sense of urgency by North American advocates of reformational scholarship to share this Christian political approach with similarly-minded English-speaking Christians. The translated book seems to downplay the fact that it was initially written from within a political party's self critical appraisal of itself. The central point of **Grote Taak** was that **within** one notable Christian **political party** in Holland, the development of a Christian political option needed to find its own Christian political ecumenicity. We can't learn from or disagree with other Christians **politically**, if we do not listen to what they are saying and hear how they are reviewing their political stance and ours. But the internal disagreements **within** the ARP are not really clarified by this translation.

Chapter I, **A Necessary Risk**, frames the narrative in pithy terms. Politics is a big arena. It is a form of human responsibility which confronts us on various levels (local, regional, national, international) as well as in various social domains (education, health-care, business etc). Governance is required within and between institutions, organisations and relationships. The discussion outlines the consequences of Christian politics "done badly". But despite the risks, our responsibility is unavoidable; head-in-the-sand politics is not non-political but simply bad politics. For Christians to become actively involved in politics is to confront and to live the unmistakable tension between failure (past and present) and our (current) task. By referring to the tension in the lives and reflections of Christians seeking a political option, Goudzwaard seeks to renew ARP reflection in the critical line suggested by Dooyeweerd.

... in recognition of the complete solidarity of Christian and nonchristian alike in the sin and guilt of mankind, the same sin and guilt which recently led the world to the brink of destruction (**Vernieuwing en Bezinning** 1963 p.3; **Roots of Western Culture** 1979, p.3).

Chapter II, **Current Political Problems**, explains that political decision-making is framed by various contemporary issues that are unavoidable. The aim of this chapter is to expose the superficiality of pragmatism - a deception and a real danger to political responsibility which misses the real character of political "needs". There is a brief review of the determinants of political needs, aiming to promote responses that clarify how the path of justice is to be walked. These are: (1) Economic development and wealth in relation to the gulf between rich and poor; (2) Population growth; and (3) Technological development in the economy, communication, the threat of war, in education and universal involvement in civic life.

Chapter III, **Movements of Our Times**, considers the basic doctrines of "Today's socialism", "Today's libertarianism", "Today's communism" and "Pragmatism". Goudzwaard's conclusion exposes the emptiness when post-modern existentialism confronts pragmatism in consumer society.

The opening paragraph of Chapter IV, **Contemporary Christian Social Reflection**, briefly reviews the developing political views of the World Council of Churches, which had been challenged by political actions by South American Christians (some of which were associated with Christian democratic political parties), as well as the situation of dissenting Christians behind the Iron Curtain. The concept of a "responsible society", mentioned above (in No. 3 p.7, No. 24 p.47) is also briefly reviewed, specifically linked to Luther's teaching of the two realms - the Kingdom of God and this world - in which the Christian is said to be called to be a citizen of both. There is also a discussion of Roman Catholic developments since the Second Vatican Council, in particular its view of human society outside of the church in the so-called "temporal" or "secular" realms.

Chapter V, **The Unique Radicality of the Gospel**, continues the ongoing reflective purpose that has been established earlier. He dissents from the view that the Christian task is to use the

gospel to advance commonly accepted goals. This is a diagnostic chapter, exposing some underlying failures of what has passed for Christian politics, its joyless legalism, and its utopian effort to build a bridge between the gospel and politics.

*To put it differently, political activity in which we see it as **our** task to bridge the 'gap' between the gospel and politics, has little to do with real Christian politics (p.26).*

The "light burden stage of evangelical politics" has not been reached. The gospel is not confessed in politics to confront others, but rather in order that we confront ourselves and find the path of discipleship. Political recipes are avoided and instead the aim is to aid

gospel-directed formation of contemporary political judgment (p.30).

In the formulation of its program, a Christian political party finds itself ever and again confronted by the gospel and it is in this sense that

a Christian political party never excels other parties...(p.29).

Chapter VI, **Selection of Political Ideas**, begins by discussing "ideas as empty cartridges", reiterating a point made in No.1 (No.4; No. 24) that left and right political options often use the same terminology. The question is: which charge? Which world view will give content to one's "political cartridges"? While the gospel indeed provides a distinctive view of liberty, Goudzwaard advises the reader to reckon with advances made by liberal and socialist views that have become less one-sided. Through an anti-revolutionary view of authority, Goudzwaard reminds the ARP of its roots. In Chapters V and VI, it became apparent that Goudzwaard was addressing a situation internal to the ARP membership, in which convoluted paths were laid in order to find a coherent political ideology (see Nos. 26, 32).

The next two chapters - VII, **The Choice Between Peace and Demonic Power**, and VIII, **The Choice Between What Is and What Ought to Be** - are Goudzwaard's alternative to the "derived principles" approach, by attempting to outline what such political choices are. Chapter VII discusses the responsibility of governments to ensure justice and peace and mechanisms to engage in war as peacemakers, alleviate poverty at home and abroad, and find ways to combat the negative impacts of diverse ideologies. The final two sections discuss the way pragmatism is consonant with ideology and how demonic powers maintain a grip over wealthy societies. Chapter VIII discusses political economy at home and abroad, exploring the government's role in overcoming structural injustice. The first step is "Architectonic criticism" (pp.48-9). When this issue is raised "at home", a government cannot avoid the independence of national life within the international context; any concern for structural injustice must reach beyond one's own country and one's own national interests, and take into account the inter-connections with all other peoples across the globe. A discussion of "Development aid", in terms of the choice between what is and what ought to be, leads to a consideration of the corporation as a community and the purpose of business and ownership in relation to free enterprise.

Chapter IX, **The Formation of Political Opinion**, discusses the way political judgments are formed in day-to-day politics. The crucial activity involves *searching out, testing, and harmonizing needs*, in order to promote just governance. Why "needs"? The answer is found in the calling of a political party to make a contribution to public governance, by drawing attention to ways citizens **need** to be freed in order *to answer to the calling which they have received in their own sphere of life* (p.39).

The final Chapter X, **The Formation of a Christian Party**, reiterates the fact that the book has been seeking to respond to what the gospel presents as the choice - a choice continually placed before the politician in the midst of his/her political activity. The decision to launch a party must consider the electoral system of a country, the character of existing parties and the knowledge and insight of the Christian community. For this chapter Goudzwaard edited the written response of the Chairman of the ARP, Dr Anton Veerman, adding this final sentence:

Don't let anyone tell you that Christian political action is obsolete. There will always be room for real evangelical political action; the gospel is always active in politics and in the entirety of life (p. 66).

11. "Income Differentials Adrift" (Translated with an Introduction by Edward Vanderkloet, Christian Labour Association of Canada) February, 16 pages.

<http://www.allofliferedeemed.co.uk/goudzwaard/BG11.pdf>

The Introduction reads as follows:

Toronto, February 1972

During the spring of 1971, Dr Bob Goudzwaard held this speech at a two-day Study Conference of the Dutch Christian National Labour movement (C.N.V.).

The speech first appeared in print in the July/August 1971 issue of "Evangelië en Maatschappij", a monthly publication of the C.N.V. I was impressed by Goudzwaard's treatment of the subject. After consultation with and encouraged by Dr. Bernard Zylstra of the Toronto Institute of Christian Studies, I decided to translate the speech in English. The manuscript was checked by Dr Goudzwaard who made some corrections in the original text and assisted in translating a few technical terms.

The speech presents a penetrating Christian critique of the difficult problem of a just income distribution. Although it is geared to the Dutch situation, it can be of much help to Canadians and Americans seeking to articulate a Christian approach to the staggering problems that confront us on this continent. When he returned the manuscript, Goudzwaard wrote:

"In a specifically Canadian/ American article my critique ... would be much more vehement, particularly on the artificial exploitation - situations in the economy, and on the lack of balance between private incomes and public expenditures, not to mention the racial discrimination."

Hopefully, Goudzwaard will write such an article in the near future. Meanwhile, I hope, this translation will help us in detecting and testing the spirits of our age.

Edward Vanderkloet, Christian Labour Association of Canada

This should also be read in relation to No. 6 "Incomes and their distribution" and "Towards a just income distribution" (Chapter 8) in No. 24 **Aid for the Overdeveloped West** below.

A re-written version of this article, which pinpoints the trends in North America, appeared as Chapter 8 ("Towards a just income distribution") in No. 24 below.

12. "Have our Gods Failed Us?" *Vanguard* August/ September pp. 8-10,19,23.

<http://www.allofliferedeemed.co.uk/goudzwaard/BG12.pdf>

This is a translation by Theodore Plantinga of a presentation to the national council of the Anti-Revolutionary Party in the Netherlands. As an address to a the nation-wide council of the ARP evaluating the basic issues that confront European politics, it puts the argument of A Christian Political Option (No. 10) in its original Dutch Christian context. It explores the party's future strategy, given the spiritually disintegrating character of the time. The west is spiritually exhausted and *in the heart of western man the awful suspicion wells up that his gods have betrayed him*. This is part of a religious crisis.

... an upheaval of the central western vision of life. And when we face a crisis of this magnitude, then the determinative answer can only be a religious one, an answer that involves our deepest convictions about the meaning of life.

So what is his response?

What we need is a political policy or program that recognizes that man cannot live by prosperity alone and that will therefore award a proper but limited place to economic expansion, technological progress, and the application of science.

The address concludes with an outline of some of the spiritual struggles that are going to be waged over attempts to commercialise the production of human life via scientific and technological experimentation. The struggle must be fought on many levels: population control, development aid to poorer nations, advertising and industrial relations.

13. Economic Stewardship versus Capitalist Religion - a Series of Seminar Lectures Institute for Christian Studies, Toronto.

It is intended to make this set of lectures available by June 2008.

The Foreword informs the reader that "The following pages contain an edited version of lectures presented by Dr. B. Goudzwaard at an economics and politics seminar sponsored by the Institute for Christian Studies in the summer of 1972... [This] has been compiled from tapes and lecture notes." This class syllabus brings together, for an English-reading audience, the overall perspective that Goudzwaard had been developing for more than a decade. At this time he was 38. Born in 1934, he had studied economics at *Economische Hogeschool te Rotterdam* (Rotterdam School of Economics) from 1951 until 1957, and graduated with a PhD in 1970. This series of "Seminar Lectures" has seven sections and was compiled by Bernard Zylstra (ICS Senior Member in Political Theory) and Bernard Haverhals (an ICS student).

One: What is Economic Life?

(1) Introduction; (2) The Neo-Kantian scheme of noetical and empirical object; (3) The norm of stewardship; (4) The kernel of the economic aspect; (5) the dominance of the "I-It" relation in western culture.

This is an introduction to economics for serious students seeking insight into the central concerns of the science of economics. It starts from the everyday experience of money and markets, raising basic questions against the background of the dominant philosophical tradition of neo-Kantian thinking. Goudzwaard describes economics as a normative science which investigates stewardship; economic choices are about the frugal use of scarce means.

Two: Appraisal of Economic Life by the Church

(1) The early Christian church; (2) Augustine and natural law; (3) The medieval period and the rise of capitalism; (4). Reformation and economic life as vocation; (5) Notes.

Economic life in the western world cannot avoid its Christian heritage. This discussion takes an historical line examining how ascetic monasticism, neo-platonism and gnosticism posed threats to the Christianity advocated, for example, by Augustine. Augustinian and "natural law" influences can not only be seen in Adam Smith's "invisible hand", in Ricardo's "Labour Theory of Value" and in the distinction between the value and the price of a good, but also in the socialist movement through Saint-Simon's view of a **future** Golden Age that became part of Marx's dialectical predictions. The discussion moves on to the medieval period and the sanctification of economic life by the church and the far-reaching consequences this brought. The reformation period rediscovers the biblical insight that economic life is a vocation.

Three: The Roots and Marks of Capitalism

(1) Monetization; (2) Capitalism: an attempted definition; (3) The spiritual origins of capitalism; (4) Capitalism as a violation of 'sphere-sovereignty'; (5) Capitalism and 'de-vocationing' of labour.

Four: An Appraisal of Social Practice and Economic Theory

(1) The effects of sin in society; (2) Restrictions and antinomies in the social sciences; (3) New developments in economic theory; (4) Intermezzo: profits and surplus; (5). Economic institutionalism; (6) Towards a Christian approach.

Five: Structural Change Since the Industrial Revolution

(1) Changes in capitalist practice: a. External relations between enterprises. b. Relation between state and industry. c. The internal structure of industry. d. The new society: economic corporatism; (2) Developments behind the Iron Curtain: a. The problem of coordination. b. Libermann's proposals; (3) The convergence theory; (4) The dialogue between east and west..

Six: The Future of Capitalism

(1) Increased income, consumption, and advertising; (2) Growing complexity of the economic system; (3) Continued inflation; (4) Symbiosis between government and industry; (5) Partial convergence between east and west; (6). Cleavage between developed and under-developed regions; (7) Collision between economic expansion and its natural limits.

Parts Three, Four, Five and Six develop an economic theory with its own systematics and historical perspective, both in terms of what is termed "economic history" and in terms of the historical development of economic theory itself.

The distinctive characteristics of this approach are also found in its commitment to the disclosure of economic theory in the context of a variegated spectrum of human vocational responsibilities.

The style is thus not merely for a week-end conference or a summer conference but rather it is formulated as a challenging theoretical style, promoting the "inner reformation of theoretical thought" within the economics discipline.

Seven: Religious Attitudes of our Time

(1) Crisis in the idea of progress; (2) Piece-meal solutions and marxist remedies; (3) Searching for Christian alternatives; (4) Tasks for the Christian community.

Previously in No.10, Goudzwaard had discussed the importance for any Christian political option of an intimate knowledge of the need-structure of the nation. This work does not provide the detailed analyses that are required if a comprehensive political approach is to be mounted. But it does provide the frame of reference within which such a detailed analysis of political "needs" can be meaningfully developed.

In that sense, the discussion identifies the source of the deep spiritual hunger that was then (1972) and is still now (2007) the bequest of the failed gods of modern progress.

1973

14."Religion and Labour" *The Guide* Oct pp. 6-7.

<http://www.allofliferedeemed.co.uk/goudzwaard/BG14.pdf>

This article begins provocatively:

Many people consider it ridiculous to make a link between religion and labour. After all, religion and business don't mix.

Goudzwaard exposes this mythic view and reflects on the fact that a willingness to behave a little less solemnly in the "non-religious" areas of life, coincides with an urge to consider ourselves masters and law-givers in those areas from which religion is banished to the "private realm". The article discusses the common view of the trade union as merely an organized form of self-interest.

Within such a framework of thought a Christian trade union is a contradiction in terms, an unattainable ideal.

If the worker is merely a self-interested animal out for himself who seeks to gain as much as possible to satisfy personal and private needs, then social relations (business enterprise, marriage, the political community) are reduced to their basic "foundational function". This shatters any idea of co-responsibility before the face of God to care for and develop the creation, in solidarity with all our neighbours. The discussion explains why a Christian view of the business enterprise, coalesces with a Christian view of the labour association (the union) in promoting the idea of a re-humanization of the work community. This is the truly radical approach and it derives from a viewpoint that sees the worker as God's image bearer, an integral partner in the enterprise and **not** just an economic production factor.

1974

15."The Dynamic of the Word of God in Economics (1)" *The Guide* Apr pp. 10-14.

<http://www.allofliferedeemed.co.uk/goudzwaard/BG15.pdf>

This article was subsequently republished as the first part of "Our gods have failed us", Chapter 2 in No. 24 below. It begins rhetorically: *There is something rotten in our Western society ... Am I too gloomy, too pessimistic?* The two part series is divided into three sections, with a graphic introduction which places the Christian church in the midst of world-wide anxieties and problems. An historical overview of the church's evaluation of socio-economic life is given. The basic biblical teaching about God, money and possessions is explained in terms of how this teaching was understood by the early church, in the middle ages and at the reformation. And so the question arises: What is its relevance for current (1974) reflection?

The early church adopted a negative attitude to social-economic life. It was something sinful in itself. For the church of the middle ages, experience and reflection had developed to where economic life had a *useful albeit minor place in the Kingdom of God, **provided** that it was sanctified (made holy) by the sacramental means of grace of the church.* Negation had receded and was replaced by sanctification. With the reformation we see a new transition beyond sanctification to **vocation**. The reformers, and in particular Calvin, taught that economic life involves an *obligation to maintain solidarity* (rather than being burdened with an obligation to negate the sin of economics by payment) on the basis of one's vocation. This is the idea of stewardship which involves a mandate to care for the poor who are Christ's representatives on earth. The brief discussion draws attention to the fact that economic life has since these times been viewed more and more, and in world-encompassing terms, as if it has its own autonomous development, in which all are obliged to be self-interested. *Not Christian solidarity but the realization of human self-interest was considered to be the goal and destiny of economic life.*

16. "The Dynamic of the Word of God in Economics(2)" *The Guide* May pp. 8-13.

<http://www.allofliferedeemed.co.uk/goudzwaard/BG16.pdf>

This article was subsequently republished as the second part of Chapter 2 of No. 24 below (along with No. 15 above).

The discussion continues with a list of three basic biblical rules relating to economics: (1) *Every man is serving god(s) in his life* (Augustine's law of religious concentration); (2) *Every man is transformed in an image of his god*; (3). *Mankind creates and forms a structure of society to its own image.* (This way of stating a biblical approach is given further articulation by David T Koyzis in his Political Visions and Illusions 2003 pp. 8, 28-32).

A religious choice is basic to western civilization and *although (western man) did not reject God in **all** spheres of his life, [he] has already made many basic compromises.* Western society has taken on the image of the gods of intellectual capacity, technical progress and financial independence. The structure is *economistic, rationalistic and technocratic*. As an example, the contemporary work-place, subject to intense technological transformation, often treats workers as de-humanized robots, a "cost" of serving the prevailing idols. A parallel development can be seen in the structure and direction of the modern business enterprise. The analysis of John Kenneth Galbraith is considered.

In conclusion Goudzwaard asks *What must we do? Flee from it? Compromise with it? Or is there a third way out of the pressing dilemma?* The final two pages are devoted to explaining what a reformational, neo-calvinist "third way" involves. The choice before (us) is described in religious terms. Having being confronted by the Word of God, we *cannot choose another god and remain the same... But the Word of the living God is a liberating power.* Substantial healing is within reach as Francis Schaeffer observed - God promised blessing when His way is followed.

17. "Asking Questions - Making Decisions: An Interview with Bob Goudzwaard and Anthony Cramp" *Vanguard* Sept/Oct pp. 14-17.

It is hoped to have this article available on-line by June 2008.

The interview by Gerald Vandezande, Kathleen Kennedy and Bonnie Greene was conducted in

August 1974, when the Institute for Christian Studies in Toronto held a seminar on politics and economics. This brought Goudzwaard and Professor Tony Cramp, of Cambridge University, together. The interview explores how economic thinking informs political decision-making for good or ill. Goudzwaard's answer to this and to all the other questions are useful supplements to **A Christian Political Option** (No. 10 above). The initial discussion concerns the questions citizens should be raising with their elected representatives. The next question is: Assuming the politician accepts an opened-up life perspective, do you think that he should then follow the dictates of a Christian community holding that view of life? Goudzwaard's answer is an unequivocal rejection of the assumptions underlying the question. But is there a change taking place among [Christians] ... And what about in Holland?

There is a lot of discussion in Holland about the task of the church in a technological society. For instance, I am myself a member of a group that is working on the notion of sobriety.

The next question: When a church body suggests that we should slow growth or even have zero growth, people sometimes reply that such a plan would cause the capitalist economic system to stagnate or possibly to collapse altogether. Isn't that a serious problem?

*But to slow growth is too narrow a conception of your mandate. I think it is a **selectivity** of growth.*

Selectivity of growth would require a conversion to a different religious commitment. Given the pressures of dwindling resources and growing population, do you foresee that kind of conversion coming about before massive economic collapse overtakes us?

I do not believe that prediction of possibilities can give us a platform for christian witness ... If I take the first responsible step, I am not responsible for the entire future ... just the steps I am taking now.

What about responsibility in a consumer oriented society and the role of consumer groups? With a degree of qualification, Goudzwaard affirms that such groups can bring about substantial changes.

I am not inclined to say such groups can convert the economy, but they are already making a signpost. They are bringing what Francis Schaeffer calls a substantial healing, not total healing. Substantial healing is the promise of the gospel in relation to all really christian actions.

What is the consumer's role? Goudzwaard suggests that a consumer is a chooser.

As a consumer you need to remember that you are voting on economic possibilities when you buy, just as much as you vote in a political system. Therefore, consumers need to bring other factors to bear on their family purchasing decisions.

18. "From Death to Shalom" *Vanguard* Nov/ Dec pp. 14-18.

It is hoped to have this article available on-line by June 2008.

This was republished as "**From economic death to shalom**" Chapter 5 of No.24 below. It discusses the connection between economic growth and environmental problems. It addresses the widespread concern about the depletion of the earth's resources and the dangerous situation in which the largest producer of minerals, the United States of America, is also a have-not nation. The paradoxical situation that a rich nation can be a have-not nation is then explored. This is also an initial statement of the "paradoxical" theme that is elaborated in Goudzwaard's later writings (see especially Nos. 56 and 57) although it is detectable earlier (see No. 11).

Two examples illustrate the paradoxical situation that has emerged. One is that by using the tools of modern economics to solve unemployment and poverty, we confront an overwhelming inflation problem. Another example is that as people get richer and richer, they get more lonely. The discussion refers to Martin Buber's diagnosis of the prevalence of *I-It* relations. The rich west is "riding a tiger" and doom seems inevitable. The Club of Rome Report confirms that

pessimistic outlook. The final three pages are a plea for a return to a biblically-driven view of God, His Word and the creation which is held in place by that self-same Word. The perspective is outlined in terms of human stewardship being an "answer" to the structuring Word of God for our lives.

1975

19."Socioeconomic Life - a Way of Confession" *International Reformed Bulletin* Winter/Spring 1975.

<http://www.alloflifedeemed.co.uk/goudzwaard/BG19.pdf>

This is an exposition of a way of relating the Christian faith to our life in the world. Goudzwaard's approach undercuts the conventional evangelical approach by asserting, from the beginning, that economic life is already a way of professing one's faith. It is unavoidable. In trying to explain why Christians are indeed co-responsible for the direction of western culture, Goudzwaard takes his reader on a tour of biblical teaching from the Torah *where God himself was the author of an open society*.

The discussion looks at the biblical regulations concerning **poverty**; slavery; debt forgiveness; land and labour and tithing. Some "painful contrasts" with contemporary socioeconomic confession are developed. In Israel, rest was the basis for human labor; in contemporary economics we find a persistent restlessness in our search for economic expansion. Those caught in the ways of western socioeconomic life do not easily acknowledge that land and nature belong to the Lord. Christian socioeconomic lifestyle confession means openness; possessions are available so we can serve others in need. The tunnel society is brought to a close in our lives with the coming of Christ and His rule.

20."Calling or Consensus?" *The Guide* March pp. 8-9.

<http://www.alloflifedeemed.co.uk/goudzwaard/BG20.pdf>

This is a hard-hitting review of Magnus Verbrugge's After Capitalism and Socialism: An Overhaul of Democracy (Vancouver, Maydo 1974). It includes Goudzwaard's open and friendly comments to the author (the son-in-law of Herman Dooyeweerd, then resident in Vancouver). Under **Thrust of the Book**, the review outlines the author's advocacy of a societal order which is neither socialist nor capitalist. Verbrugge's practical proposals are listed in terms of stockholders rights, legislation to prevent one enterprise from acquiring shares in another, and share schemes for workers.

Goudzwaard explains why Verbrugge's approach to organizations differs from what has been developed in philosophical sociology by his father-in-law. Dooyeweerd's structural analysis of organisations in terms of founding and qualifying functions differs from Verbrugge's concern with the purposes of organizations. Verbrugge's approach is incompatible with Dooyeweerd's philosophy. The review concludes with some further critical observations. Verbrugge's commitment to bringing true democracy to the workplace by increasing the rights of shareholders, is more reactionary than progressive. His view that employees should be enabled to purchase shares via bank loans (rather than through profit sharing) *is not only unfair but dangerous*.

21."Authority abused" *Vanguard* Apr pp 8-10

<http://www.alloflifedeemed.co.uk/goudzwaard/BG21.pdf>

This is an analysis of how a good principle has apparently become obsolete and outmoded by means of common misinterpretations. The first misinterpretation is that "sphere sovereignty" ascribes "carte blanche" authority to the businessman. Goudzwaard explains that God-given norms are at the centre of each sphere. A common misunderstanding is that human authority is

at the centre. Goudzwaard quotes Groen van Prinsterer and Kuyper to back his denial. Worker agitation for co-determination in the enterprise may be what is called for in the labourer's sphere, rather than an attempt to deny the sovereignty of the business enterprise.

Another misunderstanding arises when sphere sovereignty is referred to as a static barrier rather than a dynamic calling. It is not a principle to keep government out of public life; it is a principle to guide the State in its necessary involvement in all social spheres to promote public justice. Sphere sovereignty, if it means public justice, requires government to dynamically interact with business to ensure the common good, and this includes the good of the enterprise.

A third misunderstanding concerns the assumption that sphere sovereignty works only to protect the private sphere from public dominance sector. Sphere sovereignty is a norm-oriented principle. The State is not a goal in itself, but is a God-given task to maintain justice in all public affairs. As such the state and the public sector also have to be protected against pressures that arise from individuals and groups. Pressure groups, electoral machines and other devices can push the State away from its normative calling.

22. "Responsibility in a Changing Society" *The Guide* Aug/Sept pp. 8-10.

<http://www.alloflifedeemed.co.uk/goudzwaard/BG22.pdf>

The opening statement of this article reads:

It is one thing to theorize about lofty ideas such as responsibility and stewardship, but what is their practical value in a society with rising unemployment and an unconquerable inflation?

The article attempts to put meaningful content back into the phrase "responsibility to God and neighbour", even though it may seem to be completely at odds with the complex social and economic problems facing governments around the world. Readers are brought into the thick of public policy debate with the various formulae that are put forward dogmatically to bring about some kind of resolution to the economic problems that have arisen.

The proffered solutions only succeed in generating a new cycle of the same problems. It's as if this depressing situation can only be understood if we stick to our principles. Yet, as soon as we try to translate that understanding into a viable solution, we find we have tipped our principles overboard. We find ourselves driven by our sense of calling to better understand this confusing state of affairs. But, as soon as our diagnosis confronts some economic and political realities, some other pressure emerges. Unemployment and inflation are usually tackled by appeals couched in terms of mechanical systems. Thus, problems are seen as technical ones requiring technical solutions. Human responsibility is pushed into the background. Is economic theory - via its mechanistic metaphors - covering up our irresponsibility, our failure to fulfil our stewardship? Changing our mode of analysis (by critically evaluating the mechanistic dogmas in contemporary policy) will not magically - as with the flick of a switch - bring about change. An examination of the **horizon of happiness** and its impact upon how people understand their responsibilities follows. A utilitarian way of evaluating life dominates, with its assumption that each person or organization is motivated to have as many utilities as possible, accumulating as many goods with least painful effort. In this context labour cannot avoid being viewed as a disutility (as suggested by Anthony Cramp see No. 17). This leads to automation, labour-saving methods and devices, even if the work that remains becomes more monotonous and inhuman.

The concluding section discusses how we understand our own responsibility, in the midst of these burgeoning, world-wide problems. Goudzwaard asks: What is **our** happiness horizon? From here, he critically examines the place of work and goods in our life and explores a biblical view. How should a Christian labour union consider its happiness horizon? In conclusion, some suggestions are outlined to address dehumanised work and production, by creating a barrier against structural unemployment and suppress inflation. And in a dehumanised work situation, an increased demand for higher pay as compensation is to be expected.

23. "Reply by Dr Goudzwaard" *The Guide* Aug/Sept p. 14.

<http://www.allofliferedeemed.co.uk/goudzwaard/BG23.pdf>

This is a response to a **Letter to the Editor** (pp 13-14) by Dr Magnus Verbrugge, concerning Goudzwaard's review of his book **After Capitalism and Socialism** in the March edition of *The Guide* (No.20).

Verbrugge's reply is extensive. He writes: "Contrary to G's conclusion, I am not optimistic about the future.." Goudzwaard's column length reply appeals to the readers of Verbrugge's book to make their own judgment on the book. His concedes that Verbrugge's

real goal is the establishment of justice, also in socio economic relationships, and it is always worthwhile to listen intently to such a person.

Goudzwaard reiterates his view that the book confirms *a restrictive, more or less closed view of economic life*. Of note here, is a critical theme that will appear later in Goudzwaard's writing. This is the important distinction to be made between goals and normative criteria. Verbrugge assumes that his goal-oriented analysis of organizations ("mentools") can furnish a comprehensive economic evaluation of the enterprise. This vision ... *does not sufficiently recognise that also in economic life we have a calling with respect to God and fellowmen.*

24. **Aid for the Overdeveloped West**, Toronto, Wedge Publication. 90 pages.

This book has 8 chapters, with an introduction by the Wedge Editor, Bonnie M Greene.

Chapter One: "The overdevelopment of the west" is a translated adaptation of a Dutch radio broadcast. <http://www.allofliferedeemed.co.uk/goudzwaard/BG24-1.pdf>

"Overdevelopment" is defined as technological and economic growth that in relation to the culture as a whole has advanced too far. The author discusses development in global terms, in terms of the normative demands of stewardship that are laid upon us since we are created in God's image. Is economic growth healthy or is it a tumour? Limits have been reached. This can be seen in the use of energy reserves as well as the threat to plant and animal species. Wealthy nations have become the have-nots *for they have the greatest needs when it comes to the provision of raw materials and energy*. At this point, the underlying faith that is presupposed by these worrying developments is identified - it ascribes leadership to economics and technology for all of life. "The signals from the borders" are strong indications that the danger of overdevelopment has been with us as long as faith in technology and economics has had a hold on the formation of western societies. Technology is bound by an economic system based on monetary values. The concept of responsibility is redefined in two ways - it is not an ethical dogma that is at the basis of our world-view, nor is it merely the ability to respond to stimuli in our experience. Rather it is the precondition of living **Coram Deo**, as the image of God commissioned by the Creator-Redeemer to walk before Him and serve.

Chapter Two: "Our gods have failed us" is a re-named re-publication of Nos. 15 & 16. It was also republished at No.37. <http://www.allofliferedeemed.co.uk/goudzwaard/BG24-2.pdf>

Chapter Three: "Socioeconomic life: a way of confession" first appeared as No. 19 above and was republished at No. 44 below. <http://www.allofliferedeemed.co.uk/goudzwaard/BG24-3.pdf>

Chapter Four: "The liberation of the business enterprise" republishes No. 4 which was an edited collation of Nos. 1, 2 and 3. It is partly republished as "What is Corporate Enterprise?" at No. 91 below.

Chapter Five: "From economic death to shalom" republishes No. 18.

Chapter Six: "Beyond the happiness of the machine" is a translated adaptation of a talk to a Dutch Christian labour education centre. It republishes "Responsibility in a changing society", No. 22 above.

Chapter Seven: "The re-humanized work community" a slightly revised version of No.14.

Chapter Eight: "Towards a just income distribution" is an edited version of No. 11 written for this volume.

The discussion begins with questions about income differentials and proceeds to explain why the "need-criterion" of the weak, the poor and the displaced has to be given greater weight as we evaluate income differentials. This is not to exclude achievement or performance; but these carry a significant "social mortgage". Economic achievement is not an end in itself; rather it is one dimension of how we serve. Work is not the be-all and end-all, and the well-being of all people is about reckoning with the diversity of their callings. It is this social mortgage which justifies a progressive tax-system and a system of social security. Money is a rather blunt way of measuring the worth of a person's work, let alone the value of the person, and the service rendered. Goudzwaard suggests there are four criteria that a labour movement should use in evaluating or developing income distribution: (1) Are the final income differentials attuned to what people need for their life destiny? (2) Are the differences in rewards unjust, particularly when measured with the economic achievement principle? (3) Are people's actual achievements proportionate to their abilities to achieve?; and (4) Does the income provide for both public and private well-being?

The subsequent discussion is demanding. It requires a careful reading of the shifts in income differentials and of the series of charts which are supplied. Long-term trends are discussed and Goudzwaard explains the pessimism that generally prevails when it comes to bringing about desirable changes to income differentials. The imbalance between the rich and poor, at home and globally, still indicates that incomes are not truly attuned to questions of life destiny. Any balance between private income and public well-being has been seriously disturbed. The discussion which follows raises the possibility that increasing the level of consumption might no longer be the top priority in economic management. A moderate consumption growth would improve the balance between welfare and well-being, and could begin to suggest ways of closing the gap between rich and poor.

Obviously the world is characterised by an attitude that doesn't take our stewardship all that seriously. Goudzwaard identifies artificial needs that are created by massive advertising campaigns, mounted to promote continually upgraded products. Could the rivalry between employers and employees turn into a mutually benefitting competitive spiral? A reduction in the rate of income and production growth should be feasible. With slower growth, a more equitable income distribution would be possible. Thus, what is also needed is a deepened education, fuelled by a stewardship fired by God's Spirit, that is capable of understanding wealth and income in a new and enriching way. If we remain locked into economic growth as the key to happiness, we do as much as is humanly possible to seal our fate. And so the human race stands naked and exposed, in great need of the merciful Creator-Redeemer.

1977

25. "Economics and Christian Faith - an Interview with Bob Goudzwaard by M de Klijn" (trans by T. Plantinga from C. Boertien **Christenen doorgelicht: vraagggesprekken met C. Boertien, R. Boiten, B. Goudzwaard, J. van der Graaf, H. Rookmaaker, K. Runia en H. van Straelen** Stichting Interlektuur 1974) *Vanguard* Jan/Feb pp. 6-9; Mar/Apr pp. 13-16.

<http://www.allofliferedeemed.co.uk/goudzwaard/BG25.pdf>

This interview was originally conducted in the Netherlands. Goudzwaard confronts the probing questions of M. de Klijn. Christ is the One who liberates from a self-centred and spasmodic existence. Goudzwaard's emphasis, following his teacher Mekkes, is upon the gospel as a power which *is a foundation and at the same time an opening up*. Economic life has its own character, centred on the command of God that humans be stewards; a mandate as wide as the creation. But rather than stewardship under God, we see economism - economics has far too much importance in human affairs. The call from God leads to paths of service and a stewardship in

which there is a "simultaneous realization of all of God's norms". Stewardship, justice and mercy are all centred in the human heart. Cause and effect in economics is always about our responsibility as economic subjects, and how we should view our contribution to global society, including our solidarity in the guilt of the human race. The interview continues in Part Two. As well as the conversion of individuals, nations stand before God and are called to repentance. The tendency is to view the crisis as an economic one that can be fixed by pulling or releasing the right levers. This view is a fundamental part of the crisis. The decline identified by Spengler and the "fate" of progress announced by Karl Löwith, are both in line with the general perception that things have got stuck. In this context, youth protest, environmental pollution, the idolatry of science and technology, are all discussed in terms of God's Word which seeks our healing and response. Unlike Jacques Ellul, Goudzwaard does not see economics as demonic. The discussion examines Christian responses to moral decline and the failure of churches to protest about injustice. It concludes with a discussion of the need to face brokenness and to stand in the solidarity of guilt with all our neighbours but on the side of the world's oppressed. The gospel turns relationships upside-down, by restoring the God-given calling to all people to serve each other in love.

26. "Not By Bread Alone" Election Program 1977-1981 Christen Democratisch Appél (CDA), Den Haag (translation of "Niet bij brood alleen" by Perry Recker) 110 pages.

<http://www.alloflifedeemed.co.uk/goudzwaard/BG26.pdf>

This is the election manifesto of the "Christian Democratic Appeal", a federation of the three Christian political parties - the Catholic People's Party, the Christian Historical Union and the Anti-Revolutionary Party - who were co-operating on their way to a complete fusion. No. 32 below presents Goudzwaard's view of the Anti-Revolutionary tradition. This document spells out the CDA's basis for parliamentary co-operation in the next term.

The Index reads:

The bases for beginning	1
Considerations	6
The theme: Not by bread alone	7
1. People living together	10
1a Undivided attention for the other	10
1b Co-responsible	15
1c A human scale	17
1d Nurturing responsibility	19
1e Protection	24
1f Culture, recreation, and communication	26
Explanation 1	30
2a Growth within bounds	43
2a What comes first	43
2b Meaningful labor	53
2c A just distribution of the burden	55
Explanation 2	62
3. A serviceable administration	75
3a A serviceable order	75
3b Unique freedom - unique sacrifices	87
Explanation 3	88
4. Responsibility for the world	95
Explanation 4	104
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The structure of the program is briefly explained in the first 6 pages. "The bases for beginning"

declares a set of starting points, articulating a vision in which responsibility and partnership characterise social life, equity, recognising the unique place of marriage and family and the need for people to freely form and govern institutions. The vision includes the need for a generous recognition of interdependent safeguards against the imposition of arbitrary power, interest or control in a safe and cared-for environment. Various propositions are set forth concerning "Human Life", "Constitutional State", "Human Growth and Development", "Socio-Economic Policy", and "The International Community" (pp. 1-5).

