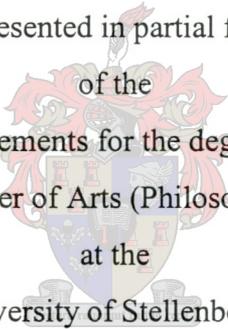


RESTORING SHALOM IN THE ECONOMY

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Thesis presented in partial fulfilment
of the
requirements for the degree of
Master of Arts (Philosophy)
at the
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The crest of the University of Stellenbosch is centered behind the text. It features a shield with a blue and white design, topped by a red and white crest with a bird-like figure. The shield is supported by two figures, and the entire emblem is set against a background of red and white decorative flourishes.

Supervisor: Prof J.P. Hattingh, Department of Philosophy, University of Stellenbosch

December 2000

DECLARATION

I, the undersigned, hereby declare that the work contained in this thesis is my own original work and that I have not previously in its entirety or in part submitted it at any university for a degree.

Signature

Date:.

ABSTRACT

This thesis investigates why human poverty and environmental degradation still exist to the extent that they do in a world where there appears to be sufficient scientific and social knowledge to reduce them considerably. It asserts that the reason they continue to exist on such a large scale is because their root cause - a mistaken understanding of humanity's role in creation – has not been sufficiently examined.

Humanity's mistaken understanding of ourselves as the Cartesian lords of creation is addressed by introducing the Biblically-based concept of Shalom, as interpreted by theologians Ulrich Duchrow and Gerhard Liedke in their book, *Shalom. Biblical Perspectives on Creation, Justice and Peace* (1987). The concept stresses how our exploitative relationship towards creation results in destructive relationships with our fellow human beings and ultimately with God.

The thesis argues that global capitalism's central value of accumulating wealth for its own sake has severely disrupted Shalom in society and the rest of creation. Using a second work of theologian Ulrich Duchrow, *Alternatives to Global Capitalism. Drawn from Biblical History Designed for Political Action* (1995), the social and environmental poverty inducing structures within the world economy are highlighted. It is asserted that in order to reduce poverty and environmental degradation within the economy, this central value of wealth accumulation for its own sake has to be replaced with one that seeks to satisfy the basic needs of all people.

The thesis also discusses the inability of the South African government's macro economic strategy - the Growth, Employment and Redistribution plan (GEAR)- to create Shalom. In order for the macro-economic strategy of South Africa to address the exploitative relationships that exist within the economy, it is argued that a more critical attitude towards the values and structures of the market economy is needed.

ABSTRAK

Hierdie tesis ondersoek die vraag hoekom armoede en omgewingsaftakeling steeds bestaan in 'n wêreld waar genoegsame wetenskaplike en sosiale kennis beskikbaar is om dit aansienlik te verminder. Dit argumenteer dat die rede waarom hierdie probleme op so 'n groot skaal voortbestaan, is omdat hulle grondoorsaak - 'n verkeerde verstaan van die mens se rol in die skepping - nie voldoende ondersoek is nie.

Die mensdom se misverstaan van sigself as die Cartesiaanse meesters van die skepping word aangespreek deur die ondersoek van die Bybels-gebaseerde konsep van Shalom, soos geïnterpreteer deur die teoloë Ulrich Duchrow and Gerhard Liedke in hulle boek *Shalom. Biblical Perspectives on Creation, Justice and Peace* (1987). Die konsep benadruk hoe ons eksploiterende verhouding tot die skepping resulteer in 'n vernietigende verhouding met ons medemens en uiteindelik, met God.

Die tesis argumenteer dat globale kapitalisme, met die akkumulاسie van welvaart vir sigself as sentrale waarde, Shalom ondermyn in die wêreld en die res van die skepping. Deur gebruik te maak van 'n tweede werk van die teoloog Ulrich Duchrow, *Alternatives to Global Capitalism. Drawn from Biblical History Designed for Political Action* (1995), word die strukture wat sosiale- en omgewings-armoede veroorsaak binne die wêreld ekonomie, ondersoek. Dit word gestel dat, ten einde armoede en omgewingsvernietiging te verminder, hierdie sentrale waarde van welvaartakkumulاسie vir sigself vervang moet word met een wat daarna streef om die basiese behoeftes van mense te bevredig.