"Considerations" lists aspects of the CDA's self-disciplining commitment to the Gospel - policy debate within the party is part of the party's response to the Gospel which is the rule for its conduct of political affairs. That which is termed "the greater recognition of Biblical justice" as a promotion of the flourishing of individual and corporate freedom and responsibility, is part of an appeal which goes out to the entire Dutch people (p.6). The theme "Not by Bread Alone" is explained against the background of a steady increase in the standard of living, asking whether this growth is built on sinking foundations. Environmental concerns, inflation and chronic unemployment are noted, as well as impoverishment around the world. A hardening in relationships and a growing sense of loneliness need to be kept in view by a compassionate policy program development. A prophetic political note is struck:

The CDA is convinced that whoever has deeply immersed themselves in the complex nature of such problems can only come to the conclusion that the cause of the trouble lies much deeper: it has to do with the direction of our society as whole, and the nature of the compass it is using to chart its course (p. 8).

Responsibility needs to be rediscovered, even if it is at the cost of growing material comfort. Government must rediscover its distinctive integrity within the context of a multi-coloured Dutch society. Thus the structure of the program is outlined. Part 1 is "People Living Together", with statements of the important facets of policy development (pp. 10-29) and the Explanation (pp. 30-42) of the political perspective that drives these principles.

The same procedure is followed in Part 2 "Growth Within Bounds" (pp. 43-61) and the corresponding Explanation (pp. 62-74). Part 3 "Serviceable Government" (pp. 75-87 and 88-94) and Part 4 Responsibility for the World (pp. 95-103 and 104-108) follow the same pattern. A section titled "Financial Responsibility" completes the document.

1978

27."Economic Life: a Confession" (1st of 2 parts) *The Guide* May pp. 6-7.

<http://www.allofliferedeemed.co.uk/goudzwaard/BG27.pdf>

Economic life is actually one of the ways in which God's word comes to us, as we go about our calling in this creation. God came to us. Our economic problems are not unknown to Him. The discussion develops in: **Truncated life and creational response**, where the response character of economics, technology and science is explained; **Modern idolatry** - ascribing stature or significance to something apart from God; **Stewardship** - a recognition that man is not the ultimate owner of the earth's resources and potentialities, which require care for plants and animals and also social welfare for our neighbours; **The economics of the Kingdom** - God has created a fruit-bearing world, and our own property includes a "social mortgage" which is to become part of the crop; and **Enslavement** - wealth as an end in itself brings enslavement.

28."Economic Life: a Confession" (2nd of 2 parts) *The Guide* June pp. 8-10.

<http://www.allofliferedeemed.co.uk/goudzwaard/BG28.pdf>

(Continued from No. 27) **Lack of time** - since the end of World War II, and despite the predictions, people with more leisure time have become busier than ever. The argument turns on this question: *Doesn't our growing affluence, in fact, result in greater loss of time, fellowship and happiness?*

The article continues with a discussion of **Ownership**, and concludes with a discussion of **Work**. Work involves creativity and co-operation, and there is a close connection between peace and work. Responsible work should focus upon production - not necessarily more products but actually addressing the question of meaningful technical and economic possibilities for responsible work.

The article concludes in the same way it began; talking about the Christ whose work enriches our work, making it possible for us to join in a creation-wide response to God's call to live in His shalom.

29. "Economic Life: a Confession" in Edward Vanderkloet (ed.) **A Christian Union in Labour's Wasteland** Toronto, Wedge pp. 45-58.

<http://www.allofliferedeemed.co.uk/goudzwaard/BG29.pdf>

The footnote on the first page indicates that this was initially a lecture delivered in January 1976 at Willowdale Christian Reformed Church, Willowdale, Ontario and republishes Nos. 27 and 28.

30. "Planning Economic Systems and the Future of our Society" *International Reformed Bulletin* No. 73 pp. 18-23

<http://www.allofliferedeemed.co.uk/goudzwaard/BG30.pdf>

This was written against a background in which the cold war was showing few of the signs that would be manifest in a spectacular fashion a decade later. The discussion challenges the dominant dialectical view of the future.

The origin of the ambivalence in the humanist commitment to autonomous freedom is identified and discussed. Where did the contemporary feeling of meaninglessness come from? Why the chaos and the helplessness?

This leads to a critical question: what about the Christian's outlook, the view of the person whose life makes sense in the hope of Christ's return? To answer the question, Goudzwaard proposes to explain the Marxist-Lenist view of man and his future, and compares that with the western capitalist view. Then, having characterised an important dimension of the massively influential social context in which the Christian is called to be a disciple, it makes sense for him to put forward a **Christian** view of the future.

The communist outlook on the future - and its system explains the Marxist-Leninist view of "man" as the highest life for "man". Nature is existence and man is the highest form of nature. **The western outlook on the future - and its system** is very uncertain, with tendencies showing increased control in socioeconomic life.

With the emergence of the modern law-state, the west is dominated by the goal of technological development in the service of economic growth. This is **believed** to be the infallible path to ensure both freedom and control. It is Enlightenment reason which has such a hold upon the spiritual direction of western society. In this world-view, norms are subordinated to goals. It may not always be as explicit as it is in communism, but normative considerations in the western world-view arise within a framework determined by a **belief** in the absolute necessity of material progress.

The Christian outlook and attitude begins with the double-edged question: *But where do we stand: and how should we live?* Life on this planet, says Goudzwaard, is an answer. This is part of what he understands by norms. And we will be judged not only as individuals but also as societies.

The Christian hope is not to create a total better new world; it awaits one that comes down to rest on this world. Yet we must still hasten toward that future (p.23).

31. with Johan van Baars "Norms for the International Economic Order" (with responses from Johan D van der Vyver, and James Skillen) in **Justice in the International Economic Order** *Proceedings of the Second International Conference of Reformed Institutions for Christian Higher Education* Aug 13-19, 1978 Calvin College pp. 223-253.

It is hoped to have this article available on-line by June 2008.

Edited excerpts from **Part A: A Normative Approach** (pp 223-224 & 229-239) are republished at No. 49 below.

The first half of the paper is titled A. A NORMATIVE APPROACH and begins with irony:

The achievement of justice in international economic relationships is a matter of rowing against the stream, a stream moreover which keeps dragging us back, sometimes back past the point where the struggle began (p. 224).

To appreciate the depth of the problem, Goudzwaard and Baars outline the guiding principles of the prevailing economic theory. The Section 2, **Models, Norms and Ends**, read in the context of Goudzwaard's other articles published around this time, continues the attempt to clarify the character of normative analysis in economic theory. The discussion proceeds as an examination of why normative analysis gets confused with goal-oriented investigations.

a. The role of ideology -

Goals may and should be set; but they should always be accompanied by a huge dose of relativity (p. 228).

b. The views of Carl Friedrich von Weizsacker

"Truth is not made, it is revealed ... Keeping the commandments may bring happiness, but happiness is no criterion for the justification of the commandment" (quoted p. 229).

Von Weizsacker's view of "intellectual activism" is a subtle identification of the limitations and dangers of goal setting, recasting utopian thinking within limits that are to be applied self-critically.

c. A short excursion on the structure of the science of economics

Before proceeding to a critical analysis of goal-orientation and ideology in the implementation of economic programmes, the same goal-oriented attitude is critically examined within economic theory. The upshot is that the modern planner appeals to "values" as if they are norms, and thus society becomes subjected to a distortion depriving it of its freedom.

The next section, **3. Basic Norms for the Ordering of Society** explores: the economic norm - stewardship and careful (frugal) management in terms of conservation, avoidance of waste and urgency; the norm of justice - its appeal to all in the political community, its emancipatory dimension and its concern for fair distribution; and the social norm - participation and co-operation.

4. The International Society as the Junction of Norm Realization brings the discussion together by formulating a perspective which addresses the concrete evils which can be detected in present day international economic relations. These problems make it necessary to move toward the formation of an international public system of law.

The second half of the paper **B. PUTTING IT INTO PRACTICE** deals with **5. The problem of world control of raw materials** and **6. The ambivalence of western help to developing countries**

The authors develop policies to address the roots of global policy with the following crucial issue in mind.

Thinking from the perspective of norms creates the greatest certainty concerning the steps which ought to be made at the beginning: the thinking from the perspective of future goals renders uncertain precisely those first steps that ought to be taken (p. 247).

The third and final practical application concerns **7. The Lesson of South Africa**, and concludes with a quote from the Koinonia Declaration. This disassociates the signatories from "all extreme forms of black and white national consciousness which identify the gospel with the history or group interests of any one group".

Responses are by Johan D. van der Vyver (Potchefstroom University) and James Skillen (Gordon College).

1979

32. "Principles and Political Action" in **Christian Political Options** Libertas Utrecht, ARP Stichting, pp. 64-78.

<http://www.alloflifedeemed.co.uk/goudzwaard/BG32.pdf>

This paper was delivered at the **Christian Political Options** symposium held at Noordwijk-aan-Zee, April 2-6, 1979 celebrating the 100th anniversary of the Anti-Revolutionary Party (ARP). The paper is in the first section of the book titled *Party Formation*. W.C.M. Klijn, Associate Professor in Theological Ethics at the Catholic School of Theology, Amsterdam, replied to Goudzwaard's paper. This is followed by a verbatim report of the plenary discussion. Goudzwaard's comments are also recorded later in the volume in the discussion reports of the papers by A. Stirnemann and J.W. Skillen & R. McCarthy.

This was an in-house discussion of the problems the ARP was confronting. These problems could only be inferred from **A Christian Political Option** (No. 10). In this paper the confrontation is made explicit. Goudzwaard writes of **The Anti-revolutionary tradition**:

*In concrete material life and in the midst of complex social and political realities the Word of God is, and should be made, manifest as **the** message of liberation and redemption. Christ was incarnated, came to this concrete **earth**, worked and lived **here**, Abraham Kuyper said again and again. The Word of God is not far away in heaven, but has come near to us, in the midst of our daily life (p. 68).*

With this, Goudzwaard suggests that the ARP's approach to politics avoids three threats: (1) the witnessing party, which focuses upon a narrow range of moral issues; (2) a pragmatic and flexible party which might advocate freedom and responsibility (as empty cartridges) but which has lost contact with the source of its Christian political perspective; and (3) an ideological party that uses the Bible and references to its faith in order to advance its own goals.

In a brief exposition, Goudzwaard explains how the basic ideas of the ARP helped the party membership overcome the danger of political spiritualism and ideological pragmatism. The ARP Article 4 puts it in these terms:

The party recognises the government as the servant of God, entrusted with the power of the sword to maintain justice, and in that way to be of service to the people. In the fulfilment of this vocation the Government must recognize the individual calling and responsibility of specific persons and institutions, which - together with the specific character of her vocation - will limit her in the exercise of her power (Quoted p. 72).

This is all that needs to be said for the basis of a Christian political party. But it is the minimum that must be said. The ARP approach to politics is discussed under 3 headings: (1) the right to resist; (2) the task of justice in relation to building a consensus between employer groups and industrial unions; and (3) the difficult question of how Christian policy must relate to the critique of our present social system. Together, these three starting-points establish a basis from which Government can promote better commercial production without leaving its own public-

legal sphere of responsibility - it must safeguard the environment and labour standards, while also acknowledging the kind of responsibility workers have on the job. If workers were to agree to a pay-cut in the interests of improved stewardship of the enterprise, it would probably shake the entire economic system to its foundations.

In the question and answer session (stimulated by W.C.M. Klijn), the following issues are raised: bridging the gap between faith and politics; the relationship between the Catholic principle of subsidiarity and the Calvinistic idea of sphere sovereignty; and the nature of the Christian's calling in the political arena. Goudzwaard notes that, in the bible, freedom stands over against slavery, whereas freedom in the (German) CDU stands over against control.

There is but one normativity which holds for all men. Thus a Christian party need not only appeal to Christians. It may also appeal to others because all men are aware of the existence of some kind of normativity (p.89).

33."Scarcity of Time" *Vanguard* July-Aug p.19.

<http://www.allofliferedeemed.co.uk/goudzwaard/BG33.pdf>

This is a brief excerpt from No. 34 pp. 148-9. The matter has already been canvassed in No.28 which indicates that Goudzwaard's literary method is to constantly build upon the material he has found to be useful. The book of the Swedish economist S B Linder The Harried Leisure Class identifies an important facet of the western shortage of time. It is in many ways brought on by a relentless search for greater efficiency and time-saving, forgetting that it takes time to consume the diverse products which are taken as concrete evidence of a more efficient way of life. Loneliness has also increased as fellowship is replaced by a preoccupation with material goods and this also has an enormous impact upon people's social interaction outside their immediate family contexts.

34.**Capitalism and Progress, a Diagnosis of Western Society** translated & edited by Josina van Nuis-Zylstra, Grand Rapids Eerdmans/ Toronto Wedge 270 pages.

This is a translation of *Kapitalisme en vooruitgang. Een eigentijdse maatschappijkritiek* 2nd revd ed 1978 Assen: Van Gorcum.

Goudzwaard's contribution is always intensely personal. In the *Preface* he writes:

*This book is a personal contribution to such reflection on the causes of our ills and our failures. The word **personal** is appropriate in this context, for I would not want to argue that my diagnosis is the only correct one or the only possible one. Moreover, in my analysis I am handicapped since I do not have the qualifications of a philosopher, historian, or a cultural sociologist. Rather, I am an economist by training and profession (p. xvi).*

In "A Note to Specialists" in the Introduction (p.xxv), he explains his approach to economic theory, locating his critical contribution squarely within the "theory of economic systems", a recently emerged sub-discipline in economics.

I readily acknowledge that my dissatisfaction with the present a-cultural approaches within the theory of economic systems has motivated me to write this book (pp.xxvi-xxvii).

Viewed in these terms, Goudzwaard's writings, *in toto*, can be read as the chronicle of a trained economist who has followed the scholar's path within economics. The goal for economic theorizing may be greater theoretical insight, but that search is undertaken *qua* economist. So, the handicap he sees is not so much to do with the true **limits** of the economics discipline itself, but rather the *deficient and fragmented* understanding of the economic concept. This presupposes a division of labour among social scientists by apportioning economists, philosophers, historians and cultural sociologists different segments of reality in an "a-cultural"

manner.

This implies a warning to his readers not to over-emphasize his contribution. But as one with an economist's vocation, Goudzwaard sees the value in what he presents from that perspective. The point here is not merely a "translation" of economic theory into a form that is amenable to a readership of nondescript Christian scholars. Rather it is a close and detailed engagement with the various streams of economic theory in order to promote what has been called an *inner reformation* of scientific thought. And that *inner reformation* has to work itself out in an historical context.

I ... make an additional comment here especially for the benefit of American readers. European studies about the problems of our time usually have a stronger tendency to look back to the past than the more practically oriented American studies. In this respect this book is European. In my opinion an in-depth reflection on current issues cannot really take place without due attention to roots (p xvii).

In its **critical theoretical** side the book exposes the presumption in both dominant streams in the theory of economic systems. Once the basic principle of the economic system is understood then it becomes the overall interpretation and **goal** for any subsequent historical research. Marxist determinism

.. views the economic system as an object of determined evolution in time, whose main contours are therefore subject to prediction ... (p.xxv)

According to Marxist theory, the system of production follows a pre-determined historical course, as a blind impersonal fate which goes its own way. The alternative - an economic system - is in some way or other chosen by the organizational and administrative system of society. This view is dominant in most text-books - it assumes that the economic system is merely a technical system of organization. Goudzwaard inches toward an alternative.

*I am attracted to a third alternative, where economic systems and their development are approached especially from the entire societal **culture** within which they originate and of which they are at least partially an expression (p. xxvi)*

Goudzwaard's historical research of economic systems seeks to test the viability of this third alternative. He is seeking to re-configure the basic concept of economics so that it becomes

*... meaningful to approach the origin and development of the western economic system against the background of western **culture** and its **central driving forces** (p. xxvi).*

Part One is **The Razing of the Barriers to Progress**. Looking back to medieval society, one can see that various barriers in the culture had to be surmounted: church and heaven (pp. 10-15); fate and providence (pp.16-32); and the lost paradise (pp.34-52). Herein also is the historical root of Marx's "eschatology of the present" (see Chapter 7 "The Socialist Countermovement" pp. 72-79) and, more latterly, of the "realized eschatology" of 20th century liberal theology (see "Absence of Christian Direction" pp. 117-118 in Chapter 10 "Progress, political parties and the labor movement").

Having, in Part One, traced the medieval background to the Enlightenment faith in progress, Part Two traces **The Evolution of Modern Capitalism**. The chapters are: "The Industrial Revolution and its Consequences" (6), "The Socialist Countermovement" (7), and "The Unfolding of Faith in Progress after 1850" (8). The positivist cult of objectivity tied progress to what could be empirically measured. It thus stimulated an evolutionistic understanding of all of reality. "Changes within Capitalism since 1850" explains how the evolution of capitalism has tended to eclipse the independence of the entrepreneurial initiative that was integral to laissez-faire capitalism. In this context, appeals to liberal and socialist ideologies converge and an underlying commonality of commitment can be discerned, even with a significant and discernible historical shift in the dominant political spectrum. The final paragraph of Part Two is a very brief statement about the absence of any explicit and formative Christian direction in socio-political matters.

Part Three, **The Disappointments of Progress**, charts the deepening vulnerability of progress

on various fronts. A societal system that is geared to constant and uninterrupted progress is vulnerable in terms of the environment (Chapter 12), the societal system (Chapter 13) and at the deepest level in the lives of men and women (Chapter 14). The vulnerability of the environment is approached in this way:

... can the finite earth upon which we live tolerate in the long run the strain of our unbridled progress?(p. 120).

The discussion looks at the problems faced by the most advanced societies becoming "have not" economies, since they have to import massive amounts of raw materials and resources to sustain their viability and their stability. Hence the rich countries are now, in fact, following the path to *Lebensraum* pioneered by Germany, Italy and Japan earlier in the 20th century. Hence the tendency is towards an ongoing adjustment to the changes that emerge in the societal system. And so, the ongoing development of an industrial society confronts an internal vulnerability in which

... the market economy required government support ...[and] in most countries does not function smoothly at all (p. 120).

Money has been redefined. The ambiguous relationship between the gold standard and laissez-faire gave way to a "labor standard" (pp. 133-135) and *Money supply became a **dependent instrument** in the societal system that demanded continued economic progress* (p.133). When the economy is geared to a labour standard, then a complex relationship emerges between hours worked and salary paid. Under the control of minimum wage regulations and rules about maximum hours of work, the standard by which (national) currency is evaluated has changed. Money supply will be adjusted to increases in costs, prices and wages. The value of money becomes, in the terms of J R Hicks, *a by-product of wage negotiations* (p.134) which completely reverses the rules which previously pertained to the gold standard. At this point, Goudzwaard (in the late 1970s) refers to the "monetarist" solutions offered by Milton Friedman by which monetary stability is viewed as the answer, a last ditch effort in a very bleak situation.

Everything considered, it seems as if we have reached the point of no return on the road of economic progress; it is as if every bridge behind us has collapsed (p.135).

With the emergence of what is called "structural unemployment" (pp. 135-139) and "the victory of utilitarianism" (pp. 139-141), Goudzwaard identifies the implicit disutility of labor and the narrowing of the "horizon of happiness" for nations around the capitalist world. The analysis of human vulnerability considers the assumption that worker happiness depends upon adaptation to new technological demands. This viewpoint is not confined to the workplace and comes to expression in organised sports and in human sexuality. "Scarcity of time" (pp. 148-149) is a defining characteristic of the human commitment to the ideology of progress (see No. 38).

Chapter 15 completes Part Three with "The Dialectic of Progress". The twin western commitments to freedom and domination presuppose and exclude each other; western man's cultural schizophrenia is an expression of his faith in progress. This is a fresh application of Dooyeweerd's identification of the humanistic ground motive at work in the ideology of economic and technological progress.

*The West has learned to live by **faith** in progress, in **hope** of progress, and out of **love** toward progress, as Eberhard Ernst once formulated it (p.151).*

Goudzwaard summarizes his argument thus far in terms of four theses. (1) Western society has systematically adjusted itself to being a goal-oriented system which demands human adjustment. Mankind's search for objective progress involves total subservience as an object of subjectivity to a greater historical power; (2). the (subjective) reaction to this involves an emergent sense of complete powerlessness in the face of the "demons" of technology, science and welfare; (3) both tendencies contribute to a split in human personality - an embrace of, and fleeing from, technology at one and same time. Varying degrees of optimism and pessimism prevail across human social life; (4) capitalism is the economic incarnation of humanist commitment to progress; and its crisis is cultural and cannot be reduced to an economic (mechanical) problem.

Part Four, **Toward the Disclosure of Society**, "revisits" the various barriers which Goudzwaard had identified by their removal. The major responses to the dilemmas that have subsequently emerged are identified. Though it is a hopeful book, it adopts the role of weather-forecaster, pointing to dark and threatening storm clouds.

"A Miscellany of Responses" (Chapter 16) reviews some major contributors to current discussion about capitalism. Marcuse at the end of his critique of "one dimensional society", calls for a "great refusal". This amounts to an anguished dogmatic faith in human freedom and little more.

He maintains his faith in the progress of production technology as the indispensable basis for the complete "pacification" of society, that is, for the decisive leap into the future realm of freedom and peace (p. 167).

Adorno, Marcuse's **Frankfurter schule** colleague, accepts *the inevitable fate of human suffering as the most human protest which can be found*. Goudzwaard's conclusion is that:

Adorno's disturbing call for the conscious acceptance of suffering in effect constitutes an attitude of both passive resistance and escape (p.168).

Other "communal" forms of escape are reviewed (Reich, Roszak and Thompson). Reich's advocacy of a new "Consciousness III" is more symptomatic of the crisis than any contribution to its solution. John Kenneth Galbraith's development of "institutional economics" places an enormous weight on public education as the necessary counter-weight to the overwhelming power of the "new industrial state". Dennis Gabor wants to plan and organize the flowering of human personality.

The final six chapters (Chapters 17 to 22) are Goudzwaard's attempt to put forward his own hopeful alternative to the crisis into which capitalism has fallen. His critical historical analysis of the development of the ideology of progress culminates in these chapters, not as some kind of blue-print for a future society (pp.187ff, 247), but rather as a discussion of how normative development may bring us to alternative ways of forming our stewardship. "No easy way out" (Chapter 17), gives an overview of the kind of (global) society we have become, and explains that though western progress has the hallmarks of a closed society with a tunnel vision, it is yet not completely closed, rather it still offers possibilities of **disclosure**, of a non-reductionist, non-tunnel, social structuration. What follows in the book, therefore, is an attempt to assess the prospects for disclosure, the prospects for normative development. And so the three barriers - the lost paradise, fate and providence, and church and heaven - are revisited. It is an examination which considers the consequences of the humanistic and Renaissance drive for unbridled progress. At the same time it explains why this path, which seems to have come to a dead-end, is still walked by people under the sway of deeply held beliefs, that are of both Christian and humanist origin. "Paradise lost revisited" (Chapter 18) is a discussion of how our "progress" is based in a denial of the

... belief that human progress would never be able to bring about complete human happiness on earth ... (p.190).

What then are the prospects for "turning the tide"? How can one avoid being driven by the view that *no limit or restriction could be allowed to impede the newly born thrust for progress*? Technology, science and economics, as social and cultural institutions, are viewed as their own justification. Challenging their authority has the appearance of taking leave of one's senses. In "Fate and providence revisited" (Chapter 19), Goudzwaard explores the moral and legal discourse of utilitarianism. He also examines how it might be possible to develop "differentiated moral discourse", to encourage all with responsibility - particularly in the workplace - to exercise their responsibilities.

The prospects of responsible economic life, in terms of society becoming sensitive to, and informed by, normative principles, is canvassed. "Intermezzo: possibilities and limits of disclosure" (Chapter 20), indicates Goudzwaard's awareness that outright pessimism and unjustified optimism are not part of genuine disclosure. His discussion, he says, is not a prediction but an expression of hope (p.235). "Church and heaven revisited" (Chapter 21), is a

chapter that many Christians will find hard to appreciate.

The author is trying here to explain the ongoing drift of secularization. With the onset of a presumed autonomous science and rationality the economy is then based upon the confidence of self-creation. This is the Renaissance vision. This is why a break is needed with utilitarianism - not simply with theoretical ideas, but with underlying commitments that have proved so powerful and devastating for genuine human disclosure.

Norms are rules which do not originate in men. The purpose of norms is to bring us to life in its fullness by pointing us to paths which safely lead us there. Norms are (p. 243) not straightjackets that squeeze the life out of us ... Genuine laws or norms are pointers that guide us along safe and passable roads. Apart from norms our paths run amok (pp. 242-3).

The final chapter, "Epilogue" (Chapter 22), reiterates Goudzwaard's aim in writing the book.

My concern is not a perfect society, for that is not the work of men's hands. But there has indeed been a burning conviction behind what I have written ... that human societies can experience ever anew a liberating and healing power if men take norms seriously. For taking norms seriously is the essence of every genuine process of disclosure (p.248).

1980

35. Towards Reformation in Economics, Syllabus distributed by AACS Toronto: ICS. 57 pages.

It is hoped to have syllabus available on-line by June 2008.

The statement printed on the inside front cover reads: "The material in this paper was presented in an Interim course at the Institute for Christian Studies during January, 1980...."

This class syllabus is a good summary of Goudzwaard's theory; the Table of Contents is a good summary of his method.

SECTION 1: Introduction

- 1.1 Two Reasons For a New Critique of Economic Methodology
- 1.2 The Relevance of a World-and-Life View
- 1.3 A Christian Vantage Point
- 1.4 Outline of the Study

SECTION 2: The Explicit and Implicit Presuppositions of Current Neo-Classical Economic Theory

- 2.1 The Presupposition of Scarcity
- 2.2 The Presupposition of "Individuality" and "Utility"
- 2.3 The Presupposition of Instrumentality
- 2.4 The Presupposition of Priceability
- 2.5 The Presupposition of Closed Causality

SECTION 3: A Critique of the Presupposition of Neo-Classical Economic Theory

- 3.1 An Appraisal of the Presupposition of Scarcity
- 3.2 An Appraisal of the Presupposition of "Individuality" and "Utility"
- 3.3 An Appraisal of the Presupposition of Instrumentality
- 3.4 An Appraisal of the Presupposition of Priceability
- 3.5 An Appraisal of the Presupposition of Closed Causality

SECTION 4: An Alternative Approach

- 4.1 A Summary of Gained Results
- 4.2 What is "Economic"?
- 4.3 Costs and Benefits
 - a) Costs; b) Benefits

- 4.4 Net Fertility
- 4.5 Implications for a "Complex" economy
- SECTION 5: A Few Illustrations
 - 5.1 The Failure of the Continuous-Growth Ideal
 - 5.2 Structural Unemployment
 - 5.3 The Concept of Causality
 - 5.4 Causality and the Case of Pollution
 - 5.5 Cyclical Disturbances: Unemployment, Demand Inflation
 - 5.6 Distribution Problems

The discussion begins noting Alvin Gouldner's call for a new unifying approach to prevent the decay of theory in sociology. There is internal confusion within economics, as mutually exclusive theories competing for pre-eminence. Moreover there are specific economic problems that confront the globe - inflation, unemployment, depletion of scarce resources - and these are not going away. They shake the science of economics to its foundations.

Goudzwaard anticipates a pragmatist dominance in the discipline, in which economic theory will simply be subdivided into a diversity of competing schools to coincide with the *different viewpoints of the goals of political and societal engagement*.

*There seems to be only one means of averting this coming disintegration of the corpus economic theory. And that is an open discussion by economists of the relation between their science and their world-and-life-view. Such a discussion would not result in a full unity of scientific approach, although it may provide greater possibility for finding a common ground in the choice of presuppositions than the pragmatistic alternative. But it is important that the opportunity for such a thoroughgoing discussion on the nature of the search for "economic truth" not be sacrificed on the altar of present day ideologies. For **truth** must remain for the scientist as the real normativity to which all of his scientific efforts must be directed, subject to the presuppositions he - explicitly - employs in his search for that truth (p.4).*

Goudzwaard's own statement of the purpose of the course is provided:

*As previously stated, it is not my intention to try to promote the construction of a distinct "Christian" economic theory. But what Christians cannot and must not avoid is to attempt to lay bare to the community of economic scientists the power and influence of **good** and **bad presuppositions**. For these presuppositions lie at the heart of every scientific enterprise, and determine the course and direction of science itself. Present-day economists are insufficiently aware of the enormous influence of these presuppositions upon their work. It is their common task first to be open about them, but also to be critical of them, and, if necessary, to change them.*

Perhaps the best way to promote such an awareness is to begin by identifying the open and hidden presuppositions of the currently predominant economic theory, neo-classical economics (Section 2). Subsequently, we must ask ourselves whether any of these presuppositions should be rejected as irresponsible or too one-sided. The criterion for such a judgment will be our own Christian world-and-life-view, but I hope and trust that economists from other backgrounds will be able to share with me the essential elements of that critical evaluation, so that we may search together for a possible improvement or renewal of these presuppositions (Section 3). Perhaps in this inquiry we may find ways to avoid the impasses of current theory and make possible a more fruitful analysis of the great economic problems of our time. Section 4 is reserved for preliminary (and very vulnerable) illustrations of such an alternative approach.

My deepest hope is that some liberation may be found in the midst of our theoretical reflections on the economic discipline. Perhaps in this work the healing power of the Gospel may even become evident. But such a result would not be deserving in any cause-and-effect sense, but rather could be seen only as God's free blessing (p. 7).

36.Types of Government Economic Policy AACS, Toronto: ICS, 15 pages.

<http://www.alloflifedeemed.co.uk/goudzwaard/BG36.pdf>

For other copies available see below No. 58.

The previous item, an ICS summer course syllabus, defined the theory of economics in general and systematic terms. By contrast, this paper focuses upon **government** economic policy. This fact, read in terms of the document's introductory comments, indicates a divergence from a widely-held view that economics is primarily about the impact of government economic policies. Goudzwaard relativizes this by openly admitting that such a view is very powerful within economics, and that many trends in economic theory are greatly influenced by government policies. To equate economics with this state of affairs is to miss a normative approach to economics.

The opening section 1.1 of the **Introduction** reads:

In this paper we shall be primarily concerned with present and potential government economic policy... viewpoints on the desirability of government "intervention" in the market differ widely... we must not give the impression that there is one economic policy acceptable for everyone, one with which those who are in disagreement would simply be "wrong" (p. 1).

Goudzwaard is specifically targetting students who have come to view economic policy in instrumental, and somewhat "perfectionist" terms. The teaching about government as God's servant in Paul's epistle to the Romans (13:1-7) is noted, with a comment that this calling is often *poorly fulfilled in every-day life*. Qohelet's advice about injustice in public life is also mentioned (Eccles 5:7). This statement follows:

Public welfare, to everyone's benefit but the economically underprivileged, is very easily set aside in the struggle for private well-being (ibid).

This is repeated without editorial correction when the article is republished 15 years later - refer to No. 58 below. This is remarkable. It also raises the question as to whether there has been any close and critical reading of Goudzwaard's more technical pieces in economic theory. Perhaps it should read:

"When the public interest is formed by a public struggle for private well-being, then public welfare will tend to benefit all but the economically underprivileged. That is why opponents of government intervention in the market find it all too easy to set such programmes aside."

Section 1.2 of the **Introduction** deals with the relationship between economics (welfare economics) and the policies formed for government. On the one hand there is the view that such advice from economists is purely an objective estimate of how maximum economic welfare can be established. On the other hand, the economist accepts that the economic preferences of the government are purely and simply "facts". The former is indicative of utilitarian goal-setting; the latter leads economic theory down a path as the handmaiden of the status quo.

Section 1.3., follows Schumpeter in focusing upon the differing social and political viewpoints that are found in the different systems of economic policy.

... a system of economic policy is more than just a certain conception of the general interest. It also involves how this general interest can concretely be attained through government policy in the interaction with private ends and goals. And there is also that third, often unrealized element, namely, a coherent view of reality. This includes a social and political vision which legitimates the selection of instruments relative to goals (p.2).

Section 1.4 is a brief exposition of the *responsible society*, which implies a distinct view of the role of government. A government's responsibility centres on *care for law and justice in public life*; and it must acknowledge the personal responsibilities of its subjects. There are three

legitimate functions of government in economic life: *intervention* in the cause of justice; *support* from economic disturbances and maintenance of civil rights and economic possibilities; and *initiation* in reform, protection of environment, reform of the corporate and legal structures (para 1.4 pp. 2-3).

Section 1.5 discusses the vexed issue of neo-Kantian economics in which facts and values are unhinged. It emphasizes the role that presuppositions play in economic analysis, with suggestions as to why economic analysis becomes a distorted over-emphasis upon certain aspects of reality.

*To be able to provide any worthwhile scientific explanation of the "facts" of economic policy, an economist must have insight into the normative nature of government, the nature of which is to achieve **justice for all** (p.4).*

Goudzwaard explains two implications of his critical introductory comments. Policy advice has only a limited significance.

The economist must not hide his or her human-ness behind the objective impersonal authority of science (p.4) ... there is dimension of personal responsibility to the work of the economist, implying that the economist may certainly deliver more than a simple "scientific" judgment (p.5).

The economist also has the duty of self-critically evaluating the advice proffered. It should be given in a normative way. It must reckon with whether the goals stipulated by the government are legitimate or *overstep the bounds of responsibility*. The economist *as civilization's trustee* must be willing to be openly non-cooperative, should such a policy be framed and executed.

The second part of the document reviews **Past and Present Systems of Economic Policy** and in Section (2.1) the economic policies of the medieval scholastics are reviewed. It was a static, hierarchical economy oriented to the *bonus communio*; (2.2) mercantilism - a policy directed at the acquisition of precious metals to enhance the prestige of the state; (2.3) classical liberalism - prosperity for the individual citizen, the owner of rights; (2.4) interventionism - broadly conceived with a goal of universal well-being, narrowly understood to encourage prosperity and an ethic that safeguards the market; and (2.5) centrally planned economic systems with variations in centralization, decentralization and degrees of democratic self-determination. The major systems of economic policy are compared and contrasted. In various respects they are incompatible, but there are similarities. The schematic outline of types does not cover all cases - primitive and more complex economies are not identified. But it shows, he says,

... that a left-right continuum is not a very useful theoretic concept in any analysis of economic policy systems (p.14).

His final critical comments suggest that that the policy systems of liberalism and central planning are viewed as each other's mutually excluding opposites.

*They simply trust that, respectively, only the pure machinations of the free market or only the overwhelming presence of government intervention will guarantee them the best-of-all-possible worlds. Therefore, the political system of liberalism is characterized by **less** governmental intervention than could be expected, given the degree of generality of the goals, while for the political system of centralized planning the opposite is true (p.15).*

Read in these terms, the variously listed economic policy systems are goal-oriented rather than being steered by a normative understanding of societal responsibility. Appropriate economic advice involves judgments that must consider the normative limits of both advisor and government, of the state and the economy, as well as the institutions within the social fabric.

1981

37. "Our gods have failed us" in William A. Harper and Theodore R. Malloch eds. **Where Are We Now? The State of Christian Political Reflection,**

Washington, University Press of America pp. 212-226.

This is a republication of the chapter by the same name in No 24 (Chapter Two) which was first published under a different title in items Nos 15 and 16.

1984

38. Idols of Our Time Foreword by Howard Snyder and edited by Mark Vander Vennen, Intervarsity Press, Downer's Grove, 114 pages.

This is a translation of *Genoodzaakt goed te wezen: christelijke hoop in een bezeten wereld* Kampen: Kok 1981. This title comes from a statement made by Groen van Prinsterer and literally means: "Obligated to be good: Christian hope in a world possessed". It begins:

An ideology arises when idolatry takes root in the pursuit of a legitimate end.

Goudzwaard discusses four "idols of our time", linking them to ideologies of revolution, nation, material prosperity and guaranteed security. He draws attention to the way each ideology grows in power when a valid, creaturely relationship is ascribed a status in life that allows it to control those who honour it. Life is dominated by the idols of science, technology and economic which have formed a "monstrous alliance". This work brings together many of the themes from Goudzwaard's articles hitherto. It then becomes a basis for subsequent critical discussions about economics.

1. In the Shadows of Progress

The chapter begins with Johan Huizinga's "We live in a world possessed. And we know it", penned in 1935. The chapter reviews the dominance of the idols of economy, technology, science and the state in earlier decades. It concludes on a hopeful note:

Times which deserve the label "a world possessed" are not times without hope. Fatalism, expertise and mass revolution threaten to extinguish hope. But genuine hope is deeper than these threats. It flares up just when the night is at its darkest (p. 15).

2. Ideology and Idolatry

The discussion of *ideology* is introduced in order to explain what was meant by the phrase "possessed by an end" in the previous chapter. Ideology is analyzed historically - it involves a determined re-definition of norms to legitimate some previously accepted goal. In the first instance, this goal was a revolutionary one, but Nazi or Fascist goals are equally ideological. A self-critical question arises:

*How far are we ourselves prepared to go in reaching our highest ends and ideals?
Where does pursuing a legitimate goal end and an ideology begin? (p. 19)*

Goudzwaard identifies four dominant political goals of our day: (1) Emancipation from oppression; (2) Ethnic and cultural survival; (3) Continued material progress and growth in wealth; and (4) Guaranteed security. These are all valid. The question arises how such goals become part of an ideological mentality. Ideology makes science and technology active players in human society, demanding human subservience - social life is thereby turned down-side up; human responsibility is over-thrown. Power is ascribed over-riding status, but it can only be developed under human responsibility subject to norms. Five aspects of ideology are listed: (1) The goal has extraordinary significance over all of life; (2) Means are thereby unrestricted; (3) Norms and values are distorted by the chosen and absolutised end; (4) Continual adjustment is required; and (5) False enemies are created. Goudzwaard notes that the original "enlightened" intention may have been modest enough - to change the world one must change oneself by changing one's thinking - but since then, they have become powerful forces pushing us along.

3. The Ideology of Revolution

Revolution does not arise from a desire to overthrow justice; rather it comes from opposition to

a system of injustice. Marxism-Leninism is examined. Marx's intention was certainly not to have people in Marxist countries living under the heel of an oppressive régime. The ongoing development of ideology within the Soviet, centrally-planned, economy is outlined. Contrary to Marx's passionate desire for the withering away of the state, Soviet communism has made the state into an idol. Over time, the communist movement came to mean that the ... *revolutionary ideology in action inevitably creates an idol, the state* (p.35). The chapter concludes by comparing and contrasting the Soviet system with the West noting that the revolutionary ideology is much closer to the Western way of life than is usually conceded.

4. The Ideology of Nation

The pattern of analysis in the book to this point involves a brief structural overview of some or other sector of the globe and then some conclusions are drawn for western readers. This pattern continues in the examination of how ideology led South Africa along the path of nation-state idolatry. The history of the Afrikaner people is outlined.

When people are in the grip of a nationalist ideology, the task of justice becomes the seed-bed for a rationalization that something other than justice is needed: these are "reasons of state". Hence, the failure to give and build genuine equity from all who come within the state's jurisdiction.

5. The Ideology of Material Prosperity

This chapter explores the way in which prosperity has become an ideology in the west. *The production system, initially a willing servant laboring to end our misery, seems to have taken charge* (p.51). The discussion illustrates how the west has become dependent upon, and ensnared by, economic growth. Discussing the welfare state, Goudzwaard identifies how the obsession with production and consumption has blunted the "end" of justice. Justice is now, increasingly, interpreted in terms of a government responsibility to uphold and maintain the rights of acquisition.

6. The Ideology of Guaranteed Security

This chapter was written before the end of the cold war (December 1989). It discusses Salt I, Salt II and mutually assured destruction (M.A.D), with a brief overview of war and peace in history. The contribution of Leonardo da Vinci, in designing a submarine and a helicopter, is evidence of the Renaissance world-view, in which Machiavelli also made his contribution. *Peace and prosperity for the renaissance man were manufacturable, they were seen as potential results of man's own efforts* (p. 63). The French Revolution mobilized the entire French nation for war. Later on Alfred Nobel called his dynamite "security powder". The efforts of jurists to formulate rules for war contrasts with the effort of political power-holders to devise an approach that uses war as a political strategy. NATO's history illustrates how guaranteed security has become an ideology. With so much depending upon the development of military technology, the goal of guaranteed security takes on overwhelming significance. The technology is given the task of achieving this end with the demand that it be allowed to develop indefinitely. Norms are thus distorted. The entire global civilization is forced to adjust to these demands. Goudzwaard says that we are still able to choose between two ways:

Our society has only two paths before it. The first is to commit our lives to biblical ways: to live justly, to love our neighbors and to manage God's creation as good stewards ... The other path is to commit our lives to our own goals. Such a course will redefine the biblical standards and rules for life. It will determine what freedom and justice are, and even how we read the Bible... No other paths exist, either personal or politically (p. 77).

This Chapter provides an important clarification of Goudzwaard's rationale for deciding not to join the new CDA party in 1980. The CDA party platform endorsed full loyalty to NATO and approval of the M.A.D strategy, leaving open the possibility of a nuclear attack against Russian cities. Here was the goal sanctifying the means and this booklet was written in dissent from this ideology (see No. 32 above and the discussion of the ARP's commitment to "the right to dissent". See also the relevant sentences in the inaugural CDA document "Not by Bread Alone"

(No. 26 under 4. **Responsibility for the World** especially paragraphs relating to NATO 196 and 197).

7. The Monstrous Alliance

This crucial Chapter discusses how the various ideologies co-operate together, even when they are in opposition to, or in competition with, each other. It is possible that ideological conflicts can rip society apart but here the emphasis is upon the cooperation rather than conflict. In a section called **Ideologies in History** (pp. 81-3), Goudzwaard provides an ultra-brief overview of western political history: Constantine's embrace of Christianity; the emergence of Christendom; the Renaissance and Reformation; the re-drawing of the European political map; the French Revolution; colonialism; and the two world wars. The section concludes with the apocalyptic vision of Revelation 6:1-8.

An important discussion of "spirals" follows - **The Arms Spiral** (pp. 84-87); **The Economic Spiral** (pp. 87-91). Security and revolution on their own do not account for the momentum of the arms race - the search for ever-increasing prosperity must also be taken into account. The Economic Spiral can be seen in the American decision of the 1970s to unhinge the US dollar from the gold standard, and as a result the world was subsequently flooded with money.

Making new money meant a new depreciation of the dollar. The price of the dollar tumbled. This drop meant again a lower return on exports to the oil countries. The expansion of weapons exports meanwhile raised the weapons ceiling in the world as a whole. The Arab countries saw the military arsenal of Israel grow, and at the same time they received less and less for their oil. Can you picture their reaction? They felt they had no choice but to raise their oil prices again (p. 89).

And so, the second oil shock began. What is often forgotten is that the poorest countries were hardest hit and least able to soften the impact of the steep increase in the cost of energy. The signs were already evident of the gross imbalance between debt repayment and GNP among the poorer nations. The collapse of the world monetary system looms large during this period.

8. Hope Awakens Life

The final chapter begins with an admission that the book thus far has painted a very gloomy prospect. *At first glance I might be accused of the most depressing variation of fatalistic thinking that one can imagine* (p. 93). So what can be said to counter this fatalism? Goudzwaard notes how idol worship brings on a change in consciousness. There is a narrowing of awareness, leading to the **confession** that the gods hold our fate in their hands. *They decree and we listen, even if they lead us to our doom* (p.95). And this is the source of doomsday thinking - rationality is no antidote to idolatry, and may itself sometimes be caught up in the service of an idol. *Ours is a day of imprisoned expertise* (p.96). In looking for a symbol to describe the kind of spiritual choices that lie before us Goudzwaard refers to Chesterton's comparison of the closed circle with the openness of the cross. He moves to the discussion of Esther by F. Weinreb in **Ik die Verborgene Ben** ("I who am hidden"). In order to clarify a possible first step - the decisive break with idolatry - Goudzwaard revisits the security and prosperity ideologies and outlines a brief policy proposal. It is no emancipation from ideology to condemn totalitarian ends without condemning totalitarian means. Thus, as a citizen of the North Atlantic, Goudzwaard calls on North America and Europe to **refuse** to maintain, store and produce nuclear and chemical weapons. Instead they should develop a policy which refuses to use them either first or second. Nuclear assistance from allies must be repudiated. Within our economic life, it is human dignity in work, rather than continual increase in prosperity, which must be primary. Stewardship puts us to work creatively within the normative limits of God's creation. Only by working from biblical norms will it be possible to discover truly responsible levels for production and consumption. The final two pages (pp.106-107) develop a proposal by which weapons expenditure is curtailed. And at the same time, at a similar rate, debts with poorer nations are cancelled. Employment would be enhanced and the environment cared for. It would bring to the fore "an economy of care".

1985

39. "How I wish North American evangelicals would influence US foreign policy in Europe" *Transformation* 2 (3) (1985) pp. 24-25.

http://www.ocms.ac.uk/transformation/articles/0203.24_goudzwaard.pdf

The magazine *Transformation* has been published since the early 1980s by the Oxford Centre for Mission Studies. The article begins with a quotation from Lao Tse, "A big country which practises humbleness wins the sympathy of smaller countries."

It explores **The Art of Foreign Policy** - matters of life and death for millions of people are decided in foreign policy. The temptation to allow self-interest to prevail is just as strong in the life of nations as it is at other levels of social life.

The world is redeemed by Christ; this confirms the view that following the path of justice holds the promise of God's blessing. It is this which the author wants America's evangelicals to impress upon the US foreign policy.

A discussion follows about two pressing global issues that require the nations of the world to find the path of justice. The first is **The Communist Threat**. Western countries demonise the communist threat and thus permit themselves to mobilise every weapon in the fight. NATO's "balance of power" becomes a "balance of terror".

Goudzwaard makes his appeal to American evangelicals in these terms:

They should insist that the doctrines of balance of power can lead to demonic results for the whole world if they are not subject to the rules and restraints of international law (p.25a).

And in the meantime the smaller nations of Europe should not try to use their friendship with the US to neglect their own security or rely on the long-range weaponry of the US.

The second issue is **The North-South Relationship**.

We crudely underestimate the evils which we of the Northern countries cause to the South. We equally crudely overestimate the benefits which we disperse... (p.25b).

The discussion closes with **Lessons of the Gospel**. Our stewardship is on the line. The Old Testament laws are quite clear: if we do not learn to cancel the debts of the poorest nations, our own wealth might rot.

Our willingness to walk the way of peace and to follow the path of liberating justice is crucial, even if this makes us look weaker in the sight of our enemies. In the long run this is the only foreign policy which God will bless (p.12).

1986

40. "Christian Social Thought in the Dutch Neo-Calvinist Tradition" in Walter Blok and Irving Hexham eds **Religion, Economics and Social Thought: Proceedings of an International Conference** Vancouver: Fraser Institute pp 251-65

It is hoped to have this article available on-line by June 2008.

This is a contribution to a conference, which includes Hexham's trenchant critique (pp. 266-275) and Goudzwaard's equally provocative reply (pp. 275-279). Goudzwaard introduces the concept of "neo-Calvinism". He notes that the expression was first used by Max Weber. After Hexham's oblique correction (p.266), this term is later accredited to Ernst Troeltsch (see No. 48 below p. 239). Neo-Calvinism, within the mid-19th century *Réveil* movement, expressed a renewed of interest in the social and political teaching of John Calvin. Groen van Prinsterer

(1801-1876), the most important Dutch representative of this movement, was the predecessor of Abraham Kuyper who took over the leadership of the Dutch movement, giving it an organised form. Goudzwaard's autobiographical account of his own Kuyperian roots is also outlined (repeated in No. 48 p. 240). While admitting that the neo-Calvinist movement within the Netherlands is diverse, Goudzwaard limits his contribution to neo-Calvinist social thought in terms of three themes:

The theme of vocation or calling expounds the Calvinist, over against the Lutheran, understanding of calling. For Calvin, "calling" has an institutional (and not merely internal personal) dimension. This leads to a discussion of Kuyper's teaching of the distinct social spheres and his appeal to the doctrine of sphere sovereignty to resolve "borderline disputes" between church, state, school and business. This doctrine appeals to Christ's redemption as a restoration at the root of created reality. There are no degrees of holiness in created reality. The broad normative principles for school, family/marriage, business and the state are identified; in Kuyper's "moderate State interventionism", liberty is never an absolute; it is normatively bound. Opposed to popular sovereignty, it was "anti-" rather than "counter-" revolutionary, developing its own view of democracy and the "common good". Neo-Calvinism co-operated with neo-Roman Catholicism in a significant ecumenical contribution, that promoted worker co-determination in the organisation of industrial life.

The theme of antithesis is discussed as the correlate of **common grace** - since God's Word is always calling for our response throughout social life, Christians are called to discover and give form to the norms by which they should conduct themselves in a pluralistic society. Neo-Calvinism rejected the notion that a Christian organization was a "safe hiding-place". Christian busy-ness was a result of being prodded by the Word of God to fulfill one's calling. No area of life is neutral. However, a century after Kuyper, the "distinctive" Christian institutions seem to have lost their distinctiveness. Was neo-Calvinism "a triumph grasped too early"? Goudzwaard, like many Christians, is disappointed with reformed organizations. Many Christians join non-Christian institutions and he hopes and prays that this is not a "transition" to complete the secularization process.

The theme of architectonic critique refers to neo-Calvinism's distinctive view of society; its own critique of capitalism. Over against the atomistic individualism of the revolution, and the corporate kneeling at the shrine of mammon, Kuyper identified "a mistake in the foundation of society itself" which enhanced the wealth of the rich. Kuyper's neo-Calvinism, in its view of the positive task of the state, was neither capitalist nor corporatist. The architectonic critique calls all social institutions back to their normative tasks. This also means that business is not to be run as a function of the market; it requires the mutual consultation of capital with labour.

In the concluding section, **Relevance for our modern society**, Goudzwaard examines "the social question" of our own day, identifying the problematic assumption that unemployment and inflation can be solved mechanically. A struggle ensues, in which groups shift their burdens onto each other, and so it seems inevitable that the heaviest weight comes to rest on those who cannot resist. A similar observation can be made when we consider unemployment. The stronger industries bring about unemployment in weaker industries, and the stronger economies produce unemployment outside their borders by exporting cheaper produce. We need to be brought back to our economic calling in order to fulfil our stewardship. The One who calls us must be honoured in the work we do, and that is why every type of work should give accommodate choice and creativity. Finally, the question of "progress", as a business ideology, is explored in its impact upon government policy. Public justice - the State's task - is violated when government acquiesces in the demands of the most powerful. "Least pain" is also not an adequate public justice principle. Modern society has a deep spiritual problem in its desire to live autonomously, having lost the awareness of God's calling.

Hexham notes Drucker's relationship to Stahl (who influenced Groen) and lists some neo-Calvinistic philosophical literature. He moves on to discuss how Dutch neo-Calvinism might relate to economic developments in the English-speaking world. He intersperses his discussion with questions, in eclectic fashion, seeking clarification about how Goudzwaard's insights will be applied. He raises concerns about the applicability of neo-Calvinistic concepts to current

revolutionary movements. In discussing the theme of antithesis, he confronts Afrikaner "neo-Calvinism". The final comments place Goudzwaard in the left-wing of a movement that is also associated with right-wing politics, Afrikaner nationalism and American fundamentalism.

Goudzwaard replies to these questions comprehensively. He emphasizes labour as an inherently meaningful activity with no "romantic gloss"; labour's dignity is undermined by neglect. In response to the view that neo-Calvinism sounds like neo-Fascism, Goudzwaard notes that during the occupation neo-Calvinism was the strongest protest against Nazism. In South Africa the deformations of sphere sovereignty are evident and in North America the principle is viewed in terms of individual authority over one or other sphere of life. In conclusion, he lists ten propositions from Gerbandy's book *De Strijd voor Nieuwe Maatschappijvormen* (1927): the nature of norms as revelation; liberty as contrasted with enslavement; a Calvinist justification for revolution; why neo-Calvinism is opposed to popular sovereignty; the revolutionary character of the South African government; that Groen's "isolation" was not separation; why adherence to Christianity is not about enforcing values on non-Christians; the self-preservationist line of much Christian organizations; and that technology is not evil.

1987

41."Centrally planned economies: strengths, weaknesses and the future" *Transformation* 4 (3-4) (1987): 54-59.

http://www.ocms.ac.uk/transformation/articles/040304.54_goudzwaard.pdf

With replies from Miroslav Volf, Zagreb, Yugoslavia

http://www.ocms.ac.uk/transformation/articles/040304.60_volf.pdf and Washington Okumu, senior economic adviser to UNCTAD from Kenya.

http://www.ocms.ac.uk/transformation/articles/040304.64_okumu.pdf.

Volf's "theological" critique dissents from Goudzwaard's interpretation of Marx, and, in general, it ignores the point of the essay, which is that any economic system will exhibit elements of central planning and market forces. Goudzwaard's aims to overcome the prejudice that an integrated economic order is only possible on the basis of planning, and that the differentiation of market forces can only arise from a free market. He examines the Russian economy as one example of a centrally-planned economic system.

Okumu's brief response begins with a quote from Amartya Sen - *The main controversial issues on economic development do not arise from differences on the content of these elementary goals, but from disagreements on how best to pursue these goals. It is not so much a question of where to go, but how to get there.* This builds a provocative case around the view of Toqueville, that Russia and America seem marked out by the will of heaven to sway the destinies of half the globe. The "upsides" and the "downsides" of the Soviet's economic development are listed. Any Christian critique of political-economy must be directed to the alleviation of poverty, hunger and disease.

A footnote to the published **Oxford Declaration on Christian Faith and Economics** (see No 47 below http://www.ocms.ac.uk/transformation/articles/0702.1_various.pdf) indicates that this 1987 conference decided to hold the January 4-9 1990 conference.

This is an attempt, from outside of the Soviet Union, to provide an analysis of both the internal economic tensions in the Russian command economy and the tensions of other economies which have inherited the revolutionary impulse that ushered in the new era since 1917. A final section includes discussion of the economic systems found in other communist régimes, including China, Yugoslavia and Nicaragua, and how these examples confirm the general conclusions about the character of economic systems which he sets forth.

An economy may be managed on the basis of an ideological commitment to the autonomy of human power. But, Goudzwaard contends, it is very worthwhile to carefully and comprehensively study such economies and the policies that maintain government control, to

help clarify how such (religious) commitment bends reality to suit ruling mythology.

Economic systems contribute significantly to the very problems they claim to be resolving. But, says Goudzwaard, this perception needs to be weighed against the promise of the Gospel, that not even the heaviest economic problems are outside the healing power that is brought by the Gospel. What are the strengths, the weaknesses and the future of "centrally planned economies"? This is an empirical question to be answered in historical terms that identify the constituent elements of such an economy.

The article proceeds under specific sections:

What constitutes a centrally planned economy? Goudzwaard's "transcendental critique" of the conventional approach to economic systems, which assume that an "economic system" is primarily an answer to an unavoidable question. How can economic life be **organized** in the most efficient way?

So what is an economic system? The prevalent text-book approach tends to view an economic system as merely one or other operationalist "answer" to the question of economic management. Goudzwaard explains how such an approach avoids the truly difficult empirical questions, by trying to fit *living socio-economic orderings of society* into a framework provided by an *a priori* category. They are caught in a problematic method that assumes human organization needs a (static) framework. But, for Goudzwaard, economics is one of many disclosed *historical* or *cultural* sciences. The section concludes with some probing questions. These include the possibility of restructuring economic life, about the place of the market and a central planning scheme in any re-structuring, about the necessity, or otherwise, of some or other guiding ideology, and about the way in which markets and plans give expression to, while forming, their cultural and spiritual environments.

Marxism, Leninism and the Russian Command-Economy

The discussion examines how Marxism-Leninism changed in fundamental ways over time. Lenin revised Marx - the Jewish liberationist elements of Marx's thought were re-worked; it was organization rather than the inner goodness of the world's historical dialectic which would have to bring liberation (from "outside") to the waiting chosen proletariat. The organization for revolution is not the spontaneous worker's movement "from below", but an organization imposed "from above". The party becomes the voice of the labouring classes, the source of genuine education in a state that will bring socialism to its culminating communist phase.

From 1971-1987: some highlights (sic! the material in this section clearly refers to 1917-1987)

In 1917 the industrial labouring class numbered 5 or 6 million, whereas 60% of the population (100 million) were farmers, small farmers and living in rural villages. The rich farmers - the *koelaks* - maintained their hold until their liquidation in the 1930s, with organized collectivization. And so starting with Lenin, and continuing with Stalin, *the old imperium revived*. From 1919, within the five-year planning cycle, planning becomes a *sine qua non*, that not only defines the economic relationships but the entire authority structure of the country. Marx's view of history, from work to leisure, from technology to play, is reversed as planning to enhance technological control becomes the core of the system. Deciding one's future in terms of work, work that transforms one's own capacities, becomes the meaning of life. Instincts are subjugated to (officially endorsed) intellect. The ongoing technical control of the party over all of life instrumentalizes all ethical valuations and normative considerations, so that they can be of service to the self-defining goals.

The (im)perfect visible hand

Goudzwaard reconsiders central planning and its beneficial sides when compared with a market economy. It can offer a broader perspective of the general interest; planning can have a longer-time horizon, when it is not constrained by the ultimate freedom of the market that remains blind to history. Some of the problems of market economies - price instabilities and employment/unemployment cycles - can be avoided. There is a potential for greater equality of income and for directing resources to alleviate pressing needs. But this impressive list has a

shadow side. Freedom of choice is constrained; production, ownership and residency are liberties that are depreciated. A myth of "the perfect visible hand" is therefore promulgated as a central part of the system which, despite the perfect dissemination of knowledge, rules and obedience, runs blind to what the system does to nature and to people. Goudzwaard endorses Marcuse's view of how the dream develops a legitimating ideology, in which planning is glorified and means become enslaving idols. The goal-orientation of command societies demands unqualified submission to idols.

Generalization and verification

Centrally planned economies *seem to need intrinsically one type of ideology or another; every centrally planned economy needs one kind of **adaptation** or another... needs a degree of flexibility and adaptability to new situations [and] this will have consequences for the ideology of the system.* Planning, as a search for consistency between ends and means, needs no preliminary justification. But when it takes place in a context dominated by ideology, the goals become absolute, needing no justification, and inhuman and distorted situations result. Norms, values, doctrines and outlooks are all adapted to the changing reality. Planning, as a partial element of any economic system, can be healthy, when human responsibility is respected and cultural differentiation promoted. Analysis of centrally planned economic systems can deepen respect for our creaturely reality and responsibility under heaven.

Brief comments are made suggesting that the analysis of the centrally-planned economies of Yugoslavia, China and Nicaragua will furnish similar results about the role of ideology.

42. "Creation management: the economics of earth stewardship" *Epiphany Journal*, 8 (Fall) pp. 37-45, (Winter) 67-72.

It is hoped to have this article available on-line by June 2008.

The by-line notes that this paper was presented at the 1986 forum on "Planetheonomics" sponsored by Ausable Environmental Institute, Mancelona, Michigan. Part I describes an economics that has returned to stewardship. Part II shows some of the implications of this concept for economic policy and systems.

PART I (pp. 37-45)

Economics and Christianity - Two Different Worlds?: The gap that has to be bridged owes its existence to an act of human will which makes the division in the first place. But Christianity is about human beings following Christ, confessing Him as the Word by whom all things were created.

Christian Economics and the Mandate of Stewardship: The separation of faith and economic life has left a scar,

... an indication that something which originally formed the living connection between the two has been removed. And we will have to find that link ... (p. 39).

The discussion is concerned with the meaning of *oikonomia* in the New Testament, of human responsibility and accountability. Instead of responsibility, acting with care on another's behalf, we find efficiency and individual ownership as the dominant elements of contemporary economic theory. Economic theory should be concerned with how genuine human needs are, or are not, being met.

Implications for Economic Analysis: The word "Christian" does not work miracles. Barbara Wootton's 1936 "Lament for Economics" indicated any science's need of a "base reference" - for economics this is "priced scarcity". Economic life is not merely the effort to satisfy infinite needs through scarce and marketable means. Ends chosen with care, are **needs** with an intrinsic connection with what people **need** in terms of care for their own family, for others, and for their natural environment and health. There are harmful or care-less ends of course, manifested in degradation, exploitation and aggression. An economic policy continuum is set up:

Careful ends, needs <- - - - desires - - - -> careless ends, harm

Not all needs can be expressed in market terms; the yardstick of care needs to be a result of human vigilance. Two questions follow. The first is this: Is everything that can be used "open" for use? The answer is "No" and brings us to the author's explanation of the place of restraints in economic development.

The second question is this: Is everything that may be used also used in a careful way? This is an important question which is linked to structural and cyclical unemployment - persistent unemployment can do real harm to the unemployed. A careful, responsible style of economic disposition is one that assesses and makes judgments. To view economic life as a mere mechanism is to view it with a loss of quality and content. Room has to be made for a causality that asks "who?" which, is contrary to the view of John R Hicks in Causality in Economics (1979). And so the question of under-reacting and over-reacting emerges. But there is no reason to exclude human accountability in an *a priori* fashion.

PART II (pp. 67-72)

Implications for Economic Policy and Systems: What relevance does all this have in the practice of creation management. How should economic life be organized, and what arts are needed in devising economic policies? Having critically examined the "new causality" of John Hicks in the final sections of Part I, this second part begins with a direct consideration of the anticipated accusation that an economics of "careful administration" is to promote a "soft", if not unscientific, approach to the discipline.

*Obviously, we are dealing with another consequence of a typically **mechanical** view of economic life (p. 67).*

The economic problems that arise from a free market (or a centralized plan) economy are usually viewed by those involved as the result of temporary failures in the economic *machinery*. The mechanical metaphor is a convenient way, by which economic analysis can avoid real people in their historical situations. They are neither in need of correction nor discipline, since it is assumed that "the economy" (ie whether the market or the plan) will eventually correct itself and bring them into line.

This is not to say that economic policy should be turned into an exercise in morality, or economic analysis be made into some sort of Inquisition. Rather economic policies should be promoted which are open to the implementation of public justice, and that economic theory should be renewed in the direction of a broader sensitivity for human economic accountability (p. 68a).

The current approach of economic policy is to reproach no-one, and so a "stewardship approach" to policy will indeed have to find ways to expose unjust and careless dealings in the face of potentially substantial misunderstandings. Still, the structural issue, the historically organized ways in which a society has been formed, also need to be addressed, but how?

It is clear, for instance, that a lot of environmental damage, rapid depletion of resources, and the growing indebtedness of poor nations has to be seen as a consequence of - or at least in the context of - our existing rational and international economic system. And this system seems to enjoy immunity from admonition (p. 68b).

The western way of doing economics (whether planned or market) is oriented by its faith in progress, seeking to meet the alleged infinite wants of humankind. It lacks realism, and so economic theory runs blind to the discounting of non-priced stocks and values, ignores the production of scarce wants and views the abundance of labour as an indicator of economic health. The plan economy of Marxism-Leninism is simply a variation on this problematic development, with the infinite wants ascribed to the State itself. Instead, nature and culture should be evaluated in an appreciative rather than a depreciating way; real needs the world over should be met rather than maintaining an oversatisfaction of wants; labour needs to be respected in the fields of care and preservation. This then becomes an outline of an "economy of enough". Using conventional economic modelling diagrams that identify inputs, processes and outputs in

production and consumption, a model, normed not by "use" (utility) but by "care" is presented. This policy was developed by the Dutch government, on the basis of views of de Lange, Daly and Pronk. This is an initial exposition of the importance of *transductive* labour (see No. 56 & 57); labour which is not oriented to what is productive in money terms, but rather that is oriented to the care of what we have inherited in people, nature and social relationships.

A really sustainable economy, therefore, means that the distorted balance between productive and transductive labour is restored through introduction of more transductive and less productive labor (p. 72b).

1988

43. With H. M. de Lange "Review of Ulrich Duchrow Global Economy: A Confessional Issue for the Churches? Geneva WCC 1987 and Charles Elliott Comfortable Compassion? Poverty, Power and the Church London Hodder and Stoughton 1987" in *Ecumenical Review* 40:2 April pp. 292-294.

It is hoped to have an on-line copy of this review available by June 2008.

These two books are significant for ecumenical debate on social issues. Duchrow's argument is that the present economic world order has the smell of death. And the two economists, by reference to Deuteronomy 30:19-20, welcome his theological contribution. Duchrow says that an economy, which champions the life and needs of all peoples the world over, must be part of the church's proclamation of the gospel. The reviewers have two questions. Firstly, What is it in the current economic order that has to be rejected for the market to freely serve humankind? Secondly, what is it that a market *should* do? What is its peculiar vocation? The reviewers add to Duchrow's analysis by suggesting that there is a **need** for an economic system which begins with the interests of those who have no defender in the market - the poor, the unemployed, the financially exploited and of the world of animals and plants. Elliott's book comes to conclusions similar to those outlined by Duchrow. The churches must become advocates of another way of economic life. Another way, another path, has to be found to solve the pre-eminent economic problem. The reviewers suggest Elliott goes too far in condemning all development co-operation. By ignoring how development organisations regularly turn their critical gaze back upon their "home" governments, Elliott really doesn't provide any clear alternative.

44. "Socioeconomic Life: a Way of Confession" in *Economics: a Matter of Faith - CCPD Documents: Justice and Development* July 1988 No. 11 WCC Geneva, pp 63-71.

This is a republication of Chapter 3 from No. 24 above. It was initially published as No. 19.

1989

45. "World Poverty - A Contribution" in World Poverty, Responsibilities of Churches and Christians, from the *Minutes of 40th Meeting of the Central Committee of the World Council of Churches*, Moscow 21 July, pp. 24-36.

It is hoped to have an on-line copy of this review available by June 2008.

Here is a straightforward, cogent explanation of the economic problems facing the world, which come to concentrated expression in the problem of poverty. The statement is in a form that is easily understood, by both professional and informed Christian. The discussion is about how poverty is generated; some startling figures are given. From 1967 until 1978 the income of the poorest 40% of the non-socialist world declined from 2.9% to 2.1%. And in the 1980s the situation worsened so that

The poor nations now feed with their own blood the economic swelling and overdevelopment of the rich nations (pp. 24-25).

How did this come about? The development of impoverishment is exactly opposite to what economists predicted in the 1970s. There was enough money; resources were mobilized more than ever before; there were free market possibilities. Each of these is discussed: the mechanism by which money is created shows how it serves to make the rich countries wealthier at the expense of poor countries; the shift in resource utilisation in poorer countries does not benefit the poor; and the free market may be available, but often it is in forms that distract attention from the unpriceable aspects of life and how they have been diminished.

If something has no price, the market does not recognise it. There is no market for those who have no buying power.

Human love, human communities, human health and the eco-system are thus subject to enormous threats. These three forces reinforce each other. What follows, is a brief outline of the way in which such spirals are a pathway to death. Hannah Arendt is quoted to emphasise the given bonds humanity has with nature, with society and with time. Practical obedience to long neglected basic norms - justice, stewardship, respect - need to be re-discovered by following Christ step-by-step. Moreover, if we can talk of spirals of death, then we should be able to talk of spirals of life.

46. "Why poverty grows" *One World* 150 (Nov) pp. 7-9.

It is hoped to have an on-line copy of this review available by June 2008.

This article is an abridged re-publication of "World Poverty - A Contribution" No. 45 above.

1990

47. Contributor to the project which devised the "Oxford Declaration on Christian Faith and Economics" January 4-9

http://www.ocms.ac.uk/transformation/articles/0702.1_various.pdf

The declaration is found in Herbert Schlossberg, Vinay Samuel and Ronald J Sider (eds) Christianity and Economics in the Post-Cold War Era: the Oxford Declaration and Beyond Eerdmans, Grand Rapids 1994 <http://www.socialissues.godzone.net.nz/statements/decoxcfe.htm>

A footnote to the Preamble reads:

In January 1987, 35 Christians from all continents and a broad range of professions, and socio-political perspectives came together at Oxford to discuss contemporary economic issues in a way that was both faithful to the scriptures and grounded in careful economic analysis. (The papers from that conference were published in Transformation 4(1987), iii, 3,4). They authorized a three year process to attempt to draft a comprehensive statement on Christian faith and economics. In this project, groups of economists and theologians met all over the world in regional conferences and addressed issues under four headings: Stewardship and Creation; Work and Leisure; The Definition of Justice and Freedom; Government and Economics. A separate paper on micro-enterprise was also undertaken. These regional discussions and studies were then drawn together to form the issues for analysis and debate at the Second Oxford Conference on January 4-9, 1990.

See No. 41 above. This Declaration is included in this bibliography, due to Bob Goudzwaard's involvement in the process, both before and after the second conference, even though he was not a formal signatory to the Declaration. See also Jim Skillen "Christian Faith and Economics: An Important New Declaration": [http://www.cpjustice.org/stories/storyReader\\$1055](http://www.cpjustice.org/stories/storyReader$1055)

To complete the record it should be stated that there was an Oxford II Conference on Christian Faith and Economics, Agra, India 1-5 March 1995, "The Impact of the Market Economy on the Poor." This is found in *Transformation* July 1995 Vol 12 No 3 p. 8 and Goudzwaard is one of the 40 signatories. In "Findings Report" of the same edition (pp. 9-17), the conference is

reviewed and Goudzwaard is one of the conferees whose reflection is given prominence.

Oxford III did well in formulating biblical principles for economics, but it did not reach a common evaluation of the practical impact of the market economy on the poor. The main barrier was not the presence of different political opinions. No sincere Christian expects to make the market or a system the ultimate compass for society. The main source of poor communication was views originating in western social and economic thinking which pervaded all our discussions. Economics sees markets as mechanisms needing an ethical code but which are value-free. This means, since they create wealth, they should be welcomed by every society. This view is highly questionable from a Christian vantage point. It differs from the view of Jean Calvin, who saw markets as God-given institutions so that cut-throat competition and exploitation were a fundamental denial of their essence and purpose. It is better to preserve a traditional economy than to surrender unconditionally to a modern market economy, if it is accompanied by these features. These differences played a decisive role during Oxford III. We should in future dig deeper than we did, recalling the words of Paul, that we may not rest until we have been renewed in our whole style of thinking (Romans 12:2) (p. 16).

This can be found at the archive at Transformation <http://www.ocms.ac.uk/transformation/>. A brief, jointly authored report (Goudzwaard, P.J. Hill and Roger Johnson) is also found in the Bulletin of the Association of Christian Economists, Spring 1995.

A revised and edited version of Goudzwaard's contribution to this conference can be found at No. 85, "Economic Growth: Is More Always Better?". It was subsequently published by the University of Wales Press in Donald A. Hay and Alan Kreider (eds) **Christianity and the Culture of Economics**, Cardiff 2001 pp. 153-166 and is available at:

<http://www.press.uchicago.edu/cgi-bin/hfs.cgi/00/242556.cml>

http://www.uwp.co.uk/book_desc/1704.html.

48."Case Study: The Netherlands" in **Rainbows in a Fallen World**, IAPCHE, Dordt College Press, Sioux Center pp. 238-248.

<http://www.allofliferedeemed.co.uk/goudzwaard/BG48.pdf>

This contribution to a Lusaka Conference of the International Council for the Promotion of Christian Higher Education is a ten-page Case Study about Dutch neo-Calvinism's contribution to CHE and reads as advice from an experienced consultant. The **Introduction** discusses why the Netherlands, though not the best example of higher educational experimentation and curriculum development, might be an instructive example. The Free University was not a seminary which became a university; its underlying assumption is that intellectual formation is basic to cultural life and is religiously directed. CHE is on a spiritual collision course with dominant non-Christian higher education.

The Origins of Dutch Neo-Calvinism are found in the 19th century Réveil movement and the stand taken by Groen van Prinsterer on schooling, which Kuyper built into a organized movement. The long-term impact is much more than personal. The Free University stood **for** a science free **from** all atheistic-humanistic presuppositions serviceable in the Kingdom of God.

Dutch Neo-Calvinism in Crisis is a view of one who learns from "outsider" criticisms which ascribe an uncommon regimentation to neo-Calvinists. The 20th century has seen a series of shocks to the neo-Calvinist struggle and for decades, and not just after World War II, neo-Calvinism has been hindered by its own tendency to idealise itself, on the one hand, and fragment totally, on the other.

An Evaluation of Dutch Neo-Calvinism follows. It is a part of the Dutch landscape, whether those who want to get away from it like it or not. Associations with considerable membership have lasted for over a century. And such a public presence means that involvement in all the

areas of life must be genuine and not just using art, or farming, or politics for spiritual (preaching the gospel) ends. The efforts of Dooyeweerd and Vollenhoven are mentioned. The discussion moves on to highlight the problematic "constructivism" of neo-Calvinism, the notion that the goal of life is to build a neo-Calvinistic sub-culture. Rationalism has been welcomed, whereas it should have been under critique.

The Present Situation identifies prevailing reactions against the reformed organizations. Some want to keep the cultural deposit and say good-bye to the intentions that brought the culture into existence. Others see a world frozen by its focus on the past, and see little value in it. But there is still a deep respect for the neo-Calvinist heritage, and the current situation is not so much liberalism as anti-dogmatism or anti-constructivism. In a "second school struggle" - groups like "Unie School en Evangelie" ... openly fight ... *to prevent schools being degraded from living communities to factories for the transfer of knowledge and information* (p. 246). Here the ideological goal of a rising in productivity is exposed.

Concluding Remarks About the Comparison Between the Netherlands and South Africa makes a cogent observation about how the neo-fascist development in Afrikaner neo-Calvinism presupposes a failure to develop a distinctively Christian public school system at the time when an orthodox Christianity had become open to nationalistic indoctrination held sway. The right to resist government is no longer present in South Africa's neo-Calvinism, Goudzwaard opines.

1991

49. "Christian Politics in a Global Context" in James W Skillen and Rockne M McCarthy eds **Political Order and the Plural Structure of Society** Scholars Press, Atlanta pp. 335-354.

It is hoped to have this chapter available on-line by June 2008.