Die onvermoë van die Suid-Afrikaanse regering se makro-ekonomiese strategie, naamlik die Groei-, Werkskeppings- en Herverdelingsprogram (GEAR) - om Shalom te skep, word ook bespreek. Dit word geargumenteer dat, ten einde 'n situasie te bereik waar die makro-ekonomiese strategie van Suid Afrika die eksploiterende verhoudings binne die ekonomie aanspreek, 'n meer kritiese houding ten opsigte van die waardes en strukture van die vryemark ekonomie benodig word.

DEDICATION

I dedicate this thesis to my parents, Jennifer and David Seeliger, whose encouragement and support made it all possible.

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INTRODUCTION

The United Nations Conference on Environment and Development at Rio de Janeiro in 1992 was an important event in world history because it marked the beginning of a global partnership to promote sustainable development. World leaders were confronted with how they were going to address the twin problems of poverty and environmental degradation on the planet. Five years later at the nineteenth special session of the United Nations General Assembly, the heads of states and government gathered again to review the progress achieved since the 1992 conference. At this meeting participants realised that despite the goodwill expressed in 1992, the situation had further deteriorated.

(Programme for the Further Implementation of Agenda 21 (PFIA 1997: 4)

While economic growth had enabled some countries to reduce the proportion of people in poverty, many countries had seen economic conditions worsen and public services deteriorate. The total number of people living in poverty had increased, inequality in income had widened between countries, unemployment had worsened, the wealth gap between first and third world countries had increased and overall, environmental pollution levels had not been reduced significantly. While there had been progress in energy and material efficiency in non-renewable resources, the overall levels of pollution were threatening to exceed the ability of the global environment to absorb them. (PFIA 1997: 5,6)

The question on everyone's minds is, why? Why, despite the goodwill and efforts of several government initiatives, international and religious organisations and improved technology, was the global community not able to ensure that poverty was diminished, that wealth between countries was better distributed or that environmental pollution was reduced?

In this thesis, we make the point that the answer lies in broken relationships. Broken relationships with God, within ourselves, between human and the rest of creation, between people and between nations.

To explain this more fully we turn to Duchrow and Liedke's concept of Shalom, which is discussed in their book *Shalom. Biblical Perspectives on Creation, Justice and Peace* (1987). Shalom was used as a greeting in Biblical times. It was used to wish people peace and security in their homes and on their journeys. (Duchrow and Liedke 1987: 113, 114) In this thesis, we look at the deeper level of meaning of Shalom, that is, the radical understanding of Shalom, which focuses on the interconnectedness of creation, justice and peace in the world. (Duchrow and Liedke 1987: 146) This concept of radical connectedness demands of us to change the way in which we understand ourselves, our interaction with each other and our role in creation.

Shalom is a concept with its roots founded within Biblical history. The interpretation of the significance of Christ's death on the cross and the nature of humanity's relationship with God is also discussed from within a Christian perspective in the thesis. Other faiths might have other concepts that could be used to develop successful methods of integrating the economic, social, ecological and religious aspects of their lives. While adopting a purely Christian perspective might be considered limiting, it can also be conceived of as necessary given the profound influence (both positive and negative) that interpretations of Christianity have had on global secular society.

In our discussion of Duchrow and Liedke's concept of Shalom, we examine the works of several philosophers including René Descartes, Murray Bookchin and Charles Taylor. René Descartes, the man who developed the concept of the rational self, is central to our understanding of what has led to the disruption of Shalom in creation, society and within the international community. We will discuss how his separation of mind and body and his belief in the supremacy of human reason, lead to an exploitative attitude towards the rest of creation.

As a social ecologist, Murray Bookchin's basic approach to environmental and social issues is based on the premise that the problems which pit society against nature, emerge from within social development itself - not between society and nature. (Bookchin 1995: 231) Bookchin's recognition of this and his insistence that we look at human society to address problems within nature, enables us to better grasp that radical connectedness that is emphasised in Duchrow and Liedke's concept of Shalom.

Charles Taylor's ability to connect the practices, policies and actions of people to their concepts of the self, and then to trace these to their notions of the Good is useful to us. Taylor helps us explore what Duchrow and Liedke mean when they claim that Shalom is about reconciling creation, society and the international community to God. He enables us to explain the vital link between how we interpret God, how we view ourselves and eventually how we take action in the world.