This contribution for the reader in pluralist political philosophy comes from two sources: "Christelijke Politiek en het Principe van de 'Souvereiniteit in Eigen Kring'" *Anti-Revolutionaire Staatkunde* March 1977 (translated and edited by Harry der Nederlander with Gordon Spykman) pp. 335-342; and Goudzwaard and van Baars "Norms for the International Economic Order" (see No 31 above) pp. 343-354. The latter is an edited and re-written excerpt from Part A of that article (pp. 223-224, 229-239). The editorial introduction discusses the disclosure of political pluralism around the world, explains the inclusion of Goudzwaard's essays:

"... Goudzwaard feels compelled to criticize his Party's use and misuse of the term "sphere sovereignty" in the ongoing course of Dutch politics. Though he is more willing than Kuyper or Dooyeweerd to encourage the unification of Christian political parties, Goudzwaard is not willing to give way to a merely pragmatic politics that dismisses the principled insights and commitments of the Anti-Revolutionary tradition. "

The initial excerpt articulates Goudzwaard's understanding of sphere sovereignty, highlighting some misuses of the principle in ARP and Christian political circles. Too easily, sphere sovereignty becomes a means of justifying a liberal conception of how economic life relates to the state. In order to avoid giving injustice a green light, those who appeal to sphere sovereignty need a renewed understanding to defend a principled critique of progressive social legislation (i.e. disclosure see Part IV **Toward the Disclosure of Society** No. 34 pp. 163-250). The scope of such policies need to be international, particularly in colonising countries which enrich themselves on the basis of such expansion. This is a new translation. An earlier abbreviated version is in "Authority Abused", No. 21 above.

Goudzwaard discusses Groen van Prinsterer's recognition of divine law - he had found an historical source for his concern with political needs in Ernst Ludwig von Gerlach (see No. 10, Chapter IX "The formation of political opinion").

Three misinterpretations within the ARP that assume that "sphere sovereignty" had outlived its usefulness, are then examined. The first misinterpretation is that "sphere sovereignty" ascribes

"carte blanche" authority to those who wield power with formal organizational authority, as with the businessman in the factory. In this instance, sphere sovereignty is used to insist upon compliant obedience. But human authority is not at the centre, and Goudzwaard quotes Groen and Kuyper to back his assertion that worker agitation for co-determination in the enterprise may even be what is called for in the labourer's sphere. The next misunderstanding is found when sphere sovereignty is referred to as a static framework rather than a dynamic calling. The third misunderstanding concerns the assumption that sphere sovereignty works only to protect private sector interests from public influence. Goudzwaard notes the importance of protecting the State and the public sector from individual and group pressures. Sphere sovereignty is a norm-oriented principle.

1992

50."Second Christian Social Congress in the Netherlands: 100 Years Later" *Public Justice Report* February p. 3

[http://www.cpjustice.org/stories/storyReader\\$988](http://www.cpjustice.org/stories/storyReader$988) As *Public Justice Report* correspondent, Goudzwaard reports on a commemorative meeting in the Netherlands. It was an ecumenical event, bringing Protestants of all persuasions and Roman Catholics together to reflect on the 100 years since Kuyper had convened the first congress and Pope Leo XIII had published the encyclical *Rerum Novarum*.

The major achievements of the congress are listed: (1) Serious attention was given to social problems - poverty, the environmental crisis, unemployment and social instability; (2) The delegates gave special consideration to the need for restraint in the European standard of living; (3) The congress considered how to develop pre-care strategies as the way to address the deep causes of social problems. Western superficiality has something to do with it's *ad hoc* and *ex post facto* approaches to problems created by its materialistic way of life; and (4) The reform of the international financial system was also considered.

51."Freedom and justice: evangelical responsibilities in politics and the economy" *Epworth Review* 19 (3) pp. 24-31.

It is hoped to have this article available on-line by June 2008.

The by-line reads: "An Address given at the European Protestant Assembly in Budapest, 24-30 March, 1992". An edited version of this article is found in No. 52 below. This is clearly the original text from which Goudzwaard delivered his address. A careful examination which compares No. 51 with No. 52, may raise some important questions concerning the difficulties that confront a speaker or writer who is called upon to address a very diverse assembly.

The issue is freedom and justice. It cannot be avoided. With the fall of the Berlin Wall, Europe is not only confronted by the failure of all totalitarian régimes of the East, but also a deepening crisis in the West. An overwhelming insecurity about work, the future and our daily livelihood has broken out in the immediate aftermath of the cold war.

The Christian church, which spans the globe, is confronted by a situation in which the nations of the West are not prone to accept responsibility for the insecurity and political instability of régimes in the East. As well, the rich of the North are somewhat blind to their responsibility for the poverty of the South. Goudzwaard's article suggests that it is an appropriate time (ie 1992) and a good place (Budapest in central Europe) from which the churches and movements of the reformation might rediscover their solidarity-in-sin with the world.

Four theses follow and Goudzwaard emphasizes that these are starting-points for discussion and must be considered as such if honest and critical discussion is to result.

The first one is about the way our **Sin and Guilt** is built into the structure of our historical situation. As such, **Sin and Guilt** explains the context of our repentance rather than giving a

basis from which to launch a moral condemnation of the

... unwillingness of simple people and jibbing governments to obey the rules of democracy or the market mechanism (p.26).

It is a failure in socio-economic perspective which refused to acknowledge our sin and guilt in, and for, the structure of the situation we have formed and continue to form. This leaves us with a self-serving view of the economy as if it is somehow outside of our responsibility and over against us in reality. But the market deals with demands, and those without buying power can not be part of it. Markets are a means of providing adequate financial reward for what is supplied, and thus things without price cannot be therefore be included in its supply and demand operations.

But Goudzwaard's concession to the autonomy of the market, is only apparent because he goes on to argue that the market itself needs to be evaluated for its service to the stewardship performed by the human community. By conceding its distinctive integrity, Goudzwaard has a way of decisively rejecting the view that the economy is merely a fate, a thing-in-itself, a self-sufficient mechanism that merely requires humans to operate its levers. In this, we are necessarily accountable and the refusal to face human sin and guilt in economic matters is a basic failure at the core of our inherited economic life.

This failure continues to threaten the viability of our ongoing stewardship. But that failure also needs to be understood as central to our (global) economic problems, since our societies continue to view the market as the trustworthy compass that can guide us toward the future. Hence the second thesis, that the exclusion of sin and guilt is one of the root causes of our current world-wide problems and miseries.

But then, the third thesis is Goudzwaard's attempt to remind his listeners how the gospel works in our life. If we begin to see sin and guilt in the structure of our social, economic and political life, then a window has opened for God's healing and presence. It is the goodness of the Lord Himself that we affirm, as we set to work walking the path of freedom and justice. This brings us to the final thesis which concerns the possibility of foregoing the promises of the market idol - that we will have an ongoing, never-ending rise in our standard of living if we only allow it to have sovereign sway in our life - a promise that continues to lead to enslavement and not to freedom. To reject these promises means we open our eyes to new ways of configuring economic progress: instead of the relentless tunnel-process that reduces the here and now to our perpetual striving for the light at its end. If a never-ending rise is foregone, then we present ourselves with the possibility that our economic life bears fruit, by being nurtured and nourished by a new frugality that delights in people, nature and relationships, and the building up capital reserves through transductive labour.

The possibility of the IMF issuing Special Drawing Rights (SDRs) to poorer nations is mentioned, *en passant*, as an example of one policy application.

In conclusion, Goudzwaard discusses the Mosaic teaching of the Sabbath and of the Jubilee.

... that the churches of the ecumene in the South, in Latin America and Africa, have chosen the theme of the Year of Jubilee to make clear how badly they need more than just a cancellation of their debts - that is Sabbath year - but as also longing for a fundamental reconstruction of the world economy as a whole (p. 34).

This then becomes a part of the work of all Christians.

52. "Economics and Theology" *One World* 176 pp 15-17

It is hoped to have an on-line copy of this review available by June 2008.

The byline reads "This article is adapted from a presentation he made to the recent assembly of Protestant churches in Europe in Budapest". This is a re-worked version of No. 51 which leaves out references that refer to its immediate audience and context.

It begins by asking critical questions about the state of Europe after the collapse of the Berlin

Wall. They are about freedom, justice and the free market.

Four headings provide the reader with 4 major theses.

In terms of **Sin and Guilt**, the problems Europe faces did not just happen - rather, they are related to concrete sin and guilt.

Under **Idolatry**, Goudzwaard suggests that the avoidance of human responsibility and the deliberate effort to suppress any awareness of sin and injustice are basic elements of the economic and political problems we face. The mechanisms of society are viewed as infallible guides, and hence introduce a new morality.

God's Liberating Presence sets forth the hope that a path can be found, despite the alarming problems that we confront. Once political and economic life are seen as open to sinfulness and idolatry, the power of God's redemption and forgiveness can also be manifest, bringing liberation and healing as the Divine Presence gives us His Word by which He leads us step by step. Freedom is a calling; justice is a path.

The Tunnel and the Tree presents the possibility of an alternative way of orienting our understanding of growth. Growth and development, in tunnel terms, is about perpetual movement at the highest possible speed. A society can function like a tunnel, but it can also function like a tree. The kind of reorientation Goudzwaard has in mind, is not just about inserting the word "responsibility" into public discourse. It is about giving concrete expression to norms for social life: justice, stewardship and care. A reoriented economy cannot be found without a reoriented society.

Two examples conclude the article: (1) the economic union of Europe went ahead **without** a corresponding social charter, and without an agreed commitment to protect the environment which was a serious oversight; (2) Money-creation is a source of entrenching poverty, by making the poorer countries totally dependent upon the "key currencies" of the rich so that if you are not rich, you have to borrow the money of the rich countries to help you overcome your problems.

1993

53. "Economic Life: A Confession" in **Windows on Business Ethics; a Challenge to Christians** Potchefstroom: PUCHE pp. 102-114

Republishes No. 29 (Nos. 27 & 28) <http://www.allofliferedeemed.co.uk/goudzwaard/BG29.pdf>

1994

54. "Introductory Statement by the Moderator" at *Kairos Europa* consultation Brussels, European Parliament June 27.

<http://www.c3.hu/~bocs/khear94/hear00a.htm>

This *Kairos* consultation took place to mark 50 years since the 1944 Bretton Woods conference, which had determined how international finance would operate in the post-war world. It came into effect in 1959 and prevailed at least up until the 1970s. This conference was titled: *The Political Responsibility of the European Union for the International Financial Order in View of Sustainable Development and Social Cohesion*. *Kairos Europa* 1992 was a "peoples' parliament" <<http://www.c3.hu/~bocs/pofp/index.html>> concerned at the neo-liberal dominance throughout Europe. This had been confirmed by the election of socialist and social-democratic parties throughout Europe, that had then accommodated the neo-liberal line. *Kairos*, as a popular movement, aimed in another direction. The 1992 *Kairos* Declaration reads:

We do not accept this Europe, it is destroying us and our future! We do not accept this economy, it is plundering our planet! We do not accept politicians, who despise the people they are supposed to serve!

... *Yes to a Europe of Justice with borders open to all continents as part of a humane society worldwide!*

In this context, Goudzwaard made his opening statement as 1994 conference Moderator. He thanked the Socialist and Green factions in the European Parliament for making their building available to *Kairos*. He gave a brief historical overview of developments in the international financial order since 1944. There had been growing concern about the ineffectiveness of these institutions, until President Mitterand gave his opinion that these institutions were unfit for the demands of the 21st century. Goudzwaard summed it up in a brief formulation:

... the whole lack of control over money-movements and the lopsided creation of international liquidities just take away the possibility of sustainable development in the future.

In this problematic context, Goudzwaard situates European Union responsibility and identifies the focus for the Kairos consultation. The spirit of Kairos 94 can be ascertained from the Foreword of Ulrich Duchrow and Martin Gück: <http://www.c3.hu/~bocs/khear94/hear00a.htm> - a concerted independent "people's effort" to encourage the European Parliament to "take up its responsibility for the renewal of the international financial order in respect of sustainable development, employment and social justice."

The programme can be found at <http://www.c3.hu/~bocs/khear94/hear03a.htm> and it is clear that the format for the morning session had asked experts from the South and East to introduce questions and proposals, with responses from EU Parliament, EU Commission and a representative of a "global perspective." The Pooley-Martin exchange in the EU commission session was heated. One person walked out. Konrad Raiser (WCC General Secretary) and Ulrich Duchrow (Kairos Europa) concluded the morning.

The focus for the afternoon sessions was upon Europe with a similar range of responses. Goudzwaard's pithy "Opening" for the afternoon session begins:

When we speak about social coherence within the European Community itself, then it sounds like a typical inner-European matter. And so, already in the beginning of this session, the question could arise: What by heaven is the use or the benefit of relating this issue to the Bretton Woods Institutions? Is it not mixing-up internal and external factors in the Community? I can imagine this question, but I hope at the same time that this afternoon will make it very clear that it is based on a very risky way of reasoning. And the reasons can be given almost immediately.

<http://www.c3.hu/~bocs/khear94/hear10a.htm>

Goudzwaard explains that it is still important to consider the Bretton Woods institutions, because they are still playing their part at the heart of contemporary international finance in a world which seems to be run on its own steam. Social development is thus pre-defined in monetary terms from the outset. The second reason is that the European Union is also considering monetary union. There are possibilities present which could influence reform in the international financial system, so that *the path of money creation is tuned to the fulfilment of real basic needs*.

Atherton Martin concludes the afternoon with a "global perspective". Marc Lenders commends Goudzwaard "who excellently managed to subside the waves of the temporary rough sea". His concluding "benediction" states: *I thank you all for your participation, your willingness to listen and to contribute, and I wish you a lot of strength on your way to the daily frontier.*

55. "Poverty and the Dynamics of Responsibility" *Public Justice Report* July-August p.2.

This is an excerpt of a paper written for the Welfare Responsibility Project of the Center for Public Justice. It was later published as No. 60. The *PJR* Special Conference Issue article is titled "The Uncomfortable Challenge of Welfare Reform" with excerpts from papers given at the Public Justice and Welfare Reform conference, May 19-20

[http://www.cpjustice.org/stories/storyReader\\$915](http://www.cpjustice.org/stories/storyReader$915)

See also <http://www.allofliferedeemed.co.uk/goudzwaard/BG55.pdf> This is the published abstract which was available for those attending the conference.

1995

56. with Harry de Lange **Beyond Poverty and Affluence: Toward an Economy of Care**, Foreword by Maurice F. Strong, translated and edited by Mark Vander Vennen, Eerdmans, Grand Rapids/ WCC, Geneva (originally published as **Genoeg van te Veel, Genoeg van to Weinig: Wissels omzetten in de economie** 1986 Ten Have, Baarn, 3rd edition 1991).

This is a translation of an appraisal of economics by two senior Dutch economists. Their critique had matured, as they probed the inability of contemporary economic theory to adequately address the **economic** problems that have been generated, in part, by their approach to the discipline. It is blunt and modest. The preface explains how they came to write a book which seeks to renew the foundations of economics at local, national and international levels.

1. Why Economic Renewal? The main problems facing the world - mounting poverty, a deteriorating environment and the loss of meaningful employment - are outlined. Six paradoxes provide an entry point for analysis of this situation (see comment in No. 60 p. 67): (i) **The Scarcity Paradox**: our western society has imultaneously experienced unprecedented wealth and unprecedented scarcity; (ii) **The Poverty Paradox**: poverty is rising in the midst of wealthy societies; (iii) **The Care Paradox**: More wealth has come to mean fewer opportunities to practice care; (iv) **The Labor Paradox**: the need for labor is critical as unemployment rises; (v) **The Health Problem**: the level of health care has increased but the level of disease is rising; (vi) **The Time Paradox**: with more wealth we have less time. This is the framework in which the **Three Economic Impasses** of poverty, environment and employment are. The authors note the **Changing Nature of International Conflict** - the world's affluent nations are hell-bent on expropriating oil and minerals from wherever they can find them to enable their economies to maintain increased production. **Defining a New Economic Agenda** completes the chapter.

2. Risky Calculations. The authors use the image of a complex mathematical calculation, that took decades to formulate, to describe the economic dismay that confronts our society. A relationship exists between poverty, unemployment and environmental degradation. Economics has calculated that relationship in terms of market, profit, labour and growth, but never in terms of the need for caring administration of what has been entrusted to us. It has, in effect, denied stewardship, denied *oikonomia*. The calculation is assumed to be the science of economics. The chapter is thus a test of the validity of this hypothesis, by focusing upon the linkages between economic theory and practice. There follows a discussion of **The Calculation of Classical Economic Thought** and its "happiness equation". Classical economics is not concerned with an approach to reality that substitutes individual self-interest, and its pursuit of material prosperity, with **care**. Ours is a care-less economy. It is constructed as if we couldn't care less.

A brief discussion of the Marxian alternative to utilitarianism follows: **Labor as Calculation**. So what about the contribution of 20th century neo-classical thought? The authors admit that classical economics seems to have discernible links with everyday economic life, but what about neo-classical economics? At this point, the authors identify the impact of Immanuel Kant upon the discipline (pp.49-51), and describe the basic approach to economics by which scientific certainty is allegedly guaranteed by the scientist's self-limitation. This approach seeks to arrive at a point where all that remains for analysis and explanation is what can be stated in positively certain terms. The market is rendered as an "ideal-type" of economic exchange, a necessary fiction that the economist uses to explain the data that must be explained with all the accuracy of the accountant's ledger. The environment is only considered **after** an economic impact has been made upon it, or after economic agents add environmental protection to their list of economic needs and register this by spending scarce means on such initiatives. Concern for the environment is made subject to the environmental impact assessment of its impact. Because modern economics limits itself to one kind of object - objects of use - it overlooks the

central economic responsibility to care. The discussion continues with an examination of **Economic Accountability**. The question "**Who** is responsible for economic changes?" needs to be brought into economic theory in a truly normative way. Then it could help overcome the theoretical blindnesses that arise from a mechanistic view of causality when the focus is upon **what** (unemployment or slow growth or inflation) has made an impact upon the rest of the economy. It is the figures (the calculations) that are given ascribed normative value. They are used to identify the extent of the impact. This involves a damaging view of needs, the environment and human accountability. Economic theory has also contributed to our society's view of labor - a disutility - and so the "intrinsic value of labor" has been lost. A fresh discussion is developed about the relationship between productive and transductive labor. The final sections of the chapter seek to reintegrate the discussion of care with critical insights about the problems and failures of classical and neo-classical economics, by reference to contemporary alternative theory (Hirsch and Daly).

3. Reclaiming People and Their Needs. This section attempts to take stock of the economic paradigm operative in our society. It also attempts to contribute to its renewal, by reference to how it must confront poverty, riches and the depleted carrying capacity of our environment to sustain the lives of future generations. This is the initial articulation of an alternative **economy of precare**. The debate within economics concerned with renewing the basis of its theoretical understanding has economics faltered. The Old and New Testament teaching on the poor and the rich and future generations is reviewed.

4. Renewing Our Economic Order. *Postcare* economics needs to be replaced by *precare*. Current practice calculates that *postcare* is only possible on the basis of development built on money, growth and the market. The authors appeal to respect for people's needs, as the basis of a caring society. But they also concede that were any business to follow their suggestions, it would, in all likelihood, go bankrupt. Structural change, and not just a reliance on sporadic individual initiative, is required.

The discussion moves on to consider, and redefine, typical responses to the Gulf War, the fall of the Berlin Wall, and the collapse of communist central planning in the Soviet Union. An economy cannot be properly managed when ignoring or hiding the inner weaknesses and limitations of economic plans. The collapse of the centrally-planned economies is the out-working of a problem that is not unknown to societies working within a pure market economy. By contrast, a pure market society allows the market to determine the meaning and value of all of social life. But, both planned and market economies are equally blind to non-material scarcities which cannot be given a market price. Both operate with blindness to the future, although both assume that the future is there to be captured pre-eminently by economic life.

Three Areas of Societal Reorientation identifies the meaningful steps that have to be taken to alter our present economic system. Society's ends have to be limited and prioritized and the means to meet these ends have to be organized and applied; economic power and influence to support these reorientations have to be distributed. The example used is that of international currency, the management of which is dominated by those with an uneconomic growth in material consumption. When self-interest becomes the over-riding goal of economic life, it becomes self-defeating. Discussion of **Economic Means** suggests that the realignment of economic needs means an *increase* in production to serve more needs. And so a precare economy will require an expansion of *means* to expand economic growth. Employment growth can solve the problem, if ... *our society's standard of living ... become(s) the variable in the economic model.*

5. Revitalizing Our Outdated Economic Order. How can an economic system be judged to be "outdated"? To what historical-normative standard are the authors appealing? Three paradoxes are itemised: **The Industrial Paradox** - as people get more wealthy, material consumption increasingly replaces personal services; **Generalized Scarcity** - needs are increasingly defined by the production process rather than the production process being kept within limits by the weight of our needs. Countries of unprecedented wealth experience unprecedented scarcity, both in terms of rising poverty and in terms of increased resource-needs (oil, minerals) to keep the industrial show on the road. Needs have increased faster than incomes; **The human condition** -

the more we dominate the earth, the more we wish to flee our condition. The wealthier we become, the less time we have for leisure. Society, nature and time are viewed as obstacles to be overcome and getting old is viewed as a curse (Hannah Arendt). Technological progress and economic growth need to be re-harnessed. They have become un-harnessed **because** we have allowed them to harness us. Freedom does not simply involve knocking technology and growth off their idolatrous perches. Rather, freedom means abandoning idols and **then** proceeding down a path that truly cares in *oikonomia* and in *techné*.

6. Sustainable Development Taking their cue from Maurice Strong, the CEO of Ontario Hydro and Secretary General of the Earth Summit (UNCED) in Rio de Janeiro in 1992, the authors align their discussion with Al Gore, Herman Daly and Bernard Cobb, in agreeing that GNP is no longer a reliable measure of sustainable-development. A "waste-life-style" is in the process of large-scale ecological deterioration. Our Common Future (UN 1987 otherwise known as the Brundtland report) had stated that increased economic growth would decrease economic differences and indicate the way ahead, but the 1992 Human Development Report (UNCED) had made a significant advance by rejecting this postulate. To link the word "sustainable" with "development" carries with it the implication that something has gone awry in the development of the **developed** world, and is not merely a feature of under-developed countries. Instead development is needed in our vision of sustainability.

7. Answering the Objections The authors address the following six objections:

Objection 1. What about 'human nature'? (pp. 120-123) - which is answered by the counter question "Why *must* we *stimulate* greed and *reward* self-interest?"; **Objection 2. What about government deficits?** (pp. 123-126) Rising government deficits have clearly definable causes and the way out, according to the authors, is to develop government assistance to improve the quality of work, instead of mindlessly trying to improve the quantity. The latter simply reduces the quality of work as part-time, casual and piece-work levels rise; **Objection 3. What role should government play in shaping such a complex society?** (pp. 126-128) Currently government's premiums, subsidies and taxes have an impact on, for instance, technology and technological development. That is to be expected, and on that (conventional) level alone government must shape society. **Objection 4. What about population growth?** (pp. 129-130) The authors stress that the primary response must be to alleviate poverty; **Objection 5. Is not economic renewal idealist and utopian?** (pp. 130-133) The authors argue for an economy based on co-operation rather than (cut-throat) competition. The search for economic renewal is realist rather than idealist, and inclusive, rather than exclusive; and **Objection 6. Are not the issues international in nature?** (p. 133) Of course they are, say the authors, and since we are also international persons we should not limit our horizons to how these issues make an impact at all levels.

8. A Twelve-Step Program for Economic Recovery is suggested for moving from a tunnel economy to one in which the growth and consolidation is primary. A healthy blossoming tree can help us to characterise caring sytewardship. The twelve steps are set out:

Step 1. Renewing the World Monetary System; Step 2. Wage and Salary Increases; Step 3. Structuring Precare; Step 4. Reorienting the Structure of Price and Production; Step 5. Financing Social Security; Step 6. An Innovative Environmental Policy; Step 7. Measuring Economic Growth; Step 8. Encouraging Public Debate on Income Levels; Step 9. Assessing "Modern" Technology; Step 10. Building a Network; Step 11. Assessing International Trade Agreements; and Step 12. Western Life-Style.

Abundance is the feeling of having more than enough yet, in this society's sense of scarcity, the danger is that the sense of abundance has been completely lost. The aim of the book, therefore, is respecified: an economy of care, of enough, is crucial if we are to recapture a due sense of abundance.

57. Beyond Poverty and Affluence: Towards a Canadian Economy of Care, foreword by Maurice F. Strong, translated and edited by Mark Vander Vennen, University of Toronto Press, Toronto (originally published as **Genoeg van te**

Veel, Geneog van to Weinig: Wissels omzetten in de economie 1986 Ten Have, Baarn, the Netherlands 3rd edition 1991).

This is the carefully amended Canadian revised edition of the previous entry. The "American" edition lacks this edition's more focused application upon Canada's national economy. The message is essentially the same, except it highlights the peculiar and perceptive economic theoretical perspective of the authors in their ability to formulate an economic perspective. This perspective can be applied to the local community, to the regional economy, to the national polity and to the international and global context, on all levels in which our lives are lived.

If No. 56 was published with an international (and global) market in view, this Canadian edition confirms the argument that any national perspective must involve international responsibility.

58. "Types of Government Economic Policy" in **Confessing Christ In Doing Politics, Essays on Christian Political Thought and Action** *Orientation* Jan.-Dec. (75-78) IRS, PUCHE, Potchefstroom pp. 541- 560.

<http://www.alloflifedeemed.co.uk/goudzwaard/BG58.pdf> This is a reprint of No. 36 above

59. "Making Sense of Post-Modernity" Contribution to a Seminar of the Evangelical Alliance on Post-Modernity, London.

<http://www.alloflifedeemed.co.uk/goudzwaard/BG59.pdf>

This creative piece, organised in 7 numbered sections, draws a picture of Europe for those who live within the British context. (1) Goudzwaard takes the question: *How are we to make sense of Post-Modernity?* and discusses it in two ways. The first is: How does Post-Modernity make sense of Christianity? The second is: How should Christianity make sense of Post-Modernity? In this sense, from the outset, he avoids any notion that his attempt to "make sense" is in any way neutral. (2) Two distinct world-views confront each other. He discusses Post-Modernism's view of Christianity by outlining its ideological **deadlock**, its impressionist **peacock** and, with the **plurality** of world-views, its subsequent lapse into **irony**, as the safest posture. Ideologies have run their course - their inevitable hypocrisy exposed. Baudrillard identifies the "po-mo" Peacock quite well. Plurality refers to the Post-Modern aversion to grand récits. And that brings Goudzwaard to Richard Rorty's ironic smile. (3) Goudzwaard explains how Post-Modernism can view Christianity as an ally, a potential ally against ideology, a breeding ground for small stories, a cradle for inspiring ironic images. There is a condition, however, attached to any such alliance. (4) Goudzwaard thinks that the Post-Modern view of Christianity is, in the main, correct. The Christian Church has corrupted its message, abusing the name of Jesus. Most European Christians, in his experience, have begun to mistrust the orthodox certainties of the past, at least in the privacy of their own faith. For the privatizing Christian, post-modern society is no threat. (5) But in his counter-offensive, Goudzwaard explains why Christians should not participate in birthing the Post-Modern caricature of Christianity. It would be a radical misrepresentation of what the gospel really means. He draws his listener's attention to the opening statements of the Gospel of John. This world of ours, including ourselves, is created as an answer. Goudzwaard explains this by reference to power in politics, stewardship in economics, and sexuality in intimate human relations, resources that are embedded within creation as "answers" of human responsibility. (6) This is the basis upon which Goudzwaard proposes an appreciation for Modernity and Post-Modernity. There is deep ir-responsibility to Post-Modernity and the potential for a deeper anti-Christian spirit than was witnessed with Modernity. The conclusion (7) draws contemporary Europe in terms of the call of the Gospel.

A similar essay is found in No. 66 presented the following year at a Debrecen conference.

1996

60. "Who cares? An Outsider's Contribution to the American Debate on Poverty and Welfare" in: Stanley Carlson Thies & James W. Skillen eds, **Welfare in America, Christian Perspectives on a Policy in Crisis** Eerdmans Grand Rapids pp. 49-80.

It is hoped to have an on-line copy of this review available by June 2008.

See <http://www.allofliferedeemed.co.uk/goudzwaard/BG55.pdf>. This was the published abstract which was available for those attending the conference.

This is a major publication from the 1994 CPJ conference (see No. 55 above). Instead of addressing the American social welfare context in terms of a convergence between American and European problems, Goudzwaard's **Prologue** (pp. 49-50) begins by acknowledging his "outsider" status. This is a position from which he can also discern where the problems and proposed resolutions, that have been identified within these societies, **diverge**. The **Introduction** (pp. 50-53) notes that since the 1980s, the so-called "new poverty" has arisen within the context of European society as well, and it would seem that it is now like a patient who has undergone a series of treatments, only to discover that none of them have worked. **Political Controversies** (pp. 54-56) looks over the political controversy about poverty in the US. Goudzwaard notes that unlike the New Deal era, liberals and conservatives now tend to be economic conservatives. Tackling poverty is not really about remaking American society. Rather, the concern is to address the problem of a lack of sufficient resources in a society in which resources are freely available. Goudzwaard then observes that this tends to absolve anyone of blame. In **Search for Biases** (pp. 56-65), Goudzwaard makes his approach clear. It is an espousal of "religious neutrality" and instead he proceeds to illustrate how the scientific investigation of society has itself had an ongoing impact upon the way society has tended to view itself, how people have seen themselves in relation to the problems so described.

Two observations follow. One concerns the narrowed focus of any special social science, and the problems that result in "interdisciplinary" discussions of poverty. A way has to be found within scientific reflection, to defer to the fullness of reality rather than to the separate scientific accounts that can only get at the reality from their particular angle. The concept of "need" is inherently multidimensional in character, and cannot be comprehended solely through a disciplinary or inter-disciplinary perspective. The other observation concerns the impact of paradigms, of taken-for-granted sets of assumptions, leading to blind spots. Here, in systematic terms, is the elaborated formulation of Goudzwaard's view of normative social-economic analysis. It is formulated in a context where a mechanistic understanding of economic and political life dominates. The bias that has to be confronted is about the view that true social analysis is made verifiable by appeal to quantifiable measures. It is oriented to the study of behaviour of individual persons, where equilibrium replaces responsibility, and by its assumption that science must seek mechanical causes of mechanical consequences (or functional outworkings of functional structural integration). So, when the system doesn't work well, it is viewed as an interruption to mechanical continuity.

Questions of Societal Structure and Direction (pp. 65-70) develops the assertion that human responsibility is not only individual but also corporate. The criminal's complaint, that it was "society that made me do it", and the moralistic aversion to all discussion of responsibility and accountability in welfare policy, both fall within a mechanistic view. Poverty is reduced to a slippage of the gears, and the resultant explanation avoids the engine manufacturer, the driver and the garage mechanic. Since the 1970s, Goudzwaard observes, unemployment has increased even at a time when wealth has grown. When across society, in all classes and all professions, "a rising standard of living is an article of faith", then a process is set in train in which people themselves become too costly for what they produce. And so, in time, a subculture of insufficiently educated and unhealthy people is generated. **An Alternative Approach** (pp. 69-70) is offered to the superficiality and narrowness of a scientific vision that approaches poverty in a fragmented way, as well to the biases that dominate theoretical views and explanations of

poverty. A summary in four points is provided: (1) Insights into poverty from those who are poor are undervalued in comparison to the views of the scientists to whom we turn; (2) When the analytical framework of the social sciences is dominated by mechanistic concepts, it leads to blindspots and objectification of human actors; (3) An assumption that political views of poverty can only ever be left or right, liberal or conservative, short-circuits discussion; and (4) The commitment to rapid growth and an ever-expanding standard of living becomes a good candidate for providing an explanation of hard-core poverty in wealthy societies. Goudzwaard then speaks of two possible paths: The first concerns the possibility of removing persistent blindspots and biases within the scientific frame of reference, a re-orientation that broadens the viewpoint on poverty. The second concerns the re-structuring of society itself.

A New Understanding of Poverty (pp. 71-74), which decisively moves away from a mechanistic view, will supplement "what caused this?" with "who caused this?", in its view of economic causes. A four-fold classification of categories is given to differentiate between "cases". (1) There may be no motivational hindrances, but a deficient opportunity structure; (2) The opportunity side may be positive and the external motivating support may be present but internal motivation may be lacking. Responsible mandates that tie work obligation to social provision need to the insight and advice of those involved; (3) A lack of opportunity and a demotivating external or internal context means a situation in which classic liberal and conservative responses do not work and probably make things worse. Financial transfers may even increase demotivation, but compulsion, where demotivating factors are great, may simply make people angry at a loss of respect; (4) Where internal and external motivation factors are weak, a crisis point is reached. **Renewing Society** (pp. 75-80) therefore finds ways to fight poverty by changing the social structure. Calls for "responsibility" are hot air - whether in relation to those in poverty, or those "others" who create and maintain an external context that motivates, shifting the burden from the rich to the poor and weak - if they are not bound to specific human agents and institutions. A willingness must be found to overcome this waste of human economic resources. A brief excursus, identifying the **structure** and the **direction** of western society, concludes the section as Goudzwaard states his basic critical point - the modernist formulae lack an appreciation of personal accountability and responsibility. It is devoid of a recognition of the differentiated diversity of social institutions. On these two scores, the modern mechanistic view misunderstands the richly interwoven interplay of **both** market and government **responsibilities** in the web of human life. Thus, higher and higher income and production have to be foregone. For public justice to be refreshed it needs an understanding of **public arbitration** - intervening to arrest the imbalance towards the weak and the poor; **public provision** - to ensure public health for all - thus requires taxation; **public regard** - to intervene to ensure respect for all players in the public realm and making sure that the common good is truly good, truly universally and available; as well as adequate **public enforcement**.

61. "Toward a European Economy of Care" in Alastair Hulbert (ed) **Towards an Economy of Care and Compassion**, *Occasional Paper 3 of the Ecumenical Association for Church and Society (EECS)* Brussels pp. 5-12.

<http://www.allofliferedeemed.co.uk/goudzwaard/BG61.pdf>.

It is hoped to have a complete on-line copy of this Paper available by June 2008. It also includes contributions from Lars Ingelstam and Harry de Lange.

This eight-page article is Goudzwaard's own précis of his book with Harry de Lange (Nos. 56 and 57). He begins with a question about the methodological problem of "taking distance" from one's own time in order to study it. He takes the 6 paradoxes outlined in his book with de Lange and explains that these apparently anomalous developments have become ... *the criterion or yardstick ... our instrument to discern in a more distancing way what is happening in our present economy* (p. 5). The purpose for gaining distance is not the ethical one of disclaiming responsibility, but a technical theoretical one in order to "grasp" what is at stake and thus propose some alternative ways of viewing the situation which "grip" the rails. Goudzwaard sketches the background to modern socio-economic life in terms of the simultaneous appearance of noteworthy outlook altering changes to global economics. Widespread and

fundamental changes sweep the globe at macro-, meso- and micro- levels. It is easy to feel overwhelmed by these changes. Insecurity increases and it is not just changes among and between the Western economic powers. The underdeveloped nations of the world are particularly vulnerable. So how are we to find a place to stand? Hans Achterhuis has identified the leading characteristic of all modernizing societies. An expanding economy brings with it an increased scarcity. In fact as societies become more wealthy they become less satisfied since they are subject to more scarcities. Moreover, there may be growing needs and desires in enriching societies but such societies also manifest an increasing erosion of care, a lack of time for patients in hospitals and homes for the elderly and long waiting lists for services to become available for the handicapped. As the income level per head increases so the standard of personal care drops. This is the "new poverty" that defies all conventional answers. The notion that a society runs best with the highest level of production sooner or later demonstrates an inner bankruptcy in its tunnel vision. Teachers, nurses, policeman and judges, as caring professions, do not fit into the tunnel model of increased productivity. Increased production is not ruled out. But the focus is upon the character of the increase. At this point the example of the growth of a tree is illustrative. The author admits that a reversal is needed, but he emphasizes that the concept he has in mind does not have the character of a blueprint.

Instead, as a conclusion, he outlines three possible steps that could be taken. Jacques Delors' White Paper had indicated the **first step**: a broader horizon for economic development is suggested, suggesting that all market prices of goods should systematically include components that refer to all external costs in production and consumption. Hence care for the environment is translated, to some extent, into the price of consumer items. Care for the environment is **not** one of the goals included in the Maastricht Treaty but finds its place in the document as one of the necessary preconditions for all other goals.

The **second step** concerns the European approach to its own currency. Monetary policy should be consciously placed in the context of pre-care.

The **third step** concerns the way in which Europeans consider the preservation of good jobs, better care and co-operation with less privileged countries. To conclude, Goudzwaard takes up the suggestion of George Goyder concerning the awarding of a European Public Company title to responsible businesses nominated by a union, a consumer organization, an environmental agency and a development body.

A long way is still before us, but it is certainly not a way without hope and perspective (p.12).

62. "Do the ends justify the means?" in **Christianity and Democracy in South Africa** IRS, Potchefstroom pp. 179-198.

<http://www.allofliferedeemed.co.uk/goudzwaard/BG62.pdf>

This paper was published in the proceedings of the conference on **Christianity and Democracy in South Africa** which was held at Potchefstroom, on July 10th-12th, 1996. The proceedings were edited by Bennie van der Walt who gave one of 3 opening speeches. Bob Goudzwaard's paper is found in Section V, **Political Strategies**.

The paper begins how we instinctively recognise that goals are never neutral. But asks Goudzwaard:

But what about the means, what about the strategies which you choose - are they as value-laden as the ends? Of course, means and strategies have more connotations than only rationality or efficiency; they may include both good and bad behaviour. But how far should you go in bothering about that, if the goal or end is beyond moral dispute? (p. 179)

Goudzwaard probes further and ask: What about that important goal which cannot be reached without an ethically doubtful strategy? Such a path, Goudzwaard explains, is a slope with its own dynamic; the problem intensifies. Ideologies **seduce**. Ideologies serve to justify action by

"taking whatever means is necessary". Ideology takes away the pain, guilt and shame of moral compromise. As a result, a new morality emerges, a new normativity. With ideology, the **means** accrue **power**. The instruments of every ideology become idols with tyrannic power. Hence, announcements about the end of ideology, or the "end of history", or the end of all meta-narratives, are not only premature but they are also superficial. Ideologies are still very active, and they continue in all sorts of places. Goals and ends take the place of absolutes, but they cannot do so without themselves being absolutized.

When discussing South Africa, Goudzwaard hones in on capitalism as a kind of ideology and sounds a warning. Ideologies demand allegiance to a blind fate, but cannot live without being welcomed. They need human carriers.

Three scenarios are outlined: (1) the confrontational - Inkatha and the Afrikaner Weerstandsbeweging are mentioned as movements giving evidence of a **possible ideological confrontation**; (2) a **pseudo-reconciliation**, in which capitalism is allowed free reign, transforming South Africa into a consumer-oriented society, where people will be distracted by the search for new luxuries, new gadgetry and technological innovation; (3) and the third scenario is one of **justice and care**. This involves the government taking a responsible and formative role in shaping a just and caring society, in order to promote a justice-seeking and care-taking new generation. This is the only genuine path towards reconciliation. With care and justice, the "ends" no longer justify the "means" because the needs of the "most needy" come first. Goudzwaard concludes with a plea to policy makers and politicians to keep the next generations of South Africans uppermost in their mind. If a respect flowing from uplifting and preserving people's dignity prevails, a peaceful South Africa is possible. The three ideologies - nationalism, group egotism and religious fundamentalism - will not prevail if South Africa is led *by the path-oriented spirit of the Lord Himself (p.188)*.

63."Globalization" in *Metanoia*, vol 6, 3 Prague, pp 92-103.

This is subtitled: an analysis presented at WARC consultation on "Reformed Church and Economic Justice" (11-17 May 1996, Geneva). See Nos. 65 and 75 below.

I. Introduction: It is part of an ongoing WARC consideration of economics issues - Manilla, Edinburgh and Kitwe. The article asks: How do we analyze the present economic situation in the world? Goudzwaard couches his contribution in terms of WARC's experience, and the conclusions of WARC's own consultations thus far.

II Globalization and Exclusion. What is globalization? The discussion is about the enormous growth and power of transnational corporations. It outlines how poor countries receive an inordinately small return for their input into global export growth, despite the fact that daughter companies are being set up in these countries at a steady rate. The mobility of TNCs is enhanced, even as the share of these countries in direct foreign investments fell to a quarter of their previous returns during the 1980s. The second part of this section describes the exploding global economy in terms of trends which are not encouraging. The differences between rich and poor seem to be expanding rather than decreasing. Between 1960 and 1990 the richest one fifth of the world had increased from 30 to 60 times the income level of the poorest fifth. By 1991, the poorest fifth had a mere 3.6% of the world's income. The Asian regions experienced considerable development while Sub-Saharan Africa has experienced considerable decline. But then similar dispersion of economic opportunities and resources can be seen within all countries and not simply under-developed or developing ones. In the US, for example, one person in five has had direct experience of hunger, and this is often connected with social isolation and unemployment. The third section repeats Goudzwaard's regularly repeated observation about the exponential growth in financial transfers in comparison with the growth of goods and services. Financial transactions are losing connection with reality. It is the anticipated highest financial reward which serves as the compass in this situation. The new criterion is "development potential" and this simply means evaluating places for their ability to bring in maximum returns for investments. Under such a rat-race, the poorer countries have almost no chance of securing new capital funds. This means bitter exclusion, even though these countries are required to enter the world money economy with their lack of "development potential". The fourth example is

about the exclusion of the poorest countries from technological development and food consumption. Total arable land has decreased across the globe and hunger, the basic form of exclusion, is clearly on the increase. Why does this happen? Echoing themes about the concatenation of various serious structural problems that he had outlined in **Capitalism and Progress** (No. 34 and No. 69), Goudzwaard now applies this insight to the problem of exclusion. But when "privilege" is dominated by market criteria, those who are left behind are somehow get in the way of the dynamic processes of productivity and consumption. The elderly, the disabled, women and young children are somehow special cases who cannot adapt or be as flexible as our dynamic times require. And, as a result, a necessary choice is disclosed: God or Mammon?

III Globalization and Enslavement: this takes off from, and expands upon, previous WARC discussions of monetisation, commercialism and overconsumption. Everything, seemingly, is now absorbed into the market by a calculative logic. Crime is simultaneously interwoven with commerce in structural ways. There is a market for protection, and so, with blackmail and other illicit fiscal controls of human behaviour, we see the re-emergence of large scale sex-slavery and trade in human organs and bodies. There is also a marketing of these developments in non-criminal ways (mass media and film); they in turn, have their own desensitizing impacts, particularly upon the vulnerable and the young. Politically, we see seemingly relentless development, in which economies are liberated and de-regulated, and at the same time the state becomes an important means of supporting new economic ventures, whatever they may be.

IV The Motives of Exodus and Jubilee: This final section shows Goudzwaard, the reformed loyalist, facing the world-wide despair that is part of the global economy. Hope and redemption should be announced in terms that are, at least, as loud as the diagnostic analysis that identifies the problems we face including world-wide enslavement and the degradation that coincides with this. Exodus and Liberation have to be raised, not as pious escapes, but as truthful confrontations with what our situation tells us about the spiritual state of the world, our world. The unreality of economic life needs to be confronted. It is as if we witness an attempt to rebuild the tower of Babel. The second point concerns hypnosis - a condition in which there is an ongoing over-estimation of what an idol can deliver, and economics and technology have certainly been idolised. And so, the enemy is idolatry in ourselves and in others to whom we are yet called to render genuine and ongoing respect, as those who, with us, share the same Image. The third point is an issue raised elsewhere: where there are spirals of death - the concatenation of problems that, seemingly, cannot be resolved and which portend ongoing disaster - our call is to work for spirals of life that reverse these deathly processes. Small steps, like debt forgiveness, can be implemented. So can the commandment to have what is sufficient, to prevent harm from coming to a neighbour. Love, stewardship and justice are not heavy burdens, but first steps.

64. "An Economy of care - two views" in *Compass, A Jesuit Journal* Nov 1996 pp 6-10 (with David Olive)

<http://gvanv.com/compass/arch/v1405/goudzward.html>

David Olive, with whom Goudzwaard is in dialogue, suggests that Goudzwaard and de Lange are trapped in a Club of Rome time-warp. Writes Olive: *"In seeking to resurrect a "limitations to growth" dogma and impose it on our current age, they deny one of the most important aspects of the human spirit - the belief, the hope, that we all have in the promise of a more prosperous tomorrow for ourselves and our children by freeing ourselves of limitations. Human nature dictates that I should like to free myself from abject poverty, or political repression, to give full rein to my creative and imaginative abilities - not so that I would then accept to conform to a new set of limitations and structures."*

On the web-site, Olive's contribution comes after that of Goudzwaard. But when the contributions are read, it seems probable that Olive's contribution was given after he had read the book of Goudzwaard and de Lange **Beyond Poverty and Affluence** (see No. 57 ie the Canadian edition of the book) but before he and Goudzwaard having had the opportunity to

interact. Olive's contribution is directed at the argument in the book and not at the published on-line contribution. Goudzwaard's contribution is a response to the hard-line and, somewhat reactionary, dismissal of the perspective developed by the book. This essay embodies Goudzwaard's active sensitivity for the possibility that his own work "comes across wrong" (albeit unintentionally). This is illustrated by Goudzwaard's recognition that income earners should not be asked to blindly forego restraint, in terms of lowered increases in income - such moderation needs a wider purpose and meaningful participation in the reconstruction of the economy.

The article begins with a brief overview of the last two hundred years of economic history. The promise of unending material progress has not been realized and we have reached a stage where sustainability has been made problematic by economic growth. A progressively expanding economy, and a rising standard of living, have been axiomatic in classical and neo-classical economics. By contrast, sustainability now requires *a form of development based on finiteness and material saturation*. But is an historical turn-around possible? The argument is that our *tunnel economy, built on the linear premises of endlessly continuing streams of economic traffic racing towards the assumed light at the end, must be transformed into a fruit tree economy, which "dams up" the one-dimensional rush to expand in size to make possible the bearing of fruit*. There is diversity among the "streams" / processes of life. But when any one of these streams is considered a precondition for all kinds of development, then all the streams merge by the overflowing production and consumption which in turn threatens life in its totality.

A dam is needed so that the various streams can be allowed to flow and gain strength (downstream) so that, in time, the dam itself can be removed and the up-stream diversity re-discovered, in its valuable and intrinsic variety.

So the discussion moves from the metaphor of the tunnel to one of the fruit tree. Various aspects of this are discussed: (1) at least some of the organism's vital elements are needed as reserves to bring the transition about; (2) as each cell pursues the same objective (the preservation of life), living growth occurs only when decomposition and new growth go hand-in-hand; (3) in every real transformation, not only are a number of specific cells active, but all cells are utilized. This third point refers to a "sustainable growth principle" and answers David Olive's criticism that "an economy of care" ignores people's own economic goals.

The final part of the paper points to concrete examples where in which efforts at sustainable economic growth are shown to be broader than merely environmentally focussed. The concept of sustainability is being sustained by its own significant development. The discussion considers initiatives taken at global, local and national levels. What is envisaged is a new sectoral adjustment, whereby caring management, in a comprehensive sense, transforms our understanding of our stewardship. At the national level, Goudzwaard suggests that a new sector in the economy may need to be found which organically and effectively offsets what has been curtailed and lost elsewhere in the economic process.

65. "Globalization, exclusion, enslavement" in: *Reformed World* (World Alliance of Reformed Churches) Vol. 46, p 99-108.

<http://www.alloflifedeemed.co.uk/goudzwaard/BG65.pdf> . See Nos. 63 and No. 75 below.

This edited republication of No. 63 above was Goudzwaard's contribution to a WARC consultation on "The Reformed Church and Economic Justice", Geneva 11-17 May, 1996.

<http://www.warc.ch/pc/rw963/01.html>.

66. "Europe at the crossroads - a new challenge for Christian Higher Education" in **Christians and Higher Education in Eastern Europe**, *Proceedings of the 1993 Debrecen Regional Conference of IAPCHE*, Sioux Center, Dordt College Press, pp. 42-50.

<http://www.alloflifedeemed.co.uk/goudzwaard/BG66.pdf>

In this discussion of Christian higher education, Goudzwaard uses the metaphor of the vacuum to discuss Europe's spiritual context. Alluding to Jesus' parable of the expelled unclean spirit (Matthew 12: 43-45), Europe's new spiritual dangers are outlined. Goals are valid. But when goals take over, when ideology reigns, then idolatry wrecks havoc. Part of the havoc is the spiritual turmoil that results when the absolutized goal collapses under the weight of its own over-extension. Thus a diversity of spirits, a situation of ambiguity, insecurity and contradiction, accompanies countries now moving from a centrally-planned to a market economy. The question of **The Nature of our Unity** is raised, and with it questions about diversity, in terms of national histories and politically-culturally formed visions of the future. But asks the writer, can these differences all be viewed in the light of a unity which shared by all those of reformed heritage? The end of ideology, and the alleged post-modern incredulity to all meta-narratives, does not only apply to non-Christian ideologies; Christian institutions are part of the same "dismantling process". Reference is made to John Kenneth Galbraith's description of The New Industrial State (1967), in which old distinctions between plan and market, state and society, have faded. Markets, planned by mighty multinationals and buttressed by neo-liberal policies, have led to an industrial state, where government and business enterprise are no longer distinct. In that context, Christian education simply plays along as a *functional part of a single professional world, one which [graduates] are supposed to serve and not criticize*. Robert Bellah's Habits of the Heart (1986) has identified the way in which appeals to normative criteria become mere strategies for self-fulfillment, because they are part of an accommodation to an inevitable process of "ontological individualism". This widespread trend can be seen within Christian higher education when the neo-liberal goal of individual achievement dominates.

In **Our European Heritage** the views of Fred Polak ("Western man has changed from a God-fearing into a time-fearing being"), Walter Benjamin (his interpretation of Paul Klee's painting "An angel of history" as symbolizing the demands of sacrifice by Western progress), and Dr Willem Visser 't Hooft, (Europe as history's prodigal son) are presented. There is a path which avoids sacrifice-demanding ideologies. Europe can find its destiny as a servant. Christian higher education, to the degree that it has accommodated history-distorting ideologies in its own self-interest, has failed. It has oriented itself to a way of doing science shaped by the ideology of progress. This has the devastating consequence of provoking silence in the face of gross injustice, slavery and loneliness. By contrast, Nicolai Berdayev, the Russian Christian philosopher and social scientist who suffered for his profession of Christ against mammon, points to a "way-oriented" Christianity. Scientists in the western European tradition are not well equipped for healing, but Christian higher education has a task to de-fragment the world-view of its students.

67. "Toward an Economy of Caring and Sharing", Lecture for *Seminar on Alternative Economics in the Global Market Era*, Petra University, Surabaya October 23-25.

(Referred to in Living Together in Plurality and Justice, YBKS (Social Welfare Guidance Foundation), PO. Box 284 Solo, Indonesia).

<http://www.allofliferedeemed.co.uk/goudzwaard/BG67.pdf>

"Is a truly alternative direction possible for economic life?", the lecturer asks. Before surveying the possible alternative economic systems, and placing an economy of sharing and caring among them, Goudzwaard discusses globalisation, the world economy and how local and national economic systems relate to the increased in trade and traffic in today's world. The **Introduction** sets out the rationale for seeking an alternative (if there is one).

I. Economic systems and the globalisation of the world's economy. The discussion begins with a methodological note - one can consider economic systems in terms of their structure, or in terms of their dynamism, or in terms of their processes. In a market-economy, it is the law of supply and demand that gives the entire structure its logical form - in a plan-economy it is a matter of the imposition of the centralised plan (however that may be devised). The dogma that there are only two types of economic systems implies wilfull blindness to reality. Some

economies (e.g the Indonesian *Desa*) rely on co-ordinated negotiation between economic actors. Important features of globalisation are listed. These include: (1) Alongside a rise in income and consumption, there is a growth in polarisation, marginalisation and dispersion; (2) Alongside inequality and disparity, there is an exponential growth in money markets; and (3) Rapid industrial and technological development puts pressure upon the world's eco-system in new ways. Finance takes greater control - the tail wags the dog. Can this break-neck speed of development be slowed? The human species seems to be preparing itself for mass sacrifice; benefits are defined in terms of an increasingly rich and powerful smaller group of nations and peoples.

II. About alternative economic systems and ways of development. There is an immediate reason for discussing alternatives - the kind of development we see in globalisation is not sustainable. Goudzwaard underscores our responsibility to take the next step and to consider an alternative path for the world economy: structural reform of the international monetary system; rich states giving up exclusive control over international liquidities; and building a better international legal structure. He then considers possible alternatives at the local and national levels: Gandhian economics; Ubuntu economics of Africa; and Uma-economics of Sumba in Indonesia. Gandhian economics builds local self-reliance. Can these be re-applied at other local and national levels? Jacqueline Vel identified reciprocity as a basic economic feature of Uma-economics. Schumacher built on Gandhian economics, by his appeal to enough as a central, strategic economic concept. The discussion considers the practical implications of the "economics of enough". Goudzwaard introduces the possibility of a complex concept of growth. The tree exhibits (biotic) growth; by way of contrast, the tunnel can only increase in volume and speed. This is a means of developing a growth language that will avoid economic tunnel vision. An economy which "blossoms" seems to have emerged from recent trade and investment figures for Indonesia. Is blossoming also possible at a local level? The Mondragon project in the Basque region of Spain is an example that shows that local blossoming is possible.

III. Evaluation and Conclusion. This takes issue with the apologists for unending growth because of their reliance upon a growing unreality. To confess TINA is to simply acquiesce in an hypnotic state. A more appropriate realism, is to turn around and start out on a new direction. Justice, stewardship and solidarity with neighbours need to be affirmed. Those with political power need to be appraised of the true needs of the poor, by the poor. This will require coalition building and will make new demands upon a country's legal system. The problems of capital intensive industry need to be raised on behalf of the unemployed. Those suffering poverty need access to resources, to fulfill their needs; the environment cannot sustain the kind of development we are requiring of it. These movements need to be welded together. And it cannot be a movement which merely makes "demands". The "supply-side" is where we are all invited to pitch in, and to work to ensure that there is an alternative to the hard and cruel path that encompasses the lives of so many around the world. The Japan Solidarity Network and a group of landless people in the Philippines, who were starving because of the fall in the sugar price, show that economics can blossom locally and regionally, even within a globalising context.

68."Christianity and Economics" Lecture for NICE *Shaping the Christian Mind* Scholarly Conference Sydney August 1996

<http://www.alloflifedeemed.co.uk/goudzwaard/BG68.pdf>

This has also been republished in edited form at No. 72. The lecture is developed in eight sections. Paragraph 1 is the **Introduction**. It explains the problematic relationship between Christianity and economics. Goudzwaard explains why Christians live and discuss stewardship in a day-to-day sense, as if Biblical revelation is unhinged from economic life. Raise the topic and one finds a spectrum from complete indifference to full engagement emerges; look at people's conduct and they will sometimes endorse new fashions or products, and sometimes reject these entirely. There are many combinations and permutations among Christians, with respect to their attitudes to economics AND their conduct in the market-place. This not only raises questions about the relation of the bible to economics, but also to the way schools and universities teach economics to their students. Paragraph 2 deals with **Biblical teaching about**

economics. First the Old Testament - the Torah, in fact, is the outline of a complete economic system which aims to fulfill a number of specific purposes, related to humankind's cultural mandate. The Sabbath year relates to care for the land; the Jubilee provision is about preventing lasting structural differences in wealth and income, as well as the elimination of excessive production and income. The New Testament teaching about stewardship is re-specified in terms of the opposition of the Kingdom of God to the Kingdom of Mammon. Taking the biblical teaching overall, Goudzwaard discusses creation as an Answer to the Word of God. The meaning of our life not only comes to us from Alpha but also from the Omega. Jesus comes to us as the Beginning and the End. He makes reference here to Bonhoeffer's Ethics.

Paragraph 3, a provisional **Conclusion: the Role and Influence of Economic Life**, asserts that Christians who believe that economics is religiously neutral may well have been overtaken by Enlightenment thinking - we have inherited the Enlightenment's "scientific escapism." It is in our blood, in our mind-stream. A discussion of **The History of Economic Thought** in Paragraph 4, sketches views from Aquinas, including the medieval concept of just price, and the Renaissance desire to accumulate grandeur, to Adam Smith (the first economist who tries to understand economic life mechanically) through to David Hume and the development of a mechanistic and materialistic (Newtonian) approach which has subsequently dominated economic life. However, the pathway of humans are not predictable in the way that the path of physical objects can be mapped out beforehand. Two sets of problems arise - on the one hand, the question of economics as a science and, on the other, the fact that consumers are not subject to economic laws in the way that stones are subject to gravity. The view that prevailed sought to redefine "the insecurity and whimsicalities" of consumers. John Stuart Mill via his concept of *Homo Economicus* assumes that a human actor will also be looking to maximize profits, to obtain the lowest prices and to get a maximum of utility (Paragraph 5). And so reality and rationality are equated, and economics is redefined in terms of providing an explanation for when consumers act rationally. Such a presumption departs from reality by trying to impose a theory upon economic activity. The future is redefined as what will be provided by a scientific understanding of economics.

The discussion then moves on to ask why the theoretical vision of the world has emerged as it has (Paragraph 6). Next Goudzwaard pin-points the nub of the problem in our understanding of economics. He explains this under three sub-headings under Paragraph 7: (7.1) **A lack of responsibility and accountability**- a tendency in the search for causes, to ask "what?" rather than to ask "who?" - economics attempts to maximise forbearance of human mistakes by ignoring them; (7.2) **A loss of qualitative aspects and insights** - economics has chosen to view the world in terms of what can be measured - and thus objects are seen in terms of "use" rather than "care", because the market-mechanism becomes the final compass; and so (7.3) **A restless and risky dynamism** - related to an abiding faith in progress which is willing continually to challenge the **need** to keep within boundaries. Hegel had already captured this idea in 1826, with his notion of *falsche Unendlichkeit* (false infinity). Further expansion and accumulation is widely accepted as the sure path to the future. Without such a path, many believe the system will fail.

Paragraph 8 is a summary with conclusions. The search for human autonomy requires a world-view that sees the world as measurable entities and predictable results, stripped of qualitative aspects, in which no sins are committed, no-one is accountable for economic evil, requiring a limitless expansion of means. The Christian apathy toward economics is no doubt to be explained by the fact that Enlightenment thinking has prevailed. By following the abstractions of the market-economy, we simply follow the paths devoted to the worship of an idol.

1997

69. Preface to New Edition, **Capitalism and Progress: A Diagnosis of Western Society** in The Classics Library, Carlisle: Paternoster pp. xvii-xix.

It is hoped to have an on-line copy of this new introduction available by June 2008.

This is a reprint of No. 34 with a new Introduction. Strangely, but perhaps to save paper, the Translator's Acknowledgments are one page earlier (pp. x-xi instead of pp. xi-xii) and the original Preface (now *Preface to the First Edition*) is, correspondingly pp.xii-xvi (instead of pp. xiii-xvii). There are other indications that this re-publication was put together with undue haste. The bibliographical data page has some serious spelling and typographical errors, and there are a few infelicities in the *Preface to New Edition* which is now on pp. xvii-xix. Written in 1997, it begins:

The main text of this book was written between 1975 and 1978, a time which was in many respects very different to our present time. At that time there was no indication that Communism would collapse suddenly within the span of a few years or that a Gulf War was imminent. ... So what possible use can it be to reprint a book about modern society which was written at that time - except for its present historic interest?

The core of my answer to the question is that to some extent the book appeared prematurely. In 1978 we were still caught in the climate of the Cold War with its ideological controversy between communism and capitalism. Clearly each of these systems of society was based on its own cultural and religious presuppositions. But within a few years after the fall of the Berlin Wall the debate turned to the new situation with which the world was now confronted. ... That is why in our time there is a full-fledged return to debate whether the roots of our modern Western society have been the breeding ground for our present insurmountable social and economic problems. It is no longer possible to argue that these problems are only related to wrong politics and that a change in the organization of society will bring a solution.

... Let me conclude by encouraging especially Christians who live today to be continuously aware of spiritual dimension (sic!) of our (post-)-modern society. Firstly because without such an awareness there is a big danger that we might succumb too easily to a kind of faith or spirituality which is alien to and in opposition to the spirituality of the living Word of God. Secondly because without this insight and knowledge we may easily fail to find and advocate real hope for a staggering world.

70."Towards a Future of Care" in: Ian Lambert and Suzanne Mitchell eds **The Crumbling Walls of Certainty** Sydney, Centre for the Study of Australian Christianity pp. 40-49.

<http://www.allofliferedeemed.co.uk/goudzwaard/BG70.pdf>

The chapter begins in this way:

Contemporary Western society has been shaped by a false kind of spirituality; a spirituality which is dynamistic and sometimes nationalistic, and therefore different from the spirit of Christ (p.40).

This was spoken in a situation in which Australia was subjected to an emerging form of economic nationalism, as well as the marketing of its educational institutions around the world. The "coming society" according to Goudzwaard has two major aspects:

dispersion in which the processes of globalisation rearrange the world in new configurations, attracting some, repelling others, rewarding some, penalising others (increased migration South to North, Asia to Australia, East to West);

erosion which immediately reminds us of what is happening to the environment, but the *erosion* of care is also much wider - the world's eco-system, our eco-system, is now more and more tied to western life-styles (erosion of public care, a diminution of time, wealth increases and care decreases).

Where will it end? We don't know, BUT the physical sub-strata of life cannot be continually eroded before dire consequences begin to emerge. So, is it all about fear of the future? God's creation is the context in which we follow Jesus Christ, and thus a genuine realism is possible. The reckless support of the economic dynamism is empty idealism. To support this view,

Goudzwaard refers to Groen van Prinsterer and Kuyper, important leaders in Dutch Christian education.

Schooling and education can contribute to substantial healing. Jesus met the Samaritan woman and patiently and carefully led her to a deeper self-realisation; with Zaccheus, Jesus invited himself to dinner, affirming him in a new way. Self-affirmation was replaced by godly recognition. Governments are summoned to do justice and schools to reflect the priesthood of the coming Messiah, both as gentle messengers of the gentle spirit of Jesus - listening, leading and with love. In conclusion there is an encouraging word about Jesus' final word recorded in the Bible: I am the morning star!

71. "Mission in Western Culture, in Specific Relationship to Economic Life" Leslie Newbigin Seminar, WYSOCS, Leeds, UK, June 4-6.

<http://www.alloflifedeemed.co.uk/goudzwaard/BG71.pdf>

Goudzwaard the economist provides his appreciation for the perspective of Leslie Newbigin. It was presented to a 3-day conference which was a follow up to a Symposium held a year earlier June 18-21, 1996. <http://www.iapche.org/8-97.pdf>

The lecture was divided into three sections which essentially lists the many structural problems that have to be confronted.

The first section, **Problems, Threats and Risks**, is about present-day problems of the Western economy and it is divided into three to highlight "internal challenges":

- a. economic development, via its own development, has begun to bite its own tail with a consistent erosion of moral integrity;
 - b. there is a persistent erosion of health and social care as well as the production of many "bads" (in contrast to so-called "goods"); money has become a yardstick for the legitimacy of evading moral responsibility; there is widespread unwillingness to make moral judgments about economic development; the care sector has been eroded due to policies in human services that measure "productivity" in unrealistic terms; pharmaceuticals and other medical resources increase in price and any corresponding increase in wage levels in service sector leads to a devaluation in labor;
 - c. the carrying capacity of the earth has eroded - the eco-system is over-burdened as soil, air and water become scarce. Migration and the impoverishment of the "4th world" are also part of the picture.
2. The second section, **How should we interpret these threats?** has four points. Goudzwaard is in full agreement with Newbigin, where the Bishop refers to the spirit of autonomy as alive and well pushing Western society, with its atomistic individualism, to the edge of the abyss.
- a. the Renaissance view of mankind's infinity is still present - technology, science and economy have been ascribed a life of their own;
 - b. there is a deep faith that this is the path to a "better society";
 - c. it is from achievement that human status is generally derived;
 - d. reality is confronted as a mechanism which requires other mechanisms to keep it under control.

By contrast Goudzwaard reiterates the biblical view of stewardship as the ever-present alternative that confronts Western economic disobedience with the Gospel. If people live by the desire "to be rich" then creation will not be able to withstand the onslaught.

3. The third section, **An alternative to the dead-end of material expansion** highlights the fact that the widespread trust in "the economy" raises two important implications for Christian missionary activity.

- a. Caring for creation - pre-care of the conditions that sustain life - must be part of our efforts to announce the gospel. The belief in a consumption-led renewal of human life in all aspects, needs to be confronted and rejected *in toto*. It is pre-care that need to be re-discovered by us.
- b. And there will be a struggle between those who want to see God's style of globalization - in which the weak are upheld and the wounded healed - and those forces that simply wish to maintain the survival of the fittest. Any trend that would transform human life by ascribing ultimate power to any human institution must be resisted in the power of God's spirit.

72. "Christianity and Economics" in *Signposts of God's Liberating Kingdom: Perspectives for the 21st Century* Vol. I IRS Potchefstroom pp. 229-240.

<http://www.gospel-culture.org.uk/goudzwaard.htm>

This page reveals that this as an edited version of No. 68. "This is the text of a lecture presented at a conference 'Shaping the Christian Mind', in Sydney, Australia in July 1996 and published in *Signposts of God's Liberating Kingdom*, Vol.1, Institute for Reformational Studies, Potchefstroom University, South Africa, 1997, pp.229-240. The text has been edited by Sarah Fordham. Reproduced by permission of the author."

73. "Taking more than our share" with Stanley Yntema, Todd Wagenmaker, Neal Berghoef, Thomas C. Huissen & Tom Bulten *Banner* Oct. pp. 16-19.

<http://www.allofliferedeemed.co.uk/goudzwaard/BG73.pdf>

Goudzwaard tells the story of his experience in Dehra Dun, India in 1969, as a 35 year-old Dutch parliamentarian. At that time he hesitated to give money to a beggar, and he has not forgotten the experience.

We are uncertain about the range and character of our personal responsibilities. I also tell this story because it makes me personally vulnerable. For the hunger in this world is not a topic from which we may escape - for instance, by using only an abstract style of reasoning. My lifestyle as a Western citizen should be at stake here from the outset (p.16).

Goudzwaard's identifies three layers that have to be "peeled away" to reveal the heart of the issue.

Layer 1: The Facts. This states the problem in bald terms.

If we compare the income per head in the top fifth of the world's richest countries with that in the fifth of countries that are poorest, we see that the ratio grew from 30-to-1 (already high) in 1960 to 60-to-1 today. And while in 1960 the share of the poorest fifth of countries in the world's gross income was 2.3 per cent, it went down to a mere 1.4 percent in 1991 (p.16 col.2).

Layer 2: The Causes. Has recent growth in the West's wealth caused more hunger? There may be factors causing poverty which lie outside global income disparity, but there is a clear link between erosion, loss of land and the desire of national leaders to develop export markets to richer countries.

Layer 3: Personal Lifestyle. This is the most difficult and most painful layer. Though we may not be directly and personally the agent of poverty for the millions of people in this terrible situation, we are directly responsible to God for what we now chose to do about it. We might want to absolve the world of responsibility for its own hunger, but *we are all - consumers, governments, banks, firms, citizens - here [in the North] as well as in the South, in one way or another co-responsible and accountable for the results we see today. This is nearer to the truth than it is to suggest that no one's behavior (our private behavior included) should be questioned (p.18 col 2).*

We Are Co-responsible is the final section. Here our weakness and vulnerability is visible.

Whatever we do and however we do it, we find ourselves co-responsible in a world-wide process of growing income disparity. Where are we? We are in the shadow of an economic system fed by a desire for limitless acquisition and mutual rivalry in consumption, which simply maintains the kinds of business thinking and acting that drives hard money-making. Moreover, such an ethic will inevitably mean a cut in services and public expenditure; it will reduce social welfare and development to the poorest countries. We will have bypassed the call to respect, fairness and equity with the excuse that our own enslavement to progress is a fate we cannot escape.

74. "Economic Justice as a Matter of Confession" *Public Justice Report*
November-December p.2.

[http://www.cpjustice.org/stories/storyReader\\$787](http://www.cpjustice.org/stories/storyReader$787)

This is a report of a remarkable meeting of the General Council of the World Alliance of Reformed Churches (WARC) in Hungary on the 9-20 August, 1997. The Council brought together more than 1000 people to consider "Breaking the Chains of Injustice". In the addresses and reports, there was evidence of a subtle shift away from the hitherto predominant WCC scepticism of all features of market-oriented economies. The appeal was to Calvin in that the markets are meant, by God, to be an expression of mutual human service and solidarity. There is still increasing impoverishment around the world for which the present market economies must shoulder some share of the blame. The problems include environmental despoilation in the poorest parts of the world, the parts that can least afford such exploitation of the natural environment, as well as elimination of plant and animal species. An emerging "casino economy", built upon speculative capital movements, involves spectacular amounts of capital even while at least one-third of the world's population has to survive on less than \$1 per day.

The time has come for a joint public confession whereby Christians commit themselves to resist the distortions of a materialistic culture ... *the main question is whether the churches of the North and South will be willing to follow this path. For in choosing to agree that resistance to environmental destruction and material greed is essential to Christian confession, Christians must recognize that the capacity of the world is too limited to fulfill both the basic needs of the poor and the luxury demands of wealthy, mostly Northern societies.*

Goudzwaard concludes that the process of developing an economic confession may well be longer and more painful than most delegates expected.

1998

75. "Spirals of life and death: the future of the global economy" *Perspectives: a Journal of Reformed Thought* 13 (3) pp. 15-18.

This was a republication of Nos. 63 and 65
<http://www.allofliferedeemed.co.uk/goudzwaard/BG65.pdf> above.

It is hoped to have an on-line copy available by June 2008.

76. "Globalization, Regionalization and Sphere-Sovereignty" Lecture for the Conference Commemorating the Contribution of Abraham Kuyper, Princeton University.

An edited version of this was published in 2000 (see No. 82 below). This conference commemorated the 100th anniversary of Kuyper's Stone Lectures.

1. Introduction. The lecture begins by discussing Kuyper's international interests. But the world has changed since Kuyper's time. Can his well-known principle of "sovereiniteit in eigen kring" be of genuine assistance to us as we seek to understand globalization and

regionalization? Why is it said that the nation-state has passed its use-by date? Our understanding of the spiritual roots of globalization and the principle of sphere sovereignty needs to be renewed.

2. Globalization and Regionalization. Globalization is discussed in terms of the emergence of the global mega-machine. Regionalization is canvassed in terms of major agreements MERCOSUR, NAFTA and the co-operation between the TRIAD - Europe, Japan and the USA. The question of inclusion and exclusion is raised. In this context, global financial movements and their potential to drive the entire world to the edge are explained. The competitive motif is described.

All this makes it quite understandable that opinions are still strongly divided about the ultimate value and outcome of globalization, and consequently of most forms of regionalization as well. Will the coming world be one of growing cooperation and of inclusion with shared benefits, or will it be dominated by hard competition and exclusion?

3. Sovereignty in its Own Sphere Revisited. Goudzwaard discusses Kuyper's key doctrine and notes that it was always intended as an eminently evangelical principle about the Kingship of Christ. All authority is to bow before the Living God and His Messiah. Discussion about normative principles is about *how we should take the next step on the way*. For Kuyper, all the spheres are realms of God's rule, administered by living and binding commandments, radiations of the one Lordship of Christ. The Divine *oikonomion* of Ephesians 1 is outlined as the basis for historical disclosure, making room for responsible differentiation of social relationships.

*Professor T.P.van der Kooy of the Free University of Amsterdam once coined a beautiful expression to explain this. He referred to the "simultaneous realisation of norms". The norms or ways of justice, love, human community, justice and **oikonomia** are given to us in a coherence that is sure. Together these norms give us a way to discover a balanced and mutli-dimensional path for developing a healthy social life.*

(Goudzwaard refers to T.P. van der Kooy of the Vrije Universiteit in ftn 39. See No. 34 p. 65. See T P van der Kooy "Methodologie der economie en christelijke wijsbegeerte" *Philosophia Reformata* 40 (1975) pp. 1-32, with English summary pp. 30-32).

4. Globalization, Regionalization and the Principle of Sphere Sovereignty. The next section explains why this insight into sphere sovereignty helps us deal with ultra-modernity. Economic and technological development is honoured by the principle but, with differentiation, the need for "social space" is introduced with the potential for over-crowding and making illegal incursions into other spheres. A set of critical questions is listed. These point in the direction of business and commerce over-stepping the bounds of the economic sphere. Public authorities need to be strengthened, particularly in the international commons; economic life needs to be further disclosed as caring and sharing so that basic human needs can be met. Responsible regionalization needs to care for local traditions and nurture practices that embody wise stewardship. The contrast between a normative economic blossoming and the mechanical tunnel is again used. Kuyper had warned of the potential for a ruthless rule of money - a kratistocracy. But over against TINA, it is still possible for Christians to announce "There Are Thousands of Alternatives" (ie TATA).

1999

77."Faith, Justice and Economics - Vision for a New Millenium" Stanley Stuber Lecture series, Colgate-Rochester Divinity School, April 21, 23.

It is hoped to have an on-line copy of these lectures, as subsequently published in articles of the American Baptist Quarterly available by June 2008.

This series was published in 2001, see No. 86 "The Global Market: Enclosure and Exclusion Today" (April 21) and No. 87 "Reclaiming our Future: the Vision of Jubilee" (April 23) below.

It is perhaps significant that, in his notes, Goudzwaard titled the lecture slightly differently. He called them, "Faith, justice, public policy and economic life: visions for the future at the turn of the millenium." The plural term "life visions" draws attention to Goudzwaard's emphasis on TATA instead of TINA. As well, a consideration of various life visions at the turn of the millenium implies that the analysis has to be left open to critique and is not proposing to (ideologically) map out the future.