We conclude the first section of the thesis with an evaluation of the concept of Shalom. What emerges from the discussion is that it is important for individuals and corporate organisations to understand how their belief systems radically influence their choice of a distribution system in society, their environmental policies and their ideas on international politics. In this way the concept of Shalom takes us beyond the secular concept of sustainable development, demanding that we not only integrate our social, economic and ecological attitudes but also ensure that we live according to what we say we value most.

In chapter two, we focus on Duchrow's analysis of the values that underpin the global economy in his book *Alternatives to Global Capitalism. Drawn From Biblical History, Designed for Political Action* (1995).

It must be noted that the connection that is made between the two books *Shalom. Biblical Perspectives On Creation, Justice and Peace*, that is written by Ulrich Duchrow and Gerhard Liedke and *Alternatives to Global Capitalism Drawn From Biblical History, Designed for Political Action* that is written by Ulrich Duchrow alone, is my interpretation and not the stated intentions of the authors. I justify this connection by the fact that both books focus on restoring broken relationships within society.

We look at Duchrow's analysis of the birth of the market economy, the growth of the market mechanisms and their eventual dominance within society. We examine his criticism of capitalism's focus on the goal of wealth accumulation and his search for Biblical guidelines to organise our economy. We then move on to discuss Duchrow's double-pronged strategy to dismantle the oppressive structures and lifestyles of the present order. These include developing alternative communities of hope that are supported by non-exploitative economic trade networks and driven by the desire for mutual satisfaction of need rather than profit. We also discuss his plans to dismantle the capital accumulation structures within international institutions and the need to tame them to serve the real needs of countries, rather than the interests of capital hungry profiteers.

In the final chapter entitled, *Reconciling South Africa's Macro-Economic Policy to the Constitution*, we apply the radical value analysis that is suggested by Duchrow and Liedke's concept of Shalom, and developed in Duchrow's analysis of global capitalism to a South African policy document, the Growth Employment and Redistribution plan (GEAR). By comparing the values that are set out in South Africa's Constitution with the reality that has been created by our macro-economic policy we are forced to consider if our economic strategy is helping us to uphold the values and fulfill the needs that we, as South Africans, claim we have set out to achieve.

It is important that it be understood that this thesis is not a theological dissertation, so I do not question the Biblical accuracy of Duchrow and Liedke's work but instead accept their interpretation as a valid one, among other possible interpretations. Secondly, this thesis is not an economic dissertation so I do not conduct thorough empirical evidence as to the validity of the claims made by Duchrow in his critique of global capitalism, nor do I attempt to develop a comprehensive macro-economic strategy for South Africa. Instead, this thesis is an exercise in applied ethics which attempts to provide a critical analysis of the values and relationships that underpin our global economy and our macro-economic strategies.

Finally, in this thesis I have chosen to use the term God interchangeably with the term source of the Good. While it is my personal belief that the infinite God is far more than the source of the Good, or any human explanation, I will focus on this aspect of God because it is an important key to understanding how we perceive ourselves and structure our societies.

CHAPTER ONE: SHALOM - A RADICAL PEACE

1. DEFINING THE CONCEPT

The purpose of this chapter is broadly to explore Duchrow and Liedke's approach to dealing with environmental and social problems by exploring their concept of Shalom. The key to understanding their three areas of concern within the concept of Shalom, is that they should all be seen in relation to God and our purpose on earth. When they talk about the liberation of creation, it is about liberating creation from the violence imposed by humanity and reconciling it to God. Similarly, when Duchrow and Liedke talk about liberating humanity from the oppression and the injustice of humanity, it is to reconcile man to God. Finally, when we discuss liberating countries that are being oppressed by other countries, we are talking about reconciling whole nations to God.

Essentially then, Duchrow and Liedke are talking about relationships: human beings' relationship with human beings - orientated towards the ultimate author of all relationships, God; human beings' relationship with creation - orientated towards the creator of all things, God; and finally human beings' relationship with other societies and cultures - orientated towards the ultimate artist of all people, God. Establishing Shalom is about building healthy relationships. It is a dynamic process, not a static predestined answer which is unable to change over time.