78. "Faith, the Economy and People Movements in the Era of Globalization: The Role of Churches and Non-Governmental Organizations" Silver Jubilee YBKS (Yayasan Bimbingan Kesajahteraan Sosial - Social Welfare Guidance Foundation), Yogyakarta, Indonesia.

<http://www.allofliferedeemed.co.uk/goudzwaard/BG78.pdf>

YBKS was celebrating its 25th birthday and Goudzwaard's lecture commemorates that milestone. The world has changed significantly in that time; "globalization" was not on the horizon when YBKS was set up. The lecture begins by exploring the era of globalization. It is not just national economies opening themselves to global competition. Nor is it just technological developments that make such a global market possible. Multi-national corporations are part of the picture but they are not the main focus. What is the main focus? Goudzwaard uses the image of the satellite in orbit. It needs rockets to clear the earth's gravitational hold, and then it orbits the earth under its own steam. A discussion of the mid 1990s Asian fiscal crisis follows, with an exploration of how globalization aggravates poverty at the same time that it erodes government's abilities to make just policies. The discussion continues with an exploration of how TINA, first enunciated by Mrs Thatcher, has infiltrated the WTO and has been adopted by Shell. The views of George Soros are presented to counter the idea that there is something fateful about globalization and governments accommodating to global finance.

What then is the relevance of Christian faith for finding an economic alternative? The New Testament provides a distinctive view of reality. Globalization is not the reality; globalization often seems to be a heightened form of unreality. TINA is simply not true. Three principles are expounded: (1) the home - you can better orient an economy which services many poor people by the development of home-markets, made possible by the increased buying power of the poor; (2) *jubilee* is a principle of sharing, Ways need to be pioneered for the poor to gain or regain access to their basic economic resources, like land and capital; and (3) *oikonomia* is a principle of care which is, in fact, basic to the deep richness of traditional Indonesian society. It is built on care for the land. A foreigner can just look to the *sawahs* to see that, and the mutual care for the people of family and neighbourhood. The Biblical principle of *oikonomia* stands therefore over and against the recklessness of the Western tunnel-societies and their style of globalization; it is much closer to the traditional wisdom of the East.

Three statements about churches and people-movements concludes the lecture. Christian churches and organisations should be clear that Jesus is their Lord. Idolatry of all sorts is to be left behind. Home, jubilee and care - as principles - need to be part of daily life. Because there are many sides to globalization and its problems, churches and Christian organisations should not hold back from siding with movements and efforts to support the poor.

79. "Wake Up - Breaking the Hypnosis of our Age" *Public Justice Report* 4th Quarter, pp. 6-7.

This is an excerpt from the 1999 Kuyper Lecture **Globalization and the Kingdom of God** (see No. 84 below). It can be found at [http://www.cpjustice.org/stories/storyReader\\$631](http://www.cpjustice.org/stories/storyReader$631)

The first quote is from the first page of Chapter 1: The Spirit of the Age. It is published as **The International Arena** in 4 paragraphs, an edited version of five paragraphs in No. 84 pp. 16-17.

How shall we evaluate these rapidly spiraling changes in technology, finance, and

economic practice that are deeply and broadly influencing our societies ... (No. 84 p.19).

Assessing Globalization is an excerpt from pp. 19-22.

The idea of globalization, therefore, is not foreign to the Bible. In fact, Paul uses a Greek word that is very close in meaning to "globalization". In his letter to the Ephesians (1:9-10), Paul writes about that last mystery that God is unveiling, namely "to bring all things in heaven and on earth together under one head, even Christ." God is guiding or administering the course of history toward that end. The greek word for "administration" which is used here has the same root as the word "economy".

2000

80."Perspectives of Christian Higher Education: the Social Sciences" in Natalia Pecherskaya ed **Higher Education in XXIst Century Russian Culture: A Christian Perspective** SRPh, St Petersburg 2000

<http://www.allofliferedeemed.co.uk/goudzwaard/BG80.pdf>

This conference was organized by the St Petersburg School of Religion and Philosophy and sponsored by the International Association for the Promotion of Christian Higher Education. May 24-25 1999. This is also a revamped version of a lecture delivered on January 18-20, 1999 at San Jose, Costa Rica at a Latin America IAPCHE regional conference "Educating as Christians in the 21st century". The report of that conference <http://www.iapche.org/1-99.html> reads:

Bob Goudzwaard, especially, stressed the theme (of hope) as he addressed the question of poverty in the third world and elsewhere and the existential challenge that each teacher has to read in the concrete situation of her or his students. How do you teach when those you face in the classroom consider the reality of the declining market for their services, especially in the area of the human sciences, and the effects of present global economic problems? "In the openness to the coming of another Kingdom" he affirmed, "Various trees can begin to blossom again."

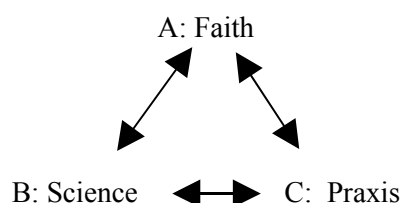
The paper for the St Petersburg conference begins:

We are all wrestling with the question of what could be and should be the contribution of Higher Education in the Russian culture of the twenty-first century, seen from a Christian perspective. In this, the well-chosen theme of our conference, there are two presuppositions present from the beginning. The first is a deep respect for cultural values as such and a clear recognition of Russian cultural identity, which will be an undertone of my own contribution. The second is the idea that the Christian worldview really matters, at least as far as education is concerned, and perhaps especially for students who are to be educated and trained in the social sciences.

This synopsis is the initial paragraph of the **Introduction**.

The paper's argument is developed against the backdrop of academic uncertainty among Christian teachers and professors concerning how to educate from a Christian standpoint. The textbooks, though relied upon to a significant degree, are not much help when it comes to this important question.

Possible educational paths are outlined as a basis for an analysis of the interaction between faith and learning. It centres on a triangle.



Possible paths are outlined.

- $B \rightarrow C \rightarrow A$. Faith is a concluding spiritual reflection and undervalues the real significance of faith and is uncritical about the presuppositions driving current science and learning.
- $A \rightarrow B \rightarrow C$. The "religious principles" approach. It highlights the importance of critical reflection, but the continual insecurity tries to build faith into scientific principles.
- $C \rightarrow A \rightarrow B$. The practical situation is taken with utmost seriousness and any artificial separation of religion and science is challenged. It however confirms a kind of eclecticism.
- $A \rightarrow C \rightarrow B$ (faith via practice to theory) and $B \rightarrow A \rightarrow C$ (theory via faith to practice) are also possibilities. The first ends in 'theory'; the second update the nature/grace perspective.
- $C \rightarrow B \rightarrow A$ The practical observation via science and learning to faith. It is this (CBA) approach which Goudzwaard adopts, but he admits that the weakest link seems to be in the final step. Sooner or later, one has to explain the root causes of the complex issue and **at this point** there is indeed a potential weakness. Can we, in our scientific explanation, go beneath the surface to root-causes and depth-layers?

By discussing how science is taught in the teaching programme, Goudzwaard shows that **faithful-trust** must be basic to all discussion with students. That means being honest about the facts, and true to the character of theoretical reflection. The discussion moves on to look at concrete problems: poverty and globalization. Class reflection on **poverty** must include people's experiences of being unemployed and having little money. Students will begin by listing the economic, social, public-legal as well as the historical and structural dimensions. Any scientific analysis of any of these "dimensions" must keep the other dimensions in mind, as part of the depth and breadth of the issue it is considering. The investigation needs to be kept alert to the normative character of the study of poverty, which is too easily ignored if a political approach gives primary attention to symptoms. The search for a true account means a relentless examination to identify the causes of poverty.

Goudzwaard pictures the classroom. The various dominant theories - the Classical, Marxist, Neo-Classical and Liberal - all "march in" and state their cases. His task, as teacher, is to "push" the various analyses until it is clear what is believed by those who hold them. He does so, by showing how the theoretical orientation makes a comprehensive attempt to relate to the reality of poverty. He then introduces Nobel Prize Winner Amartya Sen who, by asking the question: "Who?", right at the outset of the scientific investigation of poverty, challenged the scientific economics based on mechanistic metaphors. For Sen, poverty has to be analytically tied to what are assumed to be "entitlements".

Economic science deals with people-in-office who are subject to norms, not just for a sector of their life, but for their life in its entirety; not just to one kind of norm but "heteronomously" in which humans are called to the great cultural task of simultaneous norm realization.

In considering **globalization**, the focus is upon "wounded societies in a globalizing world." The WTO motto "There is No Alternative; One Has to Adapt to Survive" is analyzed to highlight its assumption of the mechanical necessity of global capital to drive globalization.

After reviewing how globalization should be viewed in an economics frame of reference, and raising the question of the necessary development of local or regional cultures, Goudzwaard concludes his discussion by reference to the teaching of "God's globalization" as outlined in Ephesians 1:10.

As with an earlier IAPCHE presentation (No. 66), Goudzwaard rounds out the discussion by appealing to Nicholas Berdayev who identified the "infinitude motif" in Renaissance humanism as part of the inheritance of both capitalism and communism. In his view, the 20th century had unmasked this belief as mammonism pure and simple, a form of black magic.

There are signs that people are looking for an alternative way - an alternative style of stewardship, indeed an alternative style of globalization. And that must then come to local and

regional expression if it is not to be swallowed up in the colourless world which results when the forces of globalization are allowed to maintain their imperialistic and hypnotic effects.

81. with André Droogers, "The Global and the Local: Community-based Culture and Economic Justice" in Lambert Zuidervart & Hendrik Luttikhuis (eds) **The Arts, Community and Cultural Democracy** London MacMillan pp. 40 – 67.

It is hoped to have an on-line copy of this article available by June 2008.

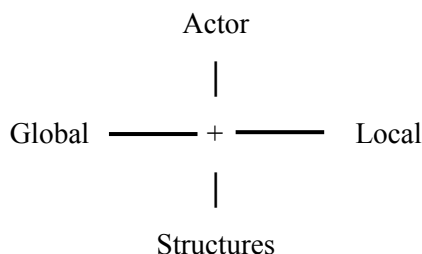
(This annotation is based on an unedited draft of 2.3.96).

The paper is divided into sections and reads (at least in its initial draft form) as a co-operative exploration in economic anthropology. The seasoned academic and the anthropological fieldworker bring their respective views together to examine how they, as scientists and academics, contribute to our understanding of economy, culture, community and justice. It is not an easy paper to read. It has the form of an intellectual adventure.

Introduction: From the outset, attention is drawn to the different understandings of day-to-day life; not only between the anthropological fieldworker in Zaire and the Zairean fishermen but also differences in generational expectations between, for example, the anthropologist and his parents who lived in a village constructed near the port of Rotterdam.

The aim of the authors in the paper is to address the *dramatic structural changes that are taking place in our world*, and thereby find a place from which to position themselves in their own contribution, in terms of the transition from a local tight-knit community to a global multi-layered plural society.

The discussion proceeds with a diagram (reminiscent of Levi-Strauss's structuralist anthropology). They use this to explain their intentions in the subsequent essay.



Expansion and its Consequences. Three points are made: (1) the internationalization of the financial markets is a dominant destabilizing factor in globalization; (2) hundreds of millions of people are on the move; (3) government policy-making powers have been eroded by accommodation to the global economic trends. It is as if time itself is changing. There is a change in the relationships between the generations. Advertising is confirming its cultural dominance and thus more traditional forms of co-operative work are being, and have been, eliminated.

The Inevitable? An underlying assumption is that history cannot be changed. We are on a predetermined path, as decreed by those actors we have chosen to rule over us. An example from Francis Bacon is examined. There is an open fear of leaving the prison in which we have incarcerated ourselves, with all our own (Enlightenment) grandeur. The next point is that these developments are welcomed, as if our needs are endless and our potential is infinite.

Culture as Practice. The authors explore the way in which cultural practices expose the myth of mechanistic inevitability. Action, which can rightly be termed "local", is not without wider impacts, or meanings, which challenge dominant global trends and their interpretation. Some alternatives are suggested by what the authors call "praxis theories", namely those which reject mechanistic and subjectivistic interpretations that include a recognition of structural constraints **and** the actor's own ability to contribute meaningfully.

Signs of Alternatives. As well as the Zairean example (in which "a Baptist elder prayed to his ancestors that he might be a good Christian"), the authors raise the examples of Church Base Communities in Brazil and are supportive of the "alternative way" of Lula, who was a product of these endeavours. These communities formed an urban network

... that recycles the refuse and rubbish of a Brazilian city of about 300,000 inhabitants. The irony is of course that the members of this cooperation make their living, as poor lower class people, from the leftovers of the middle and upper class consumption, and in doing so give a lesson in ecology... [and] ... Church Base Communities formed a shadow church and functioned as shadow parishes, where things were possible that were anathema in the official church view.

There were also the Pentecostal churches who account for 3/4 of Brazil's Protestants. The message is: *Change for the better! Start a new life!*

The third example is the Mondragon Community which since 1941 has maintained

... [a] real economy of care ... which still acts as a concrete testimony that also at a regional level cultural democracies which are guided by justice, can lead to a healthy economic and ecologic development.

The Giant's Metamorphosis. The discussion continues by exploring the possibility of a genuine concrete alternative. Can we tread a different path to the one that globalization seems to demand? The discussion proceeds to examine the situation in terms of our God-created human condition and to identify, following Hannah Arendt (nature, society, time), that

*[a] collision is at hand, already occurring now, between this dynamic **universum** and the hardest reality which exists: the reality of the irreversibility of time, of the finiteness of this earth, and of the vulnerability of the human condition itself.*

The human condition itself is challenged by this hypnosis about human infinitude. The discussion continues with an examination of why justice stands in the way of this hubris. Justice is oriented to giving each its due, to sustainability rather than to the achievement of goals. There is a difference amongst those subject to justice - it is not a one-size-fits-all principle - but in biblical terms justice requires protection for trees and bird's eggs. The horizon of justice is such that the world in its entirety is addressed. The poor at home and abroad cannot be left out of our consideration - at any level - and a step-by-step approach is called for rather than the implementation of some overall *a priori* plan. To try to keep going on this other alienating path *can no longer be done without paying an immense price*. The essay reiterates what Goudzwaard has been suggesting about the reform of the international financial system (ie making SDRs available to the poorest nations and related proposals).

The Cultural Potential. The authors emphasize that they are not promoting a subjectivistic actor-oriented voluntarism. Any initiative faces contests from those resisting change.

Globalization is therefore not necessarily Westernization, and neither is it a one-way street.

The distinction between global and local is not without complexities of its own, as Roland Robertson has indicated: *the interpenetration of the universalization of particularism and the particularization of universalism*. New language will be required to address the emergent situation.

82. "Globalization, Regionalization and Sphere-Sovereignty" in Luis E. Lugo
**Religion, Pluralism and Public Life: Abraham Kuyper's Legacy for the
Twenty-First Century** Eerdmans, Grand Rapids pp. 325-341.

See No. 76 above. This is an edited version of the lecture.

It is hoped to have an on-line copy of this chapter available by June 2008.

83.with Aad Vlot "We Are People of the Way: an Impression of the Final Session of the Conference" (*Cultures and Christianity AD 2000*), 21-25 August 2000 in *Philosophia Reformata* Volume 66:1 pp. 142-152.

It is hoped to have an on-line copy of this conference review available by June 2008.

This article is the report of the final plenary session of the Association for Reformational Philosophy international symposium. A panel prepared and presented an outline for the final session (Geerstema, Goudzwaard, de Powell and Bong Ho Son) which consist of two main points: 1. Analysis and Understanding; 2. Calling and Perspective. Under each questions are listed and the impression-report summarises statements made.

1. Analysis and Understanding: This includes (1a) *In how far are technology, the market-economy and the idea of democracy the core of the Western world and of the global situation? In how far is this an ideology from a Western perspective?* Replies are recorded from Son (Korea), Maggay (Philippines), Helleman (Russia), Turaki (Nigeria), Son.

(1b) *In relation to development a distinction is necessary between what is a historical norm (cf Dooyeweerd about differentiation, integration and individualization) and the realization of these norms.* Replies are given from Geertsema (The Netherlands), Maggay (Philippines), Quadros Gouvea (Brazil), Turaki (Nigeria), Geertsema.

(1c) *What are the core issues in our global situation: poverty, political oppression, unjust economic relationships, the thrive (sic!) for technical control of every aspect of reality, the power of international corporations?* Goudzwaard's comment concerns how the Bible should be read for finding an answer to this question. He refers to Ephesians 3:18 that *only with all God's people, that only with all saints, you begin to understand something of the breadth and the length and the height and the depth of the Kingdom of God and of the love of Christ.* The comment is clearly fired by a reformational ecumenism. All cultures have their own dignity even as, following the observation of Professor Onvlee (Cultural Anthropologist, Free University. See also No. 104 p.5) all have their dark sides as well. *I think that only in that double awareness you can really begin to communicate with each other; because it creates openness to listen to corrections.* Goudzwaard identifies globalization as the highest expression of modernization - security is found in rational insight and tends to exploit nature to reassure itself. The space-ship analogy is used to explain why the elderly and other "in-active" people are somehow viewed as less than productive. Families and communities often become hindrances to **plans** that define progress in possessive individualist terms, and thus a demeaning of human dignity is integral to western conceptions of progress.

Other replies are given from Griffieon (The Netherlands), Alan Storkey (United Kingdom), Vingo (Philippines), Son (Korea) and, in a brief statement, Goudzwaard outlines his critique of idolatry: when goals are absolutised, ideology becomes a means to justify idolatry. Christians however were initially called "the people of the way" and that requires step-by-step obedience. The extreme goal-orientation of the West is its weakness. In reaction, ways are often advocated in idealistic terms, which the Church, the people of God busy in their obedience to Christ's rule, should not adopt. Reality has to be faced.

2. Calling and Perspective (2a) *How can we find a balance between the needed radical prophetic critique and doing justice to the complexity of the situation?* Replies are given by De Powell (Argentina), Geertsema, Schuurman (The Netherlands), Hiemstra (Canada), Son (Korea), Geertsema and Goudzwaard.

(2b) *What does it imply for our Christian life style? What is exactly the practical Christian life that is needed? In what sense should we as Christians especially in the West, distantiate us (sic!) from the Western culture and its powers to be credible as a witness to the gospel of Christ? Do we need inner asceticism; how does this affect our involvement in all areas of life and on the different levels of involvement (globally and locally)?* Replies are given by

Goudzwaard, Son, Geertsema, Son, Elaine Storkey, Haak (The Netherlands) with Goudzwaard and Son making second contributions. In almost two pages (pp.148-9), Goudzwaard discusses the importance of the Christian life being distanced from consumerism and the acquisitive society. Europe may have been Christian with good medical care, democracy and beautiful music, but it has also been the venue for two world wars and the rise of colonial imperialism. The moral responsibility of the rich countries to make room for the poor by debt reduction is related to C S Lewis' *Till We Have Faces*. Restraint is now required to overcome the spiral of death. By listening to the cries of the poor the West will have an opportunity to link the various and apparently unsolvable problems that now confront us; a solution may thereby become apparent. A second comment is about affirmation, and in particular how the modernist view of women puts women in nature, needing to be led by the nurturing power of the male.

(2c) *Should we understand our calling primarily in terms of creation and redemption or in terms of the coming kingdom of which we are promised that signs will be given by God if we act faithfully in His service?* Replies were given by Geertsema, Son, Goudzwaard and Geertsema followed with a second comment. Goudzwaard's comment about the sermon at Queen Wilhelmina's funeral is linked with Bonhoeffer's view of "das Vorletzte": ... *Jesus as the King of the Earth stands and will stand at the end or horizon of all of our ways: the personal and the political, the economic and the social... The reign of this coming Shepherd king implies not the survival of the fittest but the rescue of the weakest. It is this stronger globalization which once will conquer the world, and in which light we already have to live now and here* (p. 152).

84. **Globalization and the Kingdom of God** (Kuyper-Lecture 1999) ed James W Skillen, Center for Public Justice/ Baker Books, Washington DC and Grand Rapids.

A summary is found at [http://www.cpjustice.org/stories/storyReader\\$544](http://www.cpjustice.org/stories/storyReader$544) - "Bob Goudzwaard calls for awakening, maturation, and conversion to a new way of life that will make possible the survival of the weakest." In his *Foreword*, Jim Skillen notes that "The burden of Bob Goudzwaard's 1999 Kuyper lecture is to shed light on the religiously deep wellsprings of contemporary economic globalization" (p. 9). The lecture in 4 brief chapters is followed by replies from Brian Fikkert, Larry Reed and Adolfo Garcia de la Sienra. Skillen draws all these together in a final conclusion.

1. The Spirit of the Age (pp. 13-17) The discussion of global economics quotes Kuyper's perception of the West "dying away under the hypnosis of the dogma of Evolution". Society may be controlled by idolatrous dogmas, yet it is... *embedded in the structure of God's creation that constantly calls for human response, for a human answer to God's call* (p.15). Global society may be subject to idolatrous powers but the market, technology, money, or transnational corporations - even as dominating idols - still require critical scientific investigation. A "new economics" has emerged as trans-national corporations act with a global base, transcending national and regional economies. Global capital is now an important part of the "risk society", having a potential to shape entire polities by leaving any country when higher rewards beckon from elsewhere. At the same time information technology, now a part of every-day life, locks consumers into what suppliers provide.

2. An Assessment of Globalization. Pentecost is linked to Ephesians 1:10, as expounded by Philip Potter of the WCC - Christians are a people busy with a particular global service. From the outset, the Christian Church was called into being as a global community of faith and so global economics should also be respected as part of the fulness of life. Markets are good gifts of the Creator, and the process of globalization itself should not be demonized. Un-economic behaviour should not be "reduced" to ethics. Economics means stewardship, waiting for the return of the owner of the land who will assess our account-books, in terms of what we have done with what has been given to us. The prospect of a **critical-normative approach** to the study of international finance beckons. Inequalities in financial flows around the globe are discussed in terms of benefit (usually to the west/north) and costs (severely depleting the resources of the South). George Soros's view implies a much-needed criticism of the dominance of the mechanistic metaphor in economic thinking. This is taken a step further by pointing out

that responsibility for outcomes is part of economic analysis. The constant fear about financial markets must be faced. This drives political life to a great extent, and economics needs to test the hypothesis that the West is experiencing a partial paralysis due to the narrowing of its viewpoint.

3. Structural and Cultural Dimensions of Globalization. This brief chapter examines "The Breadth and Depth of Economic Competition" (pp. 30-32) and "The Risks Associated with Economic Competition" (pp. 32-34). Globalization involves co-operation world-wide, and is not just a matter of out-and-out economic competition. Millions now work together in new ways, and new types of international relationships are emerging. So there are forces that counter the rise of global capitalism. Competition is not confined to the market-place. If society is viewed as enclosed within the market, then this view promotes ongoing competition of each against all, individually, organisationally and institutionally. But **economic** forms of competition are very powerful, and this is seen in the way information technology infiltrates and controls all spheres of life. The search for control, as a result of intense competition, is generated by, and in turn generates, a relentless desire to maintain autonomy and the affirmation of self. Great dangers loom, especially for the poor, the world's eco-system and for spiritual and mental health. Nietzsche's madman asked: "If we play God what will be the outcome?"

4. Breaking Free From the Hypnosis of Our Age. As the culminating chapter, Goudzwaard suggests 5 steps, **A Plan for Reformation and Transformation.**

These are: (1) Foresake childish possessiveness, live with restraint to serve; (2) Embrace the blessing of enough, offering something for nothing; (3) Move from tunnel increase to blossoming growth. (4) Affirm solidarity with all people, challenge prejudices and work for the good of others in organised ways; (5) Promote a heightened sense of responsibility in government and the positive reform of international law.

The religious basis for the drift toward greater autonomy in global financial domination is part of every-day cynicism, but it explodes the long-held myth of the religious neutrality of economics. We are now at a limit, the edge of an abyss which, if we were to ignore it, would signal the complete imprisonment of the human spirit sucked into a competitive whirlpool. The way out is not an assertion of counter-autonomy. Rather it involves taking a direction which will do justice and open up all aspects of our life.

Our social life in its totality is at stake. C S Lewis in Till We Have Faces explains that waking up means accepting adult responsibility to listen. Three necessary actions are noted in conclusion: (1) the control of international finance for the benefit of poor people; (2) structuring a global network of information and technology to prevent psychological harm; (3) protecting the world's eco-system.

85. "Economic growth - is more always better?" in Donald Hay & Alan Kreider eds, **Christianity and the Culture of Economics** Cardiff, University of Wales Press, pp. 153-166,

<http://www.allofliferedeemed.co.uk/goudzwaard/BG85.pdf>

For background to this lecture, see No. 47 above. This is a condensed version of a lecture given at the 1998 conference of Christian economists at the Centre for the Study of Christianity and Culture, Regents Park College, Oxford. It begins with a couple of jokes to illustrate *the strange habits, dismal folkways and destructive potential of economists*. Goudzwaard explains the concern and curiosity that drives his investigations of the culture of economics. Have economists made a contribution that has increased the domination of economics and economic yardsticks in our culture? He emphasizes that his concern is **not** ideological but rather to convey his desire to encourage Christian economists to *broaden and deepen the general view or perspective which standard economics holds on humans, nature and society*. He then raises the important finding of the Welfare Responsibility research team in the CPJ project (see Nos. 55 & 60). This emphasizes the importance of self-criticism. Scientific research can be corrupted by **academocracy**. **He then asks:** Why only two approaches: neo-Keynesian welfare or neo-

classical workfare? These are the alternatives which dominate economics text-books.

Goudzwaard's discussion explores the dogma that continuous economic growth is the basis of economic life. He has been wrestling with this question since completing his PhD. A brief biographical paragraph discusses how he has approached the problematic TINA dogma. The discussion returns to the Bible for guidance about opening up, rather than closing down, discussion. The Biblical use of the term *oikonomia* in Jesus' parables, refers to the One who is Ultimate Landlord, who will return to ask all servants and nations to account for their stewardship. Is this related to our cultural commitment to economic growth? It seems to be a separate issue until we ask ourselves whether we have formed our society on ... *the silent premise that the factual world functions by mechanisms which are, in principle, infallible?* And so in a low-key way Goudzwaard explains something of the (spiritual) pre-history of so-called value-free analysis (J S Mill and Auguste Comte). That path is evidence of an unwillingness to evaluate human demands, the quantity and quality of what human beings want, by merely concentrating on the abstractions of "use" and the allocation of "means" to fulfill these "wants". Economics tends to avoid questions about the choice of ends. Such an approach decides to limit itself to objectively measurable entities, to quantities and prices. The primary concern in economic science, as in other areas of economic culture and activity, is the attainment of maximum expansion of a well-allocated "output" ruled by the market mechanism. This is the reductionism that is alive and well within economics. Labour and land are transformed into objects of use, rather than objects of "care". There is a wilful blindness to the results of commercial culture, whether in e-commerce or in advertising. An over-wealthy society finds it cannot afford economic critique of its "fundamentals". And a growing sense of scarcity results, with a reduced sense of economic accountability and care.

The discussion does not stop with critique. Comprehensive alternatives are needed. There is a discussion of the Torah's prohibition of interest. In the context of the time, this is an example of an economy oriented neither to the free market, nor to any centralised plan. This rule had the effect of preserving Israel's distinctive *input-oriented* economy in an international context, where nations encouraged high-interest rates among their own people. Israel simply charged interest for loans to foreigners. That orientation meant labour was protected (in a market sense) while capital and the supply of capital was arranged according to the sabbatical and jubilee principles. Land, labour, capital and environment - basic for all economic processes - were protected and enabled by a principle of care that kept the land open to the poor. Just as the Lord God had reserved the promised land for His people, so His people were to arrange their affairs to ensure that the needs of the poor were met. Israel was an "input" economy, rather than striving for "outputs". By contrast the growth in "output" of western economies is becoming meaningless, because in-put growth is demeaned by insatiable materialism. In this we miss the wisdom of abundance and inclusion.

And so, a new vision for growth is presented. It is a view that does not rely upon mechanical and numerical modelling. The blossoming tree reminds us of an inbuilt wisdom requiring constraint; constraints have to be an integral part of an answer to our many global economic problems. The Dutch polder is an example of how this view can be economically fruitful. Human responsibility has to receive its due emphasis in our thinking about economic processes.

There can be a beneficial diminution of wage-claims, as consumer perception is heightened about quality and care, and "public companies" emerge along the lines advocated by George Goyder. The reform of the international monetary system is possible, even though the Bretton Woods Agreement has collapsed. A more fertile, healthy and accountable economy is possible: Not TINA but TATA. The paper concludes with reference to the 1996 Surabaya conference (No. 67 above).

86."The Global Market: Enclosure and Exclusion today" *American Baptist Quarterly* Volume XX: 2 June pp. 169-178.

It is hoped to have an on-line copy of this and the following article available by June 2008.

This is the publication of the April 21, 1999 lecture listed at No. 77 above. It begins with a brief

discussion of the importance of affirming the positive and justice-seeking aspects of one's own tradition. The Social Gospel movement of Walter Rauschenbusch and Stanley Stuber, within which Colgate Rochester Divinity School made its 20th century contribution, is placed side by side with the Dutch Reformed tradition of Groen van Prinsterer, Kuyper and Dooyeweerd. Goudzwaard wants to show that they approached the consequences of industrial society from a similar confession. The lecture concerns the sometimes problematic task of formulating a Christian social and political vision for the turn of the millenium. Stuber had been present when the UN was inaugurated in 1945 and also when the WCC was set up in 1948.

...Stanley Stuber tried also to combine these two worlds by placing the world of the "nations" and the world of the "churches" into one common Christian perspective (p. 170).

Goudzwaard refers to the analysis of "modern capitalism" by Karl Polanyi in The Great Transformation. He also notes what Polanyi says about the initial "enclosure movement" in its assumption that land and human labour were to be viewed as marketable commodities. A system emerged which then provoked the critical opposition of von Ketteler in Germany, Kuyper in Holland and Rauschenbusch in North America. Stuber had drawn attention to the same issue when, in his book Human Rights and Fundamental Freedoms in Your Community (1968), he observes that huge numbers of people world-wide are excluded from access to land, sources of capital and the recognition of their legitimate rights by a new "enclosure movement." Despite the formation of the welfare state in western nations, the human soul is subjected to "enclosure" in a reality dominated by the all-inclusive demands of a new global economic and financial reality, that appeals to its dynamism to justify its own autonomy. A discernible dominating trend in global life has emerged with the human subject at vanishing point.

Multi-nationals have become trans-nationals and the world is subject to the demands of "touring capital" which aims to rule the world. This has a great impact upon every-day policy making and everyday life. Goudzwaard's professor a Rotterdam, Johan Witteveen, a former managing director of the IMF, noted how national tax policies are increasingly linked to the demands of the new "big brother", the predatory global capital markets. This is increasingly a global political-economy of fear. So is this second enclosure something we simply have to accept? Jesus said we do not have to fear, because He holds the future in His hands, so can we make concrete steps in this world to meet this fear and begin to overcome it? Is there substance in the Christian vision?

Three paradoxes are listed: growing poverty in the richest societies; diminishing care with an increase in general income; and increasing haste with more leisure time. These have a common **economic** character; they are all related to the economic dynamism and all make evident a contrast between what moves with what lags behind. It is not an objective reality to which all must adapt. Rather this viewpoint relentlessly undervalues what is more static or less dynamic.

There is a widespread short-sightedness in the vision attached to this TINA viewpoint, which is further evidence of an **unrealistic** idealism. If a biblical vision can help us out of this fix, it will give us access to a practical, workable, broad realism. Those prominent in macro-decision-making across the globe are, in many ways, subject to a serious mental distortion. A narrow, spiritually restrictive world-view is at work here, and yet we must avoid a reaction that would embrace the static-side and forego economic renewal.

87. "Reclaiming our Future, the Vision of Jubilee", *American Baptist Quarterly* Volume XX: 2 June pp. 179-90.

It is hoped to have an on-line copy of this and the preceding article available by June 2008.

This is the publication of the April 23, 1999 lecture noted at No. 77 above. The second lecture, published immediately after the first (No. 86), begins with a brief summary of the earlier one. Some auto-biographical issues are raised, including "chapters" from Goudzwaard's discovery of how he confirmed his understanding of "ecumenical" via involvement with the World Council of Churches (WCC). Drawing on the teaching of Ephesians 1:10 (plan = *oikonomion*),

Goudzwaard outlines that globalization is not the enemy, because the whole world is caught up in God's "globalization"; the disclosure of the richness to which He calls humankind at all levels of our earthly life. Structural and local consequences are not exempt from this outpouring. Philip Potter (see No. 90 below) draws attention to the scriptural teaching about the Pastor-King who stands at the "end" and "fulfillment" of history; the One in whom God's plan finds culmination. Bonhoeffer's teaching about the One who comes to us *from* out of our future, reminds us that the victory is not a result of the survival of the fittest, but rather an outcome of the care for the weakest. The gospel promises that those left behind will not be left without hope. The ongoing economic dynamism is propelled by choices that derive from a misplaced faith. And so, the content for the rest of the article is mapped out. Can this hope be made into living signposts in our economic life as we live it today?

Goudzwaard repeats here the material he previously discussed concerning the way Torah defined Israel as an input-oriented economy (Refer to No. 85). Labour, land and capital were available for all of Israel. Jesus's parables, and the teaching of the New Testament, reiterates the calling of nations to do justice. The Torah and Jesus' teaching encourage God's people to celebrate God's abundance. It is from the blossoming of a fruit tree, rather than the hectic scramble to reach the light at the end of the tunnel, that we should seek to form our economic lives. John Perkins' work in Alabama serves as a model; the people brought what they had, what they prized, into this project and they discovered a re-orientation in their entire lives. A different perspective on rest emerges; rest doesn't come after but before. The message of Jubilee is not "Start again!"; it is renewal on the basis of God's long-suffering merciful care.

The principle under-girding the "Jubilee" campaign of debt forgiveness should lead to reform of the international monetary system, opening making possible special drawing-rights (SDRs) at the IMF for the poorest of nations. The post-modern "enclosure movement", by the "key currency" nations, has to end.

In conclusion, Goudzwaard puts it in plain and simple terms: is positive change really possible? He gives a couple of examples. A WCC-convened meeting in Lesotho was seemingly swamped with despair. After a reading from Nehemiah 5, the meeting was inspired by an elderly judge. He suggested that representatives be delegated to go to the IMF and World Bank and talk with them face-to-face. A change in the World Bank's accounting system did take place. Goudzwaard notes that Christians are "people of the Way"; they are called to go step-by-step. And this does not exclude direct contact with public officials. His own involvement in the Dutch Council of Churches in consultations with Shell is the second example. It was part of an effort to engage in "mission to foreign structures".

Finally he recalls his experience of seeing the morning star from an aeroplane, reminding him of Jesus' final words in the Bible. "I am coming soon; I am the morning star."

88. "A Reaction to Mr Novak's contribution" Symposium on Leo XIII and Abraham Kuyper, Calvin College, October.

The symposium, "A Century of Christian Social Teaching: The Legacy of Leo XIII and Abraham Kuyper" was co-sponsored by Calvin Seminary and the Acton Institute, both of Grand Rapids, Michigan. The Acton Institute promotes a revival of natural law theory, as the basis of a Christian social perspective. Goudzwaard replies to Novak's paper, "Human Dignity, Personal Liberty: Themes from Abraham Kuyper and Leo XIII". It, with all other conference papers, was published in *Markets and Morality* at <http://www.acton.org/files/mm-v5n1-novak.pdf>. Goudzwaard's reply is at <http://www.acton.org/files/mm-v5n1-goudzwaard.pdf>. The response of Nicholas Wolterstorff to the same paper is also available <http://www.acton.org/files/mm-v5n1-wolterstorff.pdf> as are responses of Craig Gay and others.

Goudzwaard begins with Kuyper's admission that the Roman Catholics are "far ahead" of the neo-Calvinists and other Protestants with respect to comprehensive social policy reflection.

Kuyper's speech "Het sociale vraagstuk..." (November 9, 1891) was six months after the May 15 promulgation of *Rerum Novarum*. Overall, Goudzwaard questions whether the 4 basic

principles of the encyclical, as listed by Novak, were shared by Leo and Kuyper.

These four were: (1) Personal agency and responsibility - the cornerstone; (2) A spirited defense of private property; (3) An emphasis upon personal initiative and enterprise; and (4) A condemnation of socialism as unjust and contrary to nature.

Both Kuyper and Leo XIII appealed to the principle of justice: public and distributive justice. They rejected the classic liberal view of the relationship between the State and the citizen/individual. Were they then influenced by Marxian class-analysis? No, but in raising the question their similar "organic" appreciations of social order come to light. The revolutionary impulse of 1789 had, for Leo, now moved into the field of economics. In sharp contrast to the revolutionary view, these Christian critics of liberalism supported the development of labour unions.

... the Christian religion (so not only the Calvinist variety of it) stresses personal human dignity in the social relationships of an organically integrated society (p. 116).

Goudzwaard's says that Novak is not wrong in his rendering of the four salient points of Catholic social teaching. But, in his outline of Catholic social teaching, Goudzwaard believes that Novak has failed to properly emphasize distributive justice and the institution of the State. Organic unity is **not** nostalgia for a lost past, but a matter of trying to find an alternative to the mechanistic views that dominates Enlightened economics. Novak's democratic capitalism, opposed in principle to Statism, sees a new religious impulse at work in a pioneering risk-taking adventure to building a better society. "Development, risk and adventure" are not the best vehicles to create what Novak calls "productive justice".

... this underlying philosophy (or ideology) of progress, growth, risk, restlessness, competition, and the derived value of impersonal mechanism that indeed explains Novak's specific way of reading of the papal encyclicals. It also elucidates why Novak is not fully appreciative of their whole content. Both Leo XIII and Abraham Kuyper miss, for instance, that strong orientation on the necessity of human progress that Novak has in mind, when he speaks about the approximation by that progress of the kingdom of God. Furthermore, the concepts of human subjectivity, community, property, (p. 119) and even profit have, in my opinion, a somewhat different color in the encyclicals than they get in Novak's exposition (pp. 118-119).

Goudzwaard demonstrates his understanding of Catholic social teaching and notes that *Centesimus Annus* puts the subjectivity of society, as a whole, next to individual subjectivity. Private property is also viewed as subject to created purposes that go further than merely individual freedom. Creativity and enterprise need to be opened up for all, and not just for a category of (so-called) creative and enterprising individuals. Justice is indeed global. Profit for business is part of the picture, but a business is a work-community and, as such, it has to fulfill its own calling. Both neo-Calvinist and Catholic traditions warn against socialism **and** classical liberalism as fruits of the "Tree of Enlightenment". Both enlightenment ideologies reject contentment, maturity and saturation and strive after an infinite and restless expansion of what man can produce. Two quotes from Kuyper confirm his opposition to the spirit of progress. Society needs to be re-organized but the restoration of a defunct guild system was not what they Leo and Kuyper had in mind. Such a re-organization would involve labour unions and

.. attack the social question in its roots and to heal again modern society from the wounds in its social fabric (p. 121).

Goudzwaard notes that on the global stage a faith in the survival of the fittest is running people, communities and nations into the ground, making the environment a place of increasing danger and unfit for human habitation. The protection of weaker societies and assistance to the poor over against the demands of global capital must be part of the task of those who follow the teaching of Christian social concern, pioneered by Leo XIII and Kuyper. Goudzwaard notes *en passant* how he came to love the study of economics from the inspiring teaching of Tinbergen, Lambers and Witteveen. J. P. A. Mekkes made him aware of

... the closed, autonomous world and life view that was and is still present in the

positivistic, so-called value-free mainstream of economics, which, ... fails to appreciate the unpriced parts of economic reality (pp. 121-122).

In conclusion, Goudzwaard explains his ambivalence to Novak's contribution - it expresses a similar orientation to subjectivity as found in the Austrian school of economics. Hayek's viewpoint is endorsed by Novak but, says Goudzwaard, Hayek rejected the notion of "society", and preferred to see economic data in terms of relations between individuals. John Paul II's notion of the subjectivity of society makes no sense in a Hayekian frame of reference. The promoters of the Austrian school economics may have modified this view of late but its underlying refusal to engage in comprehensive normative analysis means that it is incapable of a better understanding of human society. It would need this if it were to address the increase in poverty and the erosion of the environment.

89. "Reflections on the Budapest Conference" *Ecumenical Review* 53:4 October pp. 512-517.

Found at http://findarticles.com/p/articles/mi_m2065/is_4_53/ai_81223347 . The site contains articles from *The Ecumenical Review*.

The article begins with a brief history of WCC and WARC consultations on economics. It describes an interlocking network of church and inter-church ecumenical dialogue on globalization.

This dialogue had gained momentum from a series of conferences responding to a WCC view of globalization as a possible form of structural violence. As well, the WARC had committed itself to a "process of confession" in relation to economic injustice and environmental degradation. The WARC had concluded in 1995 that the churches must find ways to speak with one voice on these matters.

Goudzwaard's article is a critical descriptive review of the consultations which expressed a new form of ecumenical dynamism. "Transformation" and "restructuring" of economic life implies the re-orientation of entire societies. But this then means that the diminishing role of the state must be overcome with a new, enriched understanding of the state's calling for public justice.

The redirection of the fragile national economies of Central and Eastern Europe away from poverty and commercial criminality was high on the agenda of those involved. The Budapest Consultation repudiated the notion that globalization could ever be an excuse for injustice and growing poverty. Yet it was recognized that globalization can have very negative connotations when it refers to the ideologies that legitimate the unrestrained dominance of certain powerful players in the global market.

The commercialization of all of life is a considerable spiritual danger. The Russian Orthodox input was important, exposing the way the neo-liberal project has confirmed, if not endorsed, the culture of economic and political power-plays within Russia.

Time is becoming more scarce in the present global dynamics and this diminishes the patience needed for careful listening. But in this conference the time and the willingness to listen to each other were really there.

Goudzwaard points out that often communication from the Genevan centre of ecumenicity, communication with those who have been "outside" of Europe, is filled with ambiguity and misunderstanding. A neo-colonial style is not far away from all who live in the West. It is apparent that the dignity of people in poverty can easily be overlooked. This fact had a salient impact on the richer, wealthier delegates. The supposed correlation between happiness and the possession of more material goods was thus denied.

The West does suffer - not from lack of food but from loneliness and even from enslavement. The review ends with the hope that a mutually shared positive sense of material contentment will emerge.

2002

90. "Ethical Dimensions of a Globalising Economy" in Fritz Erich Anhelm (Hg) **Gerechtigkeit – oder die Frage nach gerechten Beziehungen, Die Okumenische Bewegung im Prozess der Globalisierung Tagung zu Ehren Philip Potters**, (Justice as Right Relationships: the Ecumenical Movement in the Process of Globalization: Conference in Honour of Philip Potter, 2nd Sept, 2001) Evangelische Akademie Loccum, 53/01, pp. 49-61.

It is hoped to have an on-line copy of this lecture in honour of Philip Potter available by June 2008.

As his by-line, Goudzwaard takes the title of a song by Bob Marley, "Emancipate yourself from mental slavery". Discussing the ethical dimensions of a globalizing economy, the question is raised as to whether it is also a *distinguishable narrowing of consciousness* among human beings. He asks: *Where on earth could this tendency toward a narrowing of consciousness have come from?*

To answer this three inter-related paradoxes are listed: increasing scarcity in the midst of wealth; increased labour productivity with lost leisure and more haste; and the expansion of global finance by which

...less than 5% of all international money transactions are related to trade in goods and services and more than 95% is directly used to facilitate the fantastic autonomous growth of the financial sphere with all its so-called derivatives.

These three paradoxes not only serve to draw our attention to the fact that our society is dominated by its economy, but also attest to the fact that its dynamism has become its most prominent aspect. This dynamism is manifest in the fact that time and nature are experienced as limits or restraints upon economic development. And so, the human services sector - health, education, care - is under great pressure, as such services become more and more costly.

There is a significant historical question as to how global finance - "touring capital" - came to have such dominating power. The image of a rocket is used to describe the way in which people and societies "on the move" leave behind whatever is fixed and less dynamic. In this way, Goudzwaard illustrates his view that, in a certain respect, economic globalization does indeed give rise to a dynamic economy (Bourdieu's "habitus") for reasoning and acting. And so, we personally confront globalization in our lives. A belief has taken hold that the value we give to anyone, or anything, is derived from our achievements. The measure of our achievements is now, of course, money.

Goudzwaard briefly discusses ideology and, following Adorno, describes how ideology serves to legitimate pre-set goals and thus achieves, or is ascribed, a certain infallibility. With respect to global finance, capital is no longer merely a means to economic ends, but rather becomes the hope of the entire world community. A new daily obedience emerges to stock-market reports - what is up and what is down. The wisdom "out there" must be followed, not only by corporations but also by governments.

A discussion of the narrowing of consciousness concludes with suggestions for emancipation from *this* mental slavery. TINA has to be rejected as unqualified idealistic nonsense. Three suggestions for future action are given: (1) recapturing the true meaning and value of money as a servant and this will require breaking free from the fearful dominion of markets and the means of financial control; (2) the second step involves restraining the level of consumption in wealthy countries by recognising that the saturation point has been reached; (3) the third step concerns a mental attitude that turns away from goal-obsessed ideologies. Security is not found by planning. When justice and peace are viewed paths to be walked rather than goals to be grasped, planning can face up to the changes that happen along the way. Bonhoeffer's comment on Psalm 119:96 reminds us that as we step out on them, God's paths open up and become broad.

91. "What is Corporate Enterprise" *Public Justice Report* 2nd Quarter p. 11

This is the second of a *PJR* series on business [http://www.cpjustice.org/stories/storyReader\\$725](http://www.cpjustice.org/stories/storyReader$725). It is an edited excerpt from No. 24, Chapter 4 "The Liberation of the Business Enterprise" pp. 44, 45, 41, 46, 47. The key to a political view of the corporate enterprise is found in the following sentence:

The interests of the enterprise, including those of the laborers who are part of it, may not become a mere extension of the interests of the providers of capital.

The term "a mere extension" is also found in the opening paragraphs of No 30.

*Here the image arises of a future in which man is overwhelmed by his own scientific and technological means ... as the **extension-piece** of the necessary advance of technology (man as a "digit" in a computer). He is pushed into the army of the unemployed as soon as technology performs his work better than he does. Here is man as a powerful autonomous subject **versus** man as a dependent, feeble and terrified object: the contradiction is indeed sharp and clear.*

92. with Julio de Santa Ana, "Globalization and Modernity" in Ninan Koshy ed. **Globalization: the Imperial Thrust of Modernity**, Vikas Adhyayan Kendra, Mumbai India, pp. 1–33.

This book is a collection of papers of the "Ecumenical Social Ethics in a Period of Accelerated Economic Globalization" of the Ecumenical Institute, Bossey Switzerland. This chapter is written in co-operation with Dr. Julio de Santa Ana, a theologian/philosopher/sociologist from Uruguay, and a faculty member of the Ecumenical Institute of Bossey, Geneva. The chapter, the first in the collection of papers, is the basis for a "second edition" in No. 105 below. It is a progress report of the co-operative research project of these two ecumenical scholars. It concerns the connection between globalization and modernity. It is a long and complex analytical essay which charts the clarification of their ideas.

It begins by confronting the question; what are we dealing with when we discuss "globalization"? The authors discuss it in connection with modernity. It is not merely a factual process. Any approach that seeks "value-neutrality" is not all that helpful, since this commitment itself constitutes a part of what is called modern consciousness. To blame all the problems of the West on modernity ignores the influence of pre-modern problems. The authors take a look at the history of modernity and modernisation. They critically appraise the methodological problems associated with the study of globalization both in terms of their cultural-historical background and also in terms of their potential to change human society. Then they can decide how far globalization corresponds with modernity and modernisation. This will also provide a foundation for an ethical evaluation of globalization (p.3).

Introduction

The Origins of Modernity

- A. The Galileo-Descartesian principle of the primacy of mathematical method;
- B. The Hobbes-Rousseau principle of social constructive rationality starting with natural law as a base for the complete logical reconstruction of human society;
- C. The Locke-Spinoza principles of liberty and equality before the law which start from the recognition of individual human rights, with self-interest as the link between possessive individualism and the western democratic tradition.

The discussion moves onto Kant, and the ascribed right to rationality in decision-making. An important paragraph, which is later omitted (in Goudzwaard's draft and the subsequent "second edition"), reads:

It is remarkable that in this political and societal breakthrough of the idea of liberty no differentiation was usually made between the respective value of the various

liberties. Economic freedoms were placed in the same order or (p. 7) hierarchy as political freedoms (like freedom of expression or the liberty to meet) and cultural freedoms (like religious freedom). It was the time in which intellectuals, journalists, artists and small entrepreneurs were struggling together with the merchants under the same banner against the feudal powers of state and church. It became a sort of movement of the people for freedom. No one obviously foresaw clearly that this unbridled economic freedom could easily lead to a concentration of power in the hands of a minority, and in the long run to a growing subordination of cultural and political freedoms under previous economic interests (pp. 6-7).

The authors are seeking to characterise the beginnings of modernity in a discussion which also clarifies colonialism and the rationale by which Europeans took control of territories which were not their own in the name of their "freedom" (ie national sovereignty propelled by economic self-interest). The roots of the *terra nullius* doctrine can be seen at work in the Enlightenment philosophy (p.7). Adam Smith's economics is viewed in terms of the market as the highest expression of freedom and equality (C), and bringing this together with a well-ordered and self-regulating mechanism (A). The belief in markets systematically bringing wealth to all (B) is also present (pp. 7-8). And with such inter-twinement of A, B and C, another forward-looking factor is introduced.

- The Utilitarian-Benthamite line - a calculus to divine felicity - relates the ordering of society to the greatest good for the greatest number.

The fulfillment of (economic) wishes therefore becomes the ultimate goal of social order. The discussion identifies the inner tension that is felt from these initial "birth-pangs" of modernity. Freedom and equality are established at the expense of oppression and inequality; progress at the level of possessions has come to mean complete disorientation at the level of being (Ricouer). The provisional conclusion is that like modernity, globalization is value-laden from the beginning (p.9).

Modernity and the Transition of Western Society

The "Enclosure" movement is further evidence of how the ideology of freedom was disclosed in a restrictive/ exclusionary way. Those who believe in absolute freedom, tend to transfer their existing freedom to human institutions or "mechanisms" like the state, the market and the party. Freedom and welfare (happiness) became intertwined, part of the same project, in the construction of public life. Liberalism and socialism are both expressions of this ideology - one arose to support the bourgeois and the other for the industrial labouring classes. A remarkable role is played by faith in progress, and its part of everyday life brings with it a change in the interpretation of modernity: to be human now is to be *compelled by history to move forward* (p. 11). A short ethical reflection follows on: **Ideology** - modernity will create its own normativity (Habermas); **Progress** - demanding necessary sacrifices; and **Nature** - which is now an object to be conquered with women viewed in an invidious light.

Globalization and Modernity

A short literature review is inserted as developed in No 76 (and No. 82). There is, say the authors, no reason to assume that nothing new can be found in globalization. By steering the development, global finance is one of the most important features of this development. The discussion returns to points A to D.

A. There is a continuing demand for economic reconstruction, with the presumption that the future can be made better than the present. Traditional markets have to give way to "modern" markets. Barriers or tradition are viewed *a priori* as hindrances to modernity. Tunnel vision (Keynes) prevails as does TINA. B. The mechanistic view of economic and social management dominates. C. Emancipation becomes an ongoing project for all countries, and it is assumed that global competitiveness is the way to achieve this. D. Intervention is now justified in terms of claims that action will bring happiness to the greatest number.

Historically speaking, globalization is the highest expression of modernity with enormous powers for inclusion, and those who stay outside will find themselves discriminated against or

ignored. Progress will pass them by, although the "progress" is an artificial growth buttressed by, and buttressing, the dominance of financial markets.

An Ethical Evaluation of Globalization Today

Globalization involves the positive disclosure of social relationships with enormous wealth-creating capacity in a time of great and growing poverty. And so the neo-liberal **ideology** and its language of competition foment illusions or hypnotic states. A sacred aura is ascribed to glib talk which calls for necessary sacrifices, job losses and "structural adjustments". To **progress** is to be "hell-bent" on expansion (Soros), and nature and time must not be allowed to get in the way. Exclusion occurs in at least three ways - no share in international currencies; a reduced flow of capital, which is not enough to build upon; and no other choice than to re-structure to enable a higher rate of exports at lower cost making internal market growth a low priority. **Progress** thus becomes impoverishment, and an even higher price is paid for lagging behind. **Nature** is ignored when it is viewed as a barrier to be continually overcome - sooner or later it will "speak" and people will have to face their creatureliness, but will it be before we push ourselves over the edge?

Ways to Go

The discussion concludes. Just as "growth", "production" and "investment" provide the globalization project with its structure and content, so the authors suggest there may be an alternative set of concepts for another "style" of globalization, based upon *the principle of stewardship of the household of creation*. Why not see the preservation of human communities, of the environment, and of human physical and psychological health, as forms of "investment" or "production"? (p.27). Waste would then be re-defined as a lack of investment in these resources. A blossoming economy becomes possible, as a renewal in human accountability. The leverages for recognising the rights of all peoples are in place, and thus to resist adjustment programmes that infringe upon human rights in their many dimensions. Those of the North who are concerned about the future for their children - and who do not simply wash their hands of the problems and say that they'll have to solve that problem when it unravels - may be open to consider a way-orientation. Can the spiral of death be challenged by the spiral of life?

A power to withhold motivated by love is therefore needed, a power unknown in the ideology of modernisation, but essential to find our way out of the domain of the present overbearing global economy (p.30).

93."And now the North" *Semper Reformanda* Update 10/2 June

<http://www.warc.ch/pc/eslife/01.html>. This brief report of the response of the Dutch Minister for Development Co-operation to the Jubilee 2000 campaign refers to a "Message to Churches in the North" <http://www.warc.ch/pc/bangkok/01.html> which is also reproduced in No. 94 below pp. 23-25. The article, in concise terms, puts the problem confronting the poor countries.

Why ... should it be always the poor countries that are confronted with the need for "structural adjustment". But never the rich? Has the time not come ... for the countries and the churches of the north to reflect critically upon their own luxury and their ever-growing standard of living, which so often take away from the poor the resources which they badly need and threaten the environment? ... The lifestyle of rich countries is now at stake...

2003

94.with Leo Andringa, "Globalization and Christian Hope: Economy in the Service of Life", Ecumenical Conference of Western European Churches in Soesterberg, The Netherlands. Translated by Mark Vander Vennen, 41 pages *Public Justice Resource Centre*, Toronto. February 2003.

<http://action.web.ca/home/cpj/attach/globalization-and-christian-hope.pdf>

This document translates the results of a co-operative project under the auspices of the International Financial System Project Group of the Council of Churches in the Netherlands. Leo Andringa is a former Regional Director of the Central Bank of the Netherlands, and a member of the Focolare Movement which is featured in this paper as one example of a positive Christian initiative. The Foreword is by David Pfrimmer, Waterloo Lutheran Seminary, Ontario.

What kind of world are we heading towards? (pp. 1-3) The *Introduction* asks how churches are relating to globalization and the economic issues of complex international finance? *How this paper began* locates the discussion in the context of appeals made by the South Asian Council of Churches, the World Council of Churches and the World Alliance of Reformed Churches. The 2002 call by Pope John-Paul II for a globalization of solidarity is also noted.

A first glance at globalization (pp. 3-11) considers how globalization intensifies international inter-relationships. But there is also the question of money, what it is and what it does - *over the past twenty years, international trade in money has increased not four times, but one hundred times* (p.5). A "window" titled "Money creation without social production" is included on p.6.

Money is therefore not merely the flip side of the goods and services coin. It has become an independent good or product in its own right (p. 6).

Money has become a commodity and trade in this commodity is now the most important source of income for banks. There are consequences for the wealthy countries - a corporation's interests are ruled, more and more, by stockholders' interests. Work has come to mean "an almost unsustainable tension" between work and family roles as Governments form policies to ensure a free flow of money. Taxes are reduced, services are cut, public services are privatized and infrastructure run down. Commercialisation becomes a, if not the, dominant trend in all spheres of life. The global economy prevents the interests of poor nations from receiving adequate recognition; rising debt means tighter controls on any nation's response to the deteriorating circumstances.

What do globalization, church and faith have to do with each other? (pp. 11-14). This explores the call to solidarity and frugality, outlines the task of government and develops Biblical themes - *oikonomia*, the year of Jubilee and the prophet Nehemiah's call on behalf of the poor. It is not a matter of finding a way to copy the Old Testament laws since today *the primary sources of prosperity are the possession of capital and access to knowledge. But the directions given by Scripture indicate that we are called to shape the economy in such a way that everyone has access to the sources of prosperity* (p.14).

What can be done? (pp. 14-20). This section reiterates Goudzwaard's recurring pedagogical theme about normative economic life - a blossoming tree rather than the mechanical tunnel. TINA is based on tunnel thinking. The aim should be to prevent harm to people and the environment **from the outset**, instead of compensating them afterwards. **Focolare** and **Oikocredit** are two examples of community-based initiatives which give hope of an alternative globalization. Jan Tinbergen's appeal for a "world treasury authority" is discussed, as is the Tobin tax (0.2% on international financial transactions).

What will help? Can ordinary people contribute something? The paper reminds readers of what churches have done by standing fast for justice, as part of their walk (through time) on the way to the Kingdom of God. Churches must not remain silent. The story of Esther and Jesus designation of himself as the Morning Star are outlined ... *the deepest resistance against doom, fear and powerlessness comes from living not just towards the future but from out of the future, the future of God's coming reign of justice and righteousness for all the earth* (p. 22).

Appendix I includes:

- Letter to the churches of the North - from a WCC-WARC-CCA-CCT-ACFOD Symposium of the Consequences of Economic Globalization, Bangkok 1999 pp. 23-25.
- Letter of the churches of Argentina to the churches in the North, December 20, 2001 (see No 97 below: "... Ronald Reagan ... intentionally lowered the taxes for the rich,

and to enable him to simultaneously increase outlays for armaments he had to cut social expenditure for the poor. Or, even more convincing, look at what happened recently in Argentina. The rich were afraid about an impending devaluation of the pesos; they took huge sums of capital out of the country and in this way deepened the economic crisis and caused an even greater fall in the value of the currency. the rich brought huge sums of capital outside the country in fear of a devaluation of the pesos".)

- Economy in the Service of Life - a response of June 2002 from Soesterberg, The Netherlands to letters and messages from consultations and symposia at Bangkok, Fiji and Argentina.

Appendix II is a list of suggestions to churches and groups who are organizing their own responses to globalization.

95. "Freedom, Control and International Justice" in "American Strategy, Iraq, and the United Nations - Readers Respond" *Public Justice Report* 2nd Qtr

[http://www.cpjustice.org/stories/storyReader\\$1001](http://www.cpjustice.org/stories/storyReader$1001) There are essays by David Koyzis, Harold Bratt and Perry Recker, in response to Jim Skillen's "Iraq, Terrorism and the New American Security Strategy" [http://www.cpjustice.org/stories/storyReader\\$933](http://www.cpjustice.org/stories/storyReader$933) *Public Justice Report* 1st Quarter 2003. Skillen replied in "American Hegemony and International Order". Further reactions were also published as "American Strategy, Iraq, and the United Nations - Readers Respond Part Two" [http://www.cpjustice.org/stories/storyReader\\$1107](http://www.cpjustice.org/stories/storyReader$1107)

Goudzwaard, in identifying the National Security Strategy's idealism, agrees with Skillen's analysis and makes three points: (1) Freedom is in close tension with control. and when the norm of public justice has priority freedom comes into its own as the fulfilment of vocation. The more the drive for control takes over in pursuit of (ideological) freedom, the more it limits and threatens true freedom. Freedom is not, as the NSS assumes, an unlimited demand; it is a calling that requires obedient response; (2) There is a strong ideological component in the NSS. An appeal is made to the absolutized goal of freedom to justify any means employed to attain it; (3) Security, safety and leadership are other concepts that are clarified in this analysis. America's national "common good" is not the same as the "vital interests" of all people. Respect for leadership must be earned. Goudzwaard expresses concern over Skillen's view which, in encouraging US action to promote a just order among states, is less than specific in defining international and trans-national governance.

What I miss is a further specification of the fields of activity or concern in which such governance should have priority over state sovereignty. If you mean that transnational governance should set global environmental restraints for the world economy, or prevent and punish genocide and worldwide criminality, then I agree. But shouldn't there be elements of subsidiarity and federalism in the system? What happens when US power diminishes and, let's say, China becomes the world's dominant power, claiming authority to rule over national sovereignties for the sake of world order? Will the formulated safeguards of international justice be sufficient if the first principle of national sovereignty has been swept away?

Goudzwaard takes issue with Skillen's assertion that the US should "breakthrough the contradictions between the NSS and the UN system". Instead the US should affirm the UN, even if it is a weakened system. He suggests a step-by-step approach to the reform of the current international system.

96. "The Churches Witness in Today's World" in **Our International Task Today 50th Anniversary of the John Knox Center**, John Knox Series nr 15, Geneva, pp 7–17

An edited version of this lecture is found at.

<http://www.allofliferedeemed.co.uk/goudzwaard/BG96.pdf>

The lecture addresses the question of Christian confession in the face of world-wide economic injustice, continuing environmental destruction and the increase of violence. It is put in the context of the task of reformed churches to be a body of confessing Christians.

Confession and Confessing in the Reformed Tradition, notes that formulating confessions in times of great uncertainty - especially when the future was under threat by great evil - has repeatedly characterised the reformed tradition. The 1995 Kitwe (see No. 101) preparation observed:

... this global market-economy has been sacralized and elevated to an imperial throne, and now claims for itself a freedom that belongs to God alone.

Sacrifice and Idolatry reminds the churches of the North that they must address the Kitwe concerns that have been repeated in other debates and calls.

The fact that representatives of the South unanimously speak of the presence of idolatry in Western society is a message that cannot be ignored. ... Their voice is the entry point and can sharpen our awareness of what is at stake.

The ideological legitimization of "means", and their transformation as "ends", is outlined. Goals are ascribed a power to provide meaning for life. And so, the means needed to reach these goals must be legitimated in advance. Science, technology and the market are truly means, but in this way are ascribed autonomy and demand sacrifice.

Idolatry in Western Society pushes the analysis further, examining the characteristics of a society dominated by idolatry. A narrowing of perspective takes hold, leading to a kind of hypnosis. Idolized means then take on a life of their own and are viewed as infallible guides inducing fear. They call for sacrifice. Care has been displaced.

...[t]he focus and major concern of Western policies is not the care for what exists as a gift of nature. It is far more the trust in what can be dynamically invented, produced and used for the further advance of technological and economic efforts.

Rapidly emerging paradoxes are specified - new forms of poverty bring with them new forms of exclusion. In a consumer society, commitment begins to look like enslavement. The future of the entire creation is at stake and the churches should seek to unmask the illusions that dominate economic life across the globe. These illusions are: that economic expansion can be continuous; that security can be guaranteed by violence; that happiness is found via increasing abundance of consumer goods.

An **International Task** for churches has at least three dimensions which are outlined. The first involves avoiding all idealism. The illusions have to be exposed as such. The second is that norms have to be understood as paths on which we walk, rather than goals to be achieved. The third relates to the hope of the gospel - since the problems that face the world are interlocked, so also any solutions should be seen as contributing to wider resolutions.

97. "Enrichment , Impoverishment and the Power of Exclusion" Contribution to the CLAI Consultation, April-May 1, 2003 Buenos Aires

<http://www.alloflifedeemed.co.uk/goudzwaard/BG97.pdf>

Contribution to the Consejo Latinoamericano de Iglesias (CLAI) "Globalising the fullness of life" consultation (co-sponsored with the WCC, WARC and CEC), April 28-May 1, 2003 Buenos Aires. It is a professionally-framed paper meant for study. Documents from this consultation can be found at:

<http://www.wcc-coe.org/wcc/what/jpc/argentinadocs.html> and in particular note the trenchant "Seeking Solutions - Moving Forward: the Protestant Churches say 'Enough is Enough'" http://warc.jalb.de/warcajsp/news_file/CLAI-paper12-03.pdf

Introduction: The discussion begins with observations about statistical trends, comparing the average annual incomes of the richest 20% of the world with the poorest 20%. In the 1960s, this

was a ratio of 30:1, in the 80's of 60:1, and in the 90's of 78:1. Between 1979 and 1996 the average earnings of the top fifth of male earners rose by 4% and those of the bottom fifth fell by 44%. How is enrichment - growth in wealth - related to impoverishment and can it be causally identified? Sometimes it can be readily identified. But now money has become a commodity.

Paragraph 1 - The Dynamics of Enrichment: In the present world a fully grown *dynamics of enrichment* has come into being and it is fed and sustained by the new global financial economy. The paper analyzes how the international financial system operates without restraints.

Paragraph 2 - Three Types of Exclusion: An analysis of the three elements of exclusion follows, showing how they are inherent in the dynamics of enrichment : (1) **New property exclusion** - the property rights to international money; (2) **Entry exclusion** - free trade means no restrictions anywhere, except preventing entry from poorer countries to home-markets; and (3) **Scarcity exclusion** - the scarcities of poorer countries stay as they are, with new scarcities introduced from outside.

... this newly created scarcity drives out the possibility to satisfy already existing scarcity. In the competition for capital, land and other resources the home-market development of the South loses the battle from the big capital-rich companies with their often aggressive style of acquisition and advertising.

Paragraph 3 - The Dynamics of Impoverishment: Usually the three above-mentioned exclusions are jointly active, bringing with them a dynamic impoverishment process. Countries of the South thus find themselves further impoverished by imports, because they have to import other currencies for the privilege of buying them. New export-scenarios, often required by the countries that give credit, are initiated even when those doing so sense that no lasting solution can be found down this path. Within countries of the South, such exclusions may also be part of the internal home-market economy. And so, the rich part of the poor country can grow richer, as the poorer part is further impoverished. A similar situation occurs for the poor part of the population in the richer countries. Exclusion is a power found in all societies and is also present in churches. Most Western churches have lost their poor members.

Paragraph 4 - Alternative; the Power of Inclusion: This section considers the possibilities of breaking through these trends, and formulates suggestions about how Christians might challenge the dynamic of impoverishment. There is an in-built volatility in the financial markets. At the same time there is an explosion of enrichment in the North and (in rich parts of) the South

*... with an enormous amount of **resource-use**, ... and with a lot of environmental pressure and damage.*

Seen together, both trends anticipate social unrest and deep instability. A return to reality cannot be postponed.

In conclusion Goudzwaard expounds the biblical wisdom found in the tree that bears fruit. Self-restraint is the wise option and it is needed at all levels. Some positive examples that embody these principles are given: John Perkins' efforts in Alabama; the polder movement in the Netherlands; and regional co-operation among states in South America. The forms of exclusion - in the international financial market and the conventional ways of buying and selling land - show the need for reform. Southern producers need support from the North, while consumerism and its false needs are left behind. God's globalization, Bonhoeffer's teaching that the Good Shepherd comes toward us from His future, and Joseph Widyatmadja's reminder of Jesus as the morning star, conclude the paper.

... the darkness, however overwhelming it may be, is already broken.

98."Sketch of Structural Violence in the Modern Globalizing Economy",
Seminar on Global Violence, Wuppertal, Germany June 2003

<http://www.alloflifedeemed.co.uk/goudzwaard/BG98.pdf>

This is a brief one-page document of "dot-points" under three main headings which include:

(1) A discussion of the scale of violence from a forceful attempt to prevent a person's rightful occupation to the destruction of life by appeal to some sacred principle. The issue is outlined in terms of how the various levels of violence as listed relate to economic life. The bomb, money and the mass media are referred to as three major means of imperial control;

(2) Various forms of power - military, political, financial, economic, cultural - are discussed in terms of how they are inter-twined in various abuses of power;

and (3) The elements of inclusion and exclusion are introduced - subjugation is enforced inclusion.

The paper concludes with a possible thesis:

... most violence in modern economic life rests on the powers to include and to exclude, and often that power is shown in that order - turning globalization into a project to exclude on the basis of a prior inclusion.

99. "Christians in Resistance to the Neoliberal Culture of War" paper for Second International Consultation of the Christian Peace Conference, Zürich.

<http://www.alloflifedeemed.co.uk/goudzwaard/BG99.pdf>

This is a summary of a contribution to discuss the social and economic aspects of the theme - with special reference to the present process of globalization. It has eight points.

1. Globalization is defined by reference to Barnet and Cavanagh (1994) and the Group of Lisbon (1995). It is more than internationalization, multinationalization or regionalization, although the so-called TRIAD (USA, Japan and Europe) is the power-base for globalization in its present form.

2. The question is: What has caused globalization? For an answer, comprehensive analysis is required.

3. Causes are listed: removal of barriers to trade, privatization of the public sector; deregulation of capital markets; and a technological drive to facilitate world-wide information and communication. Globalization is oriented to competition, and so is mainly economic and technological. The consequences are listed in terms of inclusion and exclusion.

4. Inclusion - globalization impinges on everybody and every nation. Exclusion is evident in many ways - international liquidities; capital flows; trade flows; patents; restriction on economic migrants from the South; and land of the South becomes co-opted for global firms or as regional export-zones.

5. Burdens have to be borne without compensation. The South is continually subjected to "structural adjustment" programmes.

6. A Christian view of development implies some kind of balance between normative demands. Five imbalances are listed: between dynamic expansion and what cannot expand; between financial demands and social and cultural interests; between economy and finance; between general and private interest; and between wisdom and knowledge. Simultaneous distortions and/or imbalances must lead to violence.

7. The stage is set for viewing conflict and violence as a part of global tunnel-society, that simply has to be accepted as part of the nature of things. This is indicative of what John Paul II identified as a "structure of sin" in *Sollicitudo rei socialis*. A society is in the making that has the potential to destroy mankind itself - humankind has become alienated from time, nature and society.

8. Resistance will need firm conviction, insight / wisdom, co-operation and an awakening.

... most urgently, an awakening is needed. This awakening is especially called for

within Western Christianity to wake-up out of its hyper-active slumber. That is not because we have a world-saving new blueprints or grand metanarrative to present, but because we are called to walk on the path of concrete obedience to the norms of love, justice and stewardship in social-economic life today - even if that leads to forms of suffering, and to a direct and painful opposition to ruling powers and mighty institutions.

For where feelings of sympathy and solidarity end, there begins the Biblical norm of agapé (Joseph L Hromadka 1889-1969).

100. "Seven Building Stones" (Closing remarks from the Chair) International Monetary Fund and World Bank consultation with World Council of Churches, Washington 11-12 September.

<http://www.alloflifedeemed.co.uk/goudzwaard/BG100.pdf>

This is a summary of a WCC "Internal Encounter" in anticipation of an "External Encounter" with the IMF and the World Bank 28-29 October in Washington. An initial WCC-IMF-WB encounter was held from 13-14 February 2003. <http://www.oikoumene.org/index.php?id=2588>

*The Internal Encounter of 11-12 September 2003 on the policies of the International Monetary Fund (IMF) and World Bank (WB) was an encounter of churches, regional and national councils of churches and ecumenical agencies, with many inspiring inputs and bearing rich fruits. The objective of the Internal Encounter was, no doubt, far-reaching, namely "to elaborate a common vision and coherent strategies within the ecumenical community to address the policies implemented by **international financial institutions** (IFIs)...and to promote ecumenical responses to these policies from the perspective of people in poverty and the marginalised.*

The seven points which Goudzwaard elaborates are designated "building stones":

- Honesty and transparency;
- Not "TINA" but "Build on the richness of the ecumenical heritage";
- Human economic, social and cultural rights as entry points - the appeal to these rights is referred to as a "crowbar";
- The guarding and building up of international public sectors;
- The spirituality of resistance;
- The fight against materialism and the need for self-critique; and
- Adherence to the tradition of Sabbath and Jubilee.

The IMF view of the subsequent encounter is found at <http://www.imf.org/external/pubs/ft/survey/2003/031703.pdf>

2004

101. "A Journey for Life - from Kitwe to Debrecen"

<http://www.alloflifedeemed.co.uk/goudzwaard/BG101.pdf>

These are comments penned for a London WARC symposium, held in April 2004, as preparation for a September General Council meeting in Accra. In 2004, WARC had developed a consultation process in which the churches of the North committed themselves to listening to the churches of the South. Since 1995 at Kitwe, and then in 1997 at Debrecen, the consultation had grown in the conviction that this was indeed a "*kairos* moment" for a Christian confession against the prevailing economic trends around the world. Goudzwaard reproduces the Call from Kitwe which begins:

What we see in the Southern African region is the systematic exclusion of Africa from

the world economy. Large parts of Africa have already been declared dead as far as the global economic map and the global economic plans of the G-7 group of countries are concerned. Our people's dreams and hopes of social equality, political freedom and economic justice, which were kindled at the time of independence 30 years ago, have turned into a long and harrowing winter of despair.

This is then put into sharp focus by the following faith stance.

*Today, the global market economy has been sacralized this raises the question of idolatry and of loyalty to God or mammon ... Those who manage the world economy often talk of the "sacrifices" that must be made. We are the victims they have in mind... Africans live on a crucified continent as people to be sacrificed. This sacrifice of humanity on the altar of the global economy is intertwined with the sacrifice of nature. It is our painful conclusion that the African reality of poverty now constitutes a **status confessionis**.*

Goudzwaard describes global economic developments since 1995. He lists three points: (1) The enormous and continuing growth in the quantity and influence of the so-called financial markets; (2) The growth of imperial thinking and acting; and (3) The growing mis-management of creation. He then explains why these developments have not diminished, and why there is **increased** urgency for the churches to make a faith-response. Christian stewardship is in the balance. Pious sounding words, that decry the neoliberal perspective, are not enough. A prophetic unmasking of idolatry must be on the basis of self-critique. Self-examination means awareness of the idolatry that threatens our lives; our words must be nurtured in the soil of true repentance. Kitwe spoke hopefully and, indeed, there are developments around the world that express normative stewardship. People's participation, recognition of their assets and choice of a responsible and sober income and consumption level, are the major characteristics of an economic movement seeking to get beyond the current global impasse. For these characteristics to be realized, international institutions must be truly democratised; the world's natural, social and cultural capital embraced as integral components of global common welfare and the reform of international finance.