In the sections that follow, we discuss the three aspects of Shalom: the liberation of creation, the liberation of humanity through justice for people, and the liberation of all people through peace between nations. The radical nature of the concept of Shalom lies in that as you seek to reconcile any of these spheres to God or to the guiding principle in your life or society so others begin to be reconciled. Similarly, if there is any violence in any one of these spheres, the whole of creation, humanity or international Shalom is affected.

(a) Clarifying the concepts of environment, nature and creation

Duchrow and Liedke make an important distinction between the different uses of the words "creation", "environment" and "nature". When they speak of creation, they are referring to everything and its underlying relationship to God. (Duchrow 1987: 49) The word "creation" is significant because it is not something that human beings stand apart from. Human beings are part of the creation that God breathed life into. We do not stand below or above it, but are creatures among other creatures in creation. Moreover, despite human beings' special gifts, they (human beings) do not escape the rhythms of creation, but are born, live and die like the rest of God's creation.

Secondly, Duchrow and Liedke's choice of the word "creation" is significant because it incorporates a Creator. In their description they state that God doesn't stand aloof from his creation, but suffers with creation. (Duchrow 1987: 52) Despite all the suffering in creation, God continues to give life to it and watch over it until the end of time. This understanding of the relationship between God and the world is important because through it Duchrow and Liedke allow for a sense of morality or orientation towards the Good which doesn't stand over and above creation, but in it. They are able to develop a morality which forms part of God's creation.

However, at the same time it is important to point out that Duchrow and Liedke's understanding of creation differs from the Gaia Hypothesis, which identifies God with the earth and the earth with God. (Lovelock 1995: 199, 201,202) In their explanation God is not seen as part of the earth. Although God breathes life into creation and suffers with it, God remains more than creation. God remains the Creator and a source of hope.

Another dimension of Duchrow and Liedke's understanding of the word creation, is that it is teleological - it has a purpose. In their description of creation, they talk of a beginning and an end or fulfilment of creation. (Duchrow and Liedke 1987: 49) There is the beginning, when God created everything and the end, when creation will be restored to God. What is significant about this is that humanity becomes part of this creation story, attempting to alleviate the suffering of creation and reconcile it with God. This understanding of creation gives humanity a place in creation and creation a place within human beings.

Moreover, by choosing the word creation Duchrow and Liedke move in the direction of a more dialectical approach to the world crisis and humanity's role in it. Humanity need neither be biocentric or anthropocentric, because we no longer stand apart from creation or are absorbed by it, but are part of it. The focus is more on how we as participants in creation can assist in its reconciliation to God. Murray Bookchin has sympathy with this position in his secular ecological and evolutionary model:

... It is not only we who must have our own place in nature but nature which must have its place in us - in an ecological society and in an ecological ethics based on humanity's catalytic role in natural evolution. (Bookchin 1990: 115)

Duchrow and Liedke state that speaking of "creation" means speaking of the whole, whereas the word "environment" implies the political and scientific aspect of the whole. "Nature" in turn is either used to describe the object of study of the natural sciences, or it sometimes is used to describe our shallow, soft and sentimental relationship to nature. Moreover, with the words "environment" and "nature", a relationship with people is envisaged. It is an "environment" of the people and similarly, it is a "nature" which is scientifically accessible to human beings. (Duchrow 1987: 49) Whereas with the term creation we talk of humanity along with his fellow creatures being in a relationship with God - the creator. Or, as we will elaborate later, human beings being in a relationship with the source of the Good and orientating their lives towards God.

By talking of humans as part of God's creation, humans lose the hierarchical or reflective position that they occupy in the use of the terms environment and nature. When humans are spoken of as part of creation, they stand before God as all their fellow creatures do. While humans may be granted special gifts and privileges within creation, they remain a participant in the process and not in charge of it, or the final outcome. This process of living and learning remains an open-ended one - a process that is orientated towards God who is only confined by humanity's limited interpretations of God.

It is also significant that Duchrow and Liedke choose to use the words "suffering of creation" rather than "environmental crisis". The environment, in contrast with the word creation, implies a context in which human beings exist. The word "crisis" on other hand, implies an acute once-off situation. An environmental crisis is therefore something that happens out there which demands an instant solution, much like one would fix a mechanical car problem. However, by using the words "suffering of creation" the situation no longer happens outside of human beings but is something which they participate in, feel, and from which they can't exclude themselves. This is because, as we discussed earlier, the concept creation implies a relationship with the Creator who created humanity as a creature among other creatures.