Proposals like these belong to a Jubilee-style of globalisation ... oriented to the support and care for the weak.

102. "New Horizons for Economic Reflection", Contribution to the Focolare Conference on the Economy of Community, September 10-14, Rome.

<http://www.edc-online.org/uk/testi-PDF/panel5-goudzwaard-e.pdf>

<http://www.allofliferedeemed.co.uk/goudzwaard/BG102.pdf>

The contribution begins with Clara Lubich's statement: "In contrast to the consumerist society, which is based on a culture of having, the Economy of Communion is an economy of giving". The Focolare movement stands in stark contrast to conventional economics as it embraces an in-principle rejection of the idea that man is a selfish, self-interested being, living in a "joyless economy" (Tibor Scitovsky). It also embraces a broader understanding of *homo donator* instead of *homo consumens* or *homo economicus*. Goudzwaard suggests that, alongside "productive communion", a "communion in consumption" be considered. This would seem to indicate a positive (reformed) view of aspects of our bodyliness that should be celebrated, in contrast to conventional Christian denigration of bodily appetites. Desire must ripen, and this indicates the need for cultivating desires in a normative way.

A consumerist society demands consumption in order to keep the entire production mechanism going. As a result, "over-development" is part of our "normal" life and Western society is left flat-footed. The eco-system is under strain from the consumption-demand-production syndrome. The understanding of abundance, brought to us by Jesus, has been lost. The Focolare movement stands as one, among many, world-wide efforts which seek to counter over-consumption.

The tunnel-economy is falsified by growing social, environmental and cultural problems. If,

alongside an economy of communion, there can be a communion of consumption, then it may also be possible to develop alternative styles of doing business that help the entire globe to re-discover the path of economic health.

103. "Two Reflections on Bible and Economy", Geneva

<http://www.alloflifedeemed.co.uk/goudzwaard/BG103.pdf>

These are two biblical studies on money. One is on Luke 16:9-15 and the other on Matthew 27:3-10.

They were initially presented as morning devotions for the WCC Department of Justice, Peace and Creation, as they prepared for IMF and World Bank encounters (see No. 100).

From the parable of the unjust steward, Goudzwaard lists six points evident in Jesus' teaching:

- Money can fail;
- It belongs to the small things;
- It has no part in real wealth;
- It intervenes in human relationships;
- It can enslave; and
- It has its root in self-affirmation.

When we consider the parable in terms of these six points,

something like an underlying central view becomes visible. Money may look to us like a simple facilitating device for human economic interaction, but for Jesus its primary characteristic is obviously its empire- building quality or potential.

Mammon is actually a pathway along which it is believed true wealth and true happiness will be found. But this path is also one where our human self is gradually removed from our true identity. The human subject ends up as a slave who obediently follows all the rules of a never-ending accumulation of money or capital.

But rather than condemning the role of money, Jesus recommends a way by which friendship is made possible and is effective, when money no longer has the power it previously possessed. Mammon needs to be treated as an Empire opposed to the Kingdom of God - in its view of life, in its view of the other, in its view of the self, of wealth, righteousness, liberty and nature.

It is shocking to see so many of the traits of the Kingdom of Mammon identified by Jesus in our society. It would be crazy to deny that this Empire (as Nicholai Berdayev called it) already permeates our society's thinking and acting, casting a deep shadow over the future of the whole world.

Goudzwaard concludes with a prayer that the world-wide church of Jesus will become aware of the world-wide enslavement and destruction of Mammonism.

2005

104. "Awakening Hope" an interview *Fiji Daily Post* October 27,28,30.

also posted at *Sight Magazine* <http://www.sightmagazine.com.au/interviewarchives.php>

<http://www.alloflifedeemed.co.uk/goudzwaard/BG104.pdf>

This interview begins: *A few years back Christian students gathered in Surabaya, Indonesia, to consider their responsibilities in the new millennium, "We declare TINA, the motto that there is no alternative for our economies, to be a lie." They affirmed their belief in TATA. "There Are Thousands of Alternatives for peoples and nations who want to act responsibly".* This series of interviews was framed to give Fijian readers a glimpse of this TATA economist, what he has

been doing, and the Christian vision that motivates him.

The interview was based upon Goudzwaard's conference contribution (in "We are people of the way" No. 83 above). It was published in three parts. The first part is largely auto-biographical, and explores Goudzwaard's view of justice and its place in the Christian life. Paul, in Ephesians 3:18, teaches us about the process of learning God's will. It is only with all God's people, with all the saints, that we begin to understand. We may not understand everything, since we are still learning. What we are learning is about the breadth, and the length, and the height, and the depth, of the Kingdom of God, and of the love of Christ. Goudzwaard probes the interviewer in order to raise useful questions in the minds of his (Fijian) readers.

I wonder if Fijian choirs are like African choirs. The African choirs I have heard contrast with European choirs. ... In Africa music sounds and looks like it has just been born again every day as the breath of a living whole community. The community perspective is a legitimate perspective of God's creation; the self-perspective is typical of the West. Yet it is in communities that we are to show the richness of God's creation, even if we do some things "on our own".

Part Two explains his views of the massive problems facing the globe. He expounds his view of the deep-down human dignity, formed in God's own image, that we are called to recognise in all the cultures of the world. Globalization is explained in its spiritual depth by the image of the earthly economic rocket taking off and leaving behind all that is static, and which will not be dragged along in its train. He asks whether Fiji, because of its scale, isn't in a better position to care for the elderly, the needy and those with a disability. The growth idol has to be rejected. The way of self-generated growth contrasts with "the path" of "the people of the way" who are sent out to serve the world. Expounding the Christian "way" orientation, Goudzwaard explains why debt forgiveness is not merely a moral responsibility.

Part Three explores Goudzwaard's view of economic planning and management. He pinpoints a fundamental weakness in the extreme goal orientation of the West. It is not a strength at all, but a profound weakness. It pops up in all our dominant ideologies. Instead, he takes a realist, rather than an idealist, view. When freedom and opportunities are opened up, the possibility of evil is never too far away. The Christian way is a way of repentance. The interview concludes on a note of Christian hope - Jesus Christ's last words in the Bible affirm that he is bringing the full light of God's Kingdom - "I am the Morning Star."

2006

105.with Julio de Santa Ana, "Stating the Problem" and "The Modern Roots of Economic Globalization" in Julio de Santa Ana et.al, **Beyond Idealism, A Way Ahead for Ecumenical Social Ethics**, Grand Rapids, Eerdmans pp. 3-16 & 91-125.

"Stating the Problem" introduces the book, and "The Modern Roots of Economic Globalization" (Chapter 5) comes in Part II. Chapter 5 is an edited and revised version of No. 92.

The book is in three parts: (I) Contemporary Challenges to Ecumenism; (II) Globalization and its Discontents: Examining the Spheres of Economic, Political, and Civic Life; and (III) Broadening the Ecumenical Covenant: Following Paths of Hopeful Realism.

The publisher explains the book's importance with these questions: *Has the Ecumenical Movement lost its way? Does the prophetic voice of the churches gathered together still influence our societies? Beyond Idealism points to new orientations in the field of ecumenical social thought and action at a time of crisis ...*

The Introduction reads:

Chapter 1, by Julio de Santa Ana with Bob Goudzwaard, lifts up ethical challenges in the spheres of environment, technology and modernization, labour, media, and violence. Taken together, these

challenges, shaped as they are by the many different contexts in which they arise, both reflect and contribute to the phenomenon widely called "globalization". ... Practitioners of ecumenical social ethics must look carefully at these globalizing developments as they continue to unfold, avoiding generalizing judgments that can raise passions but also obscure the nature of what is actually going on (p.1).

Chapter 1, **Stating the Problem**, begins with a discussion of the rise of ecumenical social ethics. 1925 was an important moment in this development. Under the leadership of the Archbishop of Uppsala, Nathan Söderblom, the Life and Work Movement came into being. Its history is outlined. The discussion continues with attention to the form that globalization has taken under the impact of the neo-liberal ideology of Thatcher and Reagan. As well as the neo-liberal view of globalization, the authors explore the alternative perspective of Pierre Bourdieu, who denounced the imposition of the neo-liberal utopia of a pure and perfect market via a process of radical and wholesale financial deregulation. But then, there is more to globalization than the neo-liberal views of it. It is not experienced by all in the same way. Nor is it merely a Western middle class phenomenon, even if it is led by the western capitalist bourgeoisie. It is a project that affirms the priority of money and financial markets. In its de-personalized operations it has the potential to transform the international division of labor. It emphasizes market freedom but this may, in fact, be merely a framework for enslavement. Globalization operates at various levels: the financial realm; the political realm; the military realm; international business and trade; and in centres of media, where real life is turned into a spectacle by the manipulation of instinctive emotions.

This drive towards domination is to be seen as an overall tendency of the current project of globalization. However, over and against this tendency toward growing domination there is also growing vulnerability in our world (p. 8).

The discussion covers many such vulnerabilities: violence, environmental degradation, threats to human health, the potentially harmful risks associated with science and technology as well as the structural vulnerability of smaller national economies. Major areas of concern are listed: violence (the misuse of liberty); the "dark side" of technology and science; the problem of labor, the trivialization of work, labor migration and contemporary work-related illnesses; the plundering and increasing vulnerability of the environment; the dominance and power of mass media and advertising. The chapter concludes with a call for the renewal of Christian ethical reflection.

As an exercise in ecumenical social ethics, the authors call for a renewal in Christian solidarity with all of our neighbours, as we face the problems that have to be faced. They also seek to avoid idealism and ideology.

Chapter 5 is an updated version of No. 92, in a section where the book's consideration of the challenges to the ecumenical movement turns to

... certain dynamic process - economic, financial, and socio-cultural - emerging in the frameworks of today's global reality. (p.91).

The authors draw attention to the methodological issues that are central to the discussion of globalization. This same issue had been raised in the opening pages of No. 61 "Toward a European Economy of Care" **which was Goudzwaard's** summarised version of part of the argument in **Beyond Poverty and Affluence** (No. 56/57). The "distinctiveness" of this approach is found in the authors' views about the major trends in globalization study have emerged as they have.

*... globalization as a **modern** phenomenon. Its roots lie no doubt in the origins of the modern era and, in its present form, it has many modern traits. But what, exactly, is implied in words like modern, modernity, modernization? Are we speaking about facts or values, about processes or deliberate value-laden projects?*

*... globalization as a **market-oriented** phenomenon... Does that imply that the kind of dynamic market mechanism that functions now in the globalizing context is of the same flesh and blood as traditional markets and so just grew out of the latter in a natural way in the course of historical events? Or is today's global market mechanism a new and deliberate artifact? (pp. 92).*

The Chapter continues as a refined version of No. 92, with some omissions and some additions.

*The hope for, and trust in, the **making of a better future** began to be fuelled by technological, economic, and intellectual achievements. Such perspectives began to provide a "roof" for the modern social edifice that held all its "walls" or lines of thought ... together. Reflection on modernity teaches us one important lesson: modernity is not a neutral phenomenon (p. 97).*

The roof-and-walls image had been used in the earlier version of the essay. What is new, is a section (pp. 103-106) titled **The Modern Market**. It provides an analytical explanation of the major characteristics of the market, in which prices are *allowed to move freely*. Three conditions were necessary for the emergence of the modern market.

The first is that a large number of participants are present on the supply-side as well as on the demand-side of the market. The second is that the potential trading partners deal with homogeneous or homogenized goods. The third condition is that they together accept only one kind of intermediary (money) as the common standard and means of exchange (p. 103).

This distinguishes a modern market from a traditional one - prices take on a life of their own, independent of the various trading partners. Differences that arise between the quantities of goods that are offered and the quantity demanded, generate the movements of prices - and for this a mechanical concept of equilibrium is needed to account for the market's feed-back mechanism.

Prices automatically rise when more is demanded than is offered, and they go down if the opposite is the case (p. 104).

Such free-markets operate with a price-supply and a price-demand side to trade-relations. Sellers sell to a market and, in this context, buyers buy from the market regardless of the supplier. I-it, rather than I-Thou, relationships now characterize the market. The discussion proceeds to explain why it is that a free market appears to operate autonomously under its own mechanisms. A process of separation begins and so the two parts of the market can be separated in space and time, and hence the development of capital and credit.

***The modern market therefore gradually emancipates itself from the will of the joint trading partners.** It functions seemingly autonomously! But only seemingly so - for at first sight an unimportant element of dependency remains. The market cannot function in this way without the willingness of at least some persons or institutions (such as banks) to bridge the gap in space and time. A specific money-input is needed - we call it capital - to finance the gap between the potential demand and supply (p. 104).*

The free-market then became a model for rational re-construction and (in ideal terms) the elimination of poverty. And so land, labor and capital became potentially separate factor markets and the Industrial Revolution was born (p. 105). Such self-regulating markets need money and so they are dependent upon private capital, and flows of money from banks or the state. The other side of the free-market is the elimination of full and free competition. Economies of size and quantity dominate a competitive atmosphere. Power accumulates.

But what about the globalization of free markets and the (so-called) global market? Here the discussion features a 4-page addition (pp. 108-112), an analysis of the rise to dominance of global financial markets. Global capital chooses its own taxation level and so global capital markets seem to have acquired a place in our lives where they develop a logic of their own. Referring to Binswanger's analysis (Money and Magic: A Critique of Modern Economy in the Light of Goethe's Faust 1994) the authors note:

The world economy is now narrowly geared to the ups and downs of the financial markets and these markets set in motion the dynamics for global enrichment and global impoverishment by their selectivity in terms of short-run financial profitability (p. 110).

These markets have created new institutions (derivatives, tax-free rewards, safety havens)

feeding off neo-markets and neo-scarcities. They live with an investment horizon defined by a lust for infinite acquisition. The authors note the bewitching illusion that money carries with it.

Four conclusions are drawn about the place of markets in relation to globalization:

1. Globalization is a further implementation of the modern market, an efficient piece of financial machinery;
2. It has an international reach, a potential to transform societies in terms of land, labor and capital;
3. Ironically, the rich Western nations protect themselves, their markets and access to energy, by policies that continually adjust national interests to global financial demands and prospects, all the while take a path that impoverishes the South. The state's role increases, while national governments are weakened by their greater dependence upon global and national economies; and,
4. Actors form perspectives as they form this situation - large institutions drive these developments and they are clearly working in the intersection point of governance, where multi- and trans-national goals meet the institutions of powerful governments and international regulatory agencies (IMF, WB).

The concluding remarks suggest that the ecumenical community must avoid idealism and confront ideology, if it is to face economic realities.

106. "What Kind of Christianity in Present-Day Europe?" Presentation to International Workshop **Christian Politics in Europe: An Uneasy Relationship?** organised by Universitair Centrum Sint Ignatius, Antwerp, April 27-28.

<http://www.alloflifedeemed.co.uk/goudzwaard/BG106.pdf>

There's actually no question about it, says Goudzwaard. It **is** an uneasy relationship. There are two major reasons for this. The European Union is a project initiated by a neo-liberal ideology tied to the principle of market conformity, which then seeks its soul in Christian "values". The other reason is that there is deep fragmentation in the culture of European styles of Christianity. So, with this double embarrassment, Goudzwaard maps out an inductive path, by realism rather than by idealism. He aims to lay bare the underlying spiritual fabric of Europe's economic culture, to see more clearly the relevance of Christianity for that complex ordering. Via Lytoard's *parologie*, Goudzwaard introduces his method and identifies and outlines the paradoxes. He pointedly asks, "At the point where our (ideological) expectations come into conflict with (complex) experience, will we not be confronted again with the relevance of our faith?"

The first paradox is that of **poverty**; the world gets richer by leaps and bounds while, more and more, it is trapped in unending poverty cycles. This is related to **the care paradox** - those who need more care now receive less. Demands for social services **increase** rather than decrease, when discretionary income rises. And what about the **budget paradox**? Services are cut even with a rising tax base. He asks: Why is this?

In technological and scientific terms, the peoples of the earth have reached a higher capacity for dealing with environmental threats. Why is it so difficult to implement the Kyoto agreement? There are massive mergers taking place - on the one hand the free-market increases in dominance; on the other hand there is increased monopolisation. And now a unified Europe has emerged which doesn't seem to appreciate its own heritage in its structures and institutions.

For the European Union was created to become a well-preserved common market accompanied by good environmental regulations and social safety nets; a living example of the so-called Rhineland-model. But this present Casino-like type development does not bring about any critical European political reaction. The

Commission and the national governments adhere to the so-called Lisbon-agreement, which says that the European Union has to be turned into the most competitive economic region of the world. That is paradoxical, for is there not something to defend, to protect, to preserve from Europe's rich structural and institutional heritage? The investors are eager, but the politicians are afraid.

Some of these paradoxes have emerged in the context of the overwhelming power of the scientific-economic-technological mechanisms of development. European expertise is leaving Europe behind. There is "new poverty" but there is also a new kind of strain on the service sectors which, in terms of wage levels, must follow the more productive sectors.

But time and nature are not economic commodities, however much our life might assume they ought to be. That brings these paradoxes to the second point - our situation is one in which we seem to want to derive "ought" from "is" (see Nos. 9 and 10 above). The paradoxes we face seem to insist upon their own necessity. And so reality is viewed as biased in favour of the stronger. But the Gospel is about the salvation of the weak, which brings Goudzwaard to Keynes' famous confession: *"Avarice and usury and precaution must be our gods for a little longer still. For only they can lead us out of the tunnel of economic necessity into daylight"*. The paper concludes with an appeal to work with an eye to changing the European world-view. The effort to strain continually for more will never be satisfied with just enough.

107. "Globalisation , Economic Theory and the Role of Modernity", lecture on the occasion of the 40th anniversary celebrations, Faculty of Economics, Universidad Veracruzana, Mexico, October 12-13.

<http://www.allofliferedeemed.co.uk/goudzwaard/BG107.pdf>

It is intended that this link will eventually be to the Faculty of Economics, Universidad Veracruzana, Mexico, where this anniversary lecture was first delivered. See <http://www.uv.mx/globalizacion/presentation.htm>

Introduction: Goudzwaard concisely explains his topic. Globalization is a word that was not used in academic discourse 40 years ago. His lecture discusses its character and features, with some reflections upon the development of economics as a social science during that time.

1. Different scientific patterns of reaction: Goudzwaard compares the way globalization is approached by economics and other social sciences. He highlights Bauman's view of "touring capital". He also suggests that economists should not lock themselves completely into the view that arises from out of their own objectivist view of economic reality. Globalization is not only a factual process; it is also a project that needs to be carefully examined *as a regular part of economic analysis*.

2. The basics of globalization: Something of great significance has unfolded in a shift from local and national economies to regional and global markets. This can be seen in the way research and development (R&D), for example, is supported in China. Of course, trans-national corporations also play a significant role in this process; these are not impersonal processes but integrally related to their "actor-side." There is an increase in the volume of exports, trade and flows of capital; but there are the producers and investors who make niches in the global market. Regional blocks have emerged - the EU and NAFTA. The actors see themselves on a global playing field, transcending, as it were, national memberships. Communications technology, the GATT, WTO and Bretton Woods have all facilitated globalization. But, it is the global capital that constantly ricochets around the world that introduces a remarkable vulnerability into all "real economies". This financial power, this "touring capital", coincides with the dominant ideologies.

3. Economy and Modernity: Since the 17th century the West's trust in science has involved a search for security. It was initially triggered by Copernicus and Galileo, and later answered by Descartes and Hobbes. Thus was born the ideology of trust in scientific progress and it is in this context that mainstream economics has found its modernist roots, just as globalization now

does. There is a peculiar reliance upon an over-extension of a physical scientific viewpoint - and so the market mechanism and the democratic mechanism now seem to dominate our lives.

4. A Normative Economic Approach: The "actor-side" of all economic systems, as well of the globalization process, reminds us that economic actors can act economically or wastefully. Good economic management is never restricted to objects of use but includes care for people, preservation of health and actions which not only respect labour and social networks but nurture them.

5. Economic Developments in Asia: India and China illustrate important aspects of the economic evaluation of globalization. Both countries have experienced incredible rates of economic growth and dramatic improvements in life expectancy. How then should the positive and negative features of rapid economic development be evaluated? How can the average income per head be evaluated against the depletion of soil, the loss of traditional family farming communities and the great pollution that hovers over China's over-populated urban conglomerates? For China, globalization has come on the back of a steady economic improvement from the 1950s to 1978. The present path of economic development has been at a huge social cost, and the remaining links with traditional culture and its way of life fading away.

6. Economic Developments in Europe: Europe has seen a 50 year project in its regional consolidation. It began as a concerted effort to prevent further wars. But as time has gone on, it has meant legislation that goes far beyond trade and commerce. And yet, now that the European Union is about to come together, the process of globalization, in particular the power of global capital, is able to unsettle the entire process. The social protection of European citizens, via their national welfare-states, is now diminishing. Ecological safeguards have been weakened over the last two decades. Competition among EU member-states has intensified, including the race to attract foreign capital. There is a deep fear about lagging behind in technological capability and what that would mean for business on the global stage. Will a similar tendency become manifest in MERCOSUR, Latin America's regional economic co-operation and integration?

7. Some Lessons for Present Economists: (1) A diminution in responsible economic care for human beings and the natural environment is a real economic loss. (2) The leading role of money and the financial markets in the present process of globalization needs deepened understanding and analysis especially for its economic consequences. (3) The economic study of globalization should also always involve a study of the behaviour of prominent actors, which simultaneously includes the question of enrichment or impoverishment.

These three points are then further expanded as a conclusion: (1) The World Bank has significantly changed its way of accounting for government investment in human capital, social capital and natural capital. These are no longer costs which can be endlessly cut but are given the same economic value as capital investment; (2) To recognise that money is a human artifact will mean that it should not be ascribed a sacred and secure place somewhere above physical reality from where it can judge our life; this means we accept that money can fail and financial markets can become wrecking machines; (3) For economics as a human science, the "who?" question should not be neglected, as Amartya Sen has affirmed. Economics needs its own view of (normative) causality.

108. "The Global Economy and Climate Change" December 1, WYSOCS, Leeds UK.

<http://www.allofliferedeemed.co.uk/goudzwaard/BG108.pdf>

Sir John Houghton, former head of the Meteorological Office and Chair of the Intergovernmental Scientific Study Group on Climate Change, joined Bob Goudzwaard for this seminar. (See <http://www.wysocs.org.uk/>) Goudzwaard comments on Houghton's "moving" case for renewed Christian responsibility for the planet by a series of theses.

- *The world-economy is deeply influenced by an over-all dynamic process, the process of globalization.*

This process is turning the globe, as it were, into a kind of platform, from which numerous, new, technological and market-oriented activities are launched; activities which are world-wide in both their intention and their effect.

The result is an apparently autonomous movement that appears to exercise an independent and unpredictable influence over our lives.

- ***The way we look at all these exceptionally dynamic events includes, or at least touches, our way of looking at issues and items like sustainability and climate change***

By reference to the train/satellite imagery, Goudzwaard contrasts the outlook from within looking out (A) with the perspective of those looking on as the train rushes by (B). This metaphoric analogy provides a way of talking about the North's relation to, and exploitation of, the South. To illustrate this, letters from the Churches of the South to those of the North are read. See No. 93 above and <http://www.warc.ch/pc/bangkok/01.html> and also No. 94 <http://action.web.ca/home/cpj/attach/globalization-and-christian-hope.pdf>.

The Stern Report is also considered, with a significant quote:

Tackling Climate Change is the pro-growth strategy for the longer term. And it can be done in a way that does not cap the aspirations for growth of rich or poor countries.

Goudzwaard enters a caveat:

But what makes the undisturbed continuation of the industrial growth in rich countries so important, so essential, that those aspirations may never be discussed? ... Is the Stern Report not at least partially led by the first view ... to make sure that we as rich countries can continue our long term economic growth.

Stern is still formulated from within the first viewpoint, the viewpoint of the world from the standpoint of the reigning dynamism. **The UN Millennium Ecological Assessment Report** is also considered. Goudzwaard notes that it is a better report and this can be seen from its title: "Living beyond our means". It sounds like it is attentive to the view from the outside. The Report has a stark warning.

Human activity is putting such strain on the natural functions of the earth that the ability of the planet's ecosystem to sustain future generations can no longer be taken for granted....Human activities have taken the planet to the edge of a mass wave of species extinctions.

Three major problems are identified: the depletion of fish stocks; the vulnerability of people in dry regions; and climate change. The report appears to start from a creational viewpoint, by respecting nature and emphasizing that it needs to be preserved and maintained. But is it critical of the exponential material growth in the Western world?

Why the hesitation in these reports? What makes the desirability of continuous material economic growth into an ultimate necessity for rich countries? Why is it a sacred duty to place a taboo on lower economic growth?

The origins of modernity are briefly traced, and the mission launched from the modern to the less modern world is explained. The 15th and 16th centuries were a time of many insecurities. Where did one belong? Which arm of the church was to be believed? What was to be made of the discoveries of Copernicus? In time these doubts were assuaged by the Cartesian affirmation that assurance was possible - we do not need to doubt our existence because a rock-solid basis for our lives has been found in our thinking.

With this "certainty", Hobbes held out the prospect of a complete reconstruction of human society in terms of physical laws of attraction and repulsion. It was a world-view of deep hope.

If this account of the rise of the underlying outlook of globalization is right, then we cannot exclude the possibility that that assurance has dissipated with a general delusion setting in.

We have built modern society on the assumption that the feed-back mechanisms from

democracy and the market are the sure and safe ways of finding a rational solution to our problems as we continue down the path mapped out for us by science and technology.

But these mechanisms provide no answer to current uncertainties. In fact they generate the very paradoxes that now dominate our global condition. We need a renewed spiritual sensitivity to apprehend these paradoxes. An attitude of repentance from the outset is necessary, if the path ahead is to be walked with increasing confidence.

Goudzwaard briefly refers to his previous WYSOCS lecture (No. 71) as he re-states these paradoxes: increased poverty; diminishing care; growing scarcity; more time-saving with less leisure.

Ideology is again defined as the binding commitment to means in order to achieve our absolutized ends; it may begin as an instinctive psychological irritation when the earth does not sustain us in our demands.

Goudzwaard summarizes his argument since Idols of our Time (No. 38) and expanded in Hope in Troubled Times (No 109).

These absolutized goals seem to be the main reason that we have lost, at least to some extent, our freedom to relativise the material means that we need to realize these as final and absolute goals.

The lecture concludes with two points: (1) Un-caring world-views have to be challenged from out of a Christian respect for what God has given us in His creation. The meaning of life is not going to be found in any goal-orientation made absolute. (2) There has to be a general acceptance in the West that we have reached the point of saturation. Sharing and restraint may be self-denying but they are not destructive.

2007

109.with Mark Vander Vennen, and David Van Heemst **Hope in Troubled Times: A New Vision for Confronting Global Crises** Foreword by Bishop Desmond Tutu. Grand Rapids, Baker

Excerpt

http://www.bakerpublishinggroup.com/Media/MediaManager/excerpt_Goudzwaard_Hope.pdf

The table of contents reads:

Setting the Stage

Chapter 1: In the Shadows of Progress

Chapter 2: Myth, Ideology and Idolatry

Chapter 3: Ideologies that Spearhead Radical Change

Seque 1: Fear, Longing and Trust

Contemporary Ideologies in Action

Chapter 4: Identity Unleashed

Chapter 5: Material Progress and Prosperity Unshackled

Chapter 6: Guaranteed Security

Seque 2: Two Paths Before Us

Ominous Spirals

Chapter 7: Colliding Ideologies

Chapter 8: Globalization

Seque 3 - The Rise of Social Paradoxes and Structural Violence

Hope Awakens Life

Chapter 9: Widening Ways of Economy, Justice and Peace

In the introduction to the book, the authors state:

Having highlighted the shadow sides of progress, we propose a thesis: perhaps, as decision-makers and citizens, we have become more or less trapped inside the cocoon of an extremely narrow, reduced view or perspective that considers acceptable only the solutions that fall in line with the way Western society defines its further "progress". Indeed, key actors in Western society expect to overcome virtually all the stubborn, intractable obstacles thrown up by global poverty, environmental ruin, and violence by further deploying the means of progress (such as money, economic growth, and technological development) and the mechanistic institutions of progress (such as the market mechanism, the plan mechanism and even the democratic mechanism). Moreover, the means and mechanisms of progress have (p26) become elevated to such a prominent place that they now, to some degree, chart their own course, as if independent of us. They therefore display aspects of autonomy, of a relative immunity from our influence - thereby gradually shut down or in key aspects foreclose our future (p.25-26).

The authors note the absence of a basic spiritual orientation in most diagnostic analyses of globalization and the problems confronting us. They therefore hope to inject this missing element into the current debate.

110. "Is There Any Reason to Hope? Introducing a New Book" *Public Justice Report* 3rd Quarter 30.3

This article features excerpts from No. 109. [http://www.cpjustice.org/stories/storyReader\\$1480](http://www.cpjustice.org/stories/storyReader$1480)

The first excerpt is headed "Ideologies in Action" and briefly explains the connection between ideology and idolatry. Ideologies do not arise by accident. They aim for the preservation of the identity of some or other group. The goal of self-preservation has subverted Christian self-understanding. The second excerpt is from the book's conclusion and provides a brief confessional overview of the book and its argument. The book's conclusion is an exposition of the hope of the morning star.

111. "Daring to Hope" (pp. 2-9) and "The Gospel and Global Climate Change" (pp. 18-28) in **Paths to Hope in Troubled Times** three addresses given at "Hope in Troubled Times", a day-long Worldview Conference, ICS, Toronto District Christian High School, Oct 13th.

<http://www.allofliferedeemed.co.uk/goudzwaard/BG111.pdf>

See <http://www.icscanada.edu/events/20071013wc/> for details of the day conference.

The brochure, subsequently published after the conference, includes a trenchant analysis "Towards A New Vision of Common Security" by Mark Vander Vennen (pp. 10-17). Goudzwaard's two lectures are freshly re-worked discussions of global issues, and also provide a personal view of the process by which he and Mark Vander Vennen and David van Heemst went about writing their book (No. 109).

"Daring to Hope" begins with Goudzwaard (now 73) providing **Three Memories** in which people dared to hope against all odds. The first was his mother's response to D-Day; the second was the confident announcement by Beyers Naude during the dark days of apartheid in that apartheid was defeated and the third was his own sense of dissonance when the Berlin Wall fell.

In the context of the world's complex problems, Goudzwaard asks his listeners to ask themselves whether there are grounds for hope. If the book they were writing together was to give sure grounds for hope then two conditions had to be met.

First, we had to show convincingly that these and similar expressions of hope in the past were not idealistic.

This means that hope is about facing up to reality and therefore the book had to demonstrate the converse that ideologies

... created for themselves the moment of their own unavoidable collapse.

The second condition required an analysis which shows that ideology is central to many or most of the world's intractable problems.

And so the book was written in order to meet these two conditions, because if they could not be met then they were not really speaking of genuine hope in troubled times.

Now this indicates a heightened level of self-critical engagement with the topic. Goudzwaard explicitly says that it would be irresponsible for him to simply state that the goal of ever-increasing material prosperity has become an absolute goal, allude to its consequences, and then look around for evidence that would justify the making of that pronouncement.

Instead, I had to follow a much more difficult path, namely to begin not with my own ideas about what was happening in reality, but with reality itself, observed from true and empirically verifiable experiences.

It is as if the 73 year-old Goudzwaard, after a long career, is throwing down a gauntlet. This is surely one point at which careful and sustained analysis of Goudzwaard's method will disclose his underlying philosophical assumptions about normative social science.

This attitude of radical openness to reality is also a matter of faith, and this too became clear to me only gradually.

He cites the salient influence of Julio de Santa Ana and Bernard Zylstra upon his thinking. Only by digging down into its deepest characteristics will it be possible to reach a level where the spiritual dimension is clarified. The discussion then returns to the familiar exposition of the economic paradoxes, in order to begin to listen to the Word of God and how it directs us to find a way out of this complex and seemingly intractable situation.

The lecture concludes with a discussion of the periscope principle (along with the minesweeper and rope ladder metaphors that were used in his work with Harry de Lange (Nos 56 and 57), to show how indeed it is yet possible to choose the winning side

... to voluntarily give priority, in either their production or consumption (or sometimes in both) to meeting real communal and environmental needs rather than personal luxury needs.... These principles become put into practice wherever people begin to understand that the most exhibitionist forms of power and wealth today are bloated, internally hollow and often on the brink of a collapse of their own making.

"The Gospel and Global Climate Change" (pp. 18-28) begins (and ends) with a discussion of how spiritual conversion relates to human responsibility for the globe. The predicted rise in global temperatures raise enormous questions that have to be addressed. By use of material from the UK Stern Report (see diagram p. 19), Goudzwaard outlines the alarming possibilities and the usual proposals that are put forward to combat global warming and climate change (reforestation, reduction in fossil fuels, energy efficiency). He puts the question: Will such measures be enough? He suggests that the awareness of this danger has come at a time of rapid globalization and at the end of a forty year period (1950-1990) in which the world's population has doubled, energy use has multiplied by five and industrial production increased seven-fold. So what will the next 40 years bring? There is a second matter which concerns Goudzwaard. The Stern Report still assumes that it is the *undisturbed continuation of industrial growth in rich countries* (which is) *so important* and which should not be challenged. Presumably, the authors of the report really do believe that new-technological advances and taxing devices can

bring about the required changes.

Goudzwaard uses his "high speed train" metaphor, contrasting the **view from within**, which takes for granted a perspective generated by our own human potential, with the **view from outside**, where nature is not viewed as a barrier to be overcome but a necessary limitation in which our life can unfold. Here the 1999 Bangkok letter from the churches of the South <http://www.warc.ch/pc/bangkok/01.html> (see Nos. 93 and 94) is introduced.

The conclusion suggests that any proposed solution to climate change will fail, if the remedies ignore the need for a spiritual turning. The remedies must avoid over-consumption, over-production and continuous growth, and embrace enough and saturation. A new hopeful view of the future is called for - to live well with enough. This would mean promoting national economies that refrain from annual increases in material consumption and which develop sustainable alternatives. Paul's letter to the Romans speaks of all creation groaning and it tells us that creation has been maintained in a living hope that God's children will indeed begin to live as they have been called to do.

112. "Globalization, Climate Change, and the Modern World-and-Life-View", Lamblight Lectures of the Geneva Society, Trinity Western University, 23rd October, Langley BC, Canada

See <<http://www.allofliferedeemed.co.uk/goudzwaard/BG112.pdf>>.

It is intended that this link will eventually be to the Trinity Western University site, when this lecture is published there..

Goudzwaard begins his lecture by recalling his experience of the painting "Christ: the Light of the World" (Holman Hunt) in St Paul's Cathedral, London. He follows that with an extensive interrogation of his listeners as to whether climate change, and all the other problems that seem to be upon us, have anything to do with the Gospel. He then takes another step and asks, "Are climate change and globalisation inter-connected?" And "If so, how?"

In a fast flowing and inspiring lecture, Goudzwaard explains the inter-linkages of globalization and climate change. He philosophically traces modernity's commitment to unrestrained economic growth to Descartes, Hobbes and Locke. He invites his audience to consider the metaphor of the high-speed train, the classic symbol of modern progress. By contrasting the view from the *inside* (ie of those who are carried along by modernity's seemingly unstoppable momentum) and those on the *outside* (ie those who, from the standpoint of those in the vehicle, appear to be static and lagging behind), he then explains why the West doesn't seem to be able to stop itself as it careers onward, in a race to ensure the complete depletion of the earth's natural resources. The essay comes to its climax with the 1999 Bangkok appeal from the churches of the South to the churches of the North. Goudzwaard's summary, and its meaning for Christians of the North, is this:

If you know all this and see this growing misery for us as just a natural fate, then is there not something really wrong in your whole outlook on life? Are you not, within your own modern societies, not caught by an illusion, an illusion which brings you repeatedly to hasten towards an always better future for yourself, but at the same time forgetting reality as it really is, filled with the continued suffering of so many?

And then he concludes by affirming his conviction that there is indeed a way out:

Is it not a fantastic opening, which is offered here to us in the rich North by the God-believing poor churches of the South? It is as if they say: till now you have oriented your economies to the utmost goal of becoming richer and richer, and have looked at the world from that perspective. But it has not brought you more satisfaction. On the contrary, your problems are heaping up. But there is another way, another perspective, and that is the view which starts from the real outside world in its present suffering and from that point of view looks to a new responsible place and role for our own modern economies. It is the direction of our looking and acting which has to

change. Not going from inward to outward, but from outward to inward, from outside to inside. And this not only for the wellbeing of others, but also for our own wellbeing.

It is, as if now, all pieces begin to fall together . The piece of a responsible pattern of globalization; the piece of a good and effective answer vis-à-vis global warming and climate change, together with the piece of our own role of Christians in this time.

This is a further articulation of Goudzwaard's economics of "pre-care", motivated by the Good Shepherd whose blessings enable the weakest to thrive.