Therefore, when creation suffers both human and non-human creatures suffer. Duchrow and Liedke describe how humans, though differentiated from non-human creation, form a community of suffering with the rest of creation. While human beings can't save creation, the manner in which we conduct ourselves can greatly increase the suffering of creation or reduce it. They discuss how when we create the conflict between ourselves and other creatures, then creation lapses into resignation and when we reduce the suffering, non-human creation then has hope. (Duchrow and Liedke 1987: 63, 64)

By describing the world's "environmental crisis" as the "suffering of creation", Duchrow and Liedke point to the very deep nature of the problem. It is not something that can be rectified through a quick-fix solution.

It requires a radical change in our understanding of ourselves and our purpose on earth. Therefore, if we wish to bring about long-lasting change and reduce suffering we need to rethink the way in which we understand God, the way in which define our role in creation, and ultimately how we conduct ourselves.

The words "suffering of creation", also implies a deepened sense of respect for the other creatures, ecosystems and life-forms in creation. They have value, because they are valued by the Creator who created them alongside humans. Therefore, they have value outside of their use-value to human beings. The rest of creation is not just an environment for humanity, it is part of God's order or creation. Therefore, if humanity behaves in a manner that disregards the God-given value of the rest of creation and treats it exclusively as a resource, we cause suffering. If we recognise that we are part of a number of creatures and ecosystems that are also valued by God, and we treat our fellow creatures with the respect they deserve, we create harmony. Humanity in the concept "suffering of creation" is therefore unable to occupy a neutral position above or below the rest of creation. Our understanding of our role in creation and our attitude to our fellow creatures can either inflict pain or increase harmony.

(b) The three forms of creation

Duchrow and Liedke show that creation was not originally intended by God or the source of the Good, as a place of suffering for created beings, or a place where violence is continuously perpetrated. They point out that in Genesis 1:31 God's first pronouncement on his creation was that it was good, not that it was corrupt. (Duchrow 1987: 54) Therefore, the first form of creation, that is the perfect creation, was what God intended. The second form of creation, that is the fallen creation which we live in, is not what the source of the Good intended, therefore creation's present suffering can't be tolerated.

Duchrow and Liedke emphasise that the Western Christian tradition has repeatedly misunderstood God's commandment in Genesis 1:28 for man "to subdue the earth". They say this was given before the fall of creation, that is, its corruption by humanity.

Therefore, the command "subdue the earth" does not mean exploit it as you wish, rather the verse stresses how dependent humanity was on the earth for survival.

According to Genesis 1:30 human beings, as opposed to animals must spend life tilling the soil, and in order to be able to do so, they must "subdue" the fields. They stand above, the field is below. This underlying theme of the original creation story has lasted until this very day. How we have interpreted it has led to the unrestrained exploitation of the soil in an already overindustrialised agriculture that exploits not only ours but also the resources and lands of the two-thirds world, and this certainly is not all what God originally intended for creation. (Duchrow and Liedke 1987: 60)

Duchrow and Liedke emphasise that God takes the suffering of creation seriously. He took it so seriously in Genesis, that he destroyed most of creation with the Flood, except for Noah and his family.

Now the earth was corrupt (ptheiro: Septuagint) in God's sight, and the earth was filled with violence (chamas). And God saw the earth, and behold, it was corrupt (ptheiro); for all flesh had corrupted their way upon the earth. And God said to Noah, "I have determined to make an end of all flesh; for the earth is filled with violence through them ..." (Genesis 6:11-13) (Duchrow and Liedke 1987: 60)

While God promises to Noah at the end of the flood, that he would never destroy the earth again, the rift between man and the rest of creation remains, and is not lifted by God. Quoting Genesis 9: 2,3 Duchrow and Liedke explain:

The fear of you (humans) and the dread of you shall be upon every beast of the earth ... into your hand they are delivered,' which means that war now reigns between humans and animals. The dread which now falls on the animals is the divine dread of the holy war, and 'given into your hands' is the victory formula with which, for example, God gave the Israelites victory over the Philistines. (Duchrow and Liedke 1987: 61)

What is significant here is that the distinction between humanity and nature forever exists within creation and is not dissolved. Moreover, the Scriptures emphasise that it is not a distinction that assumes that there is equality. Creation is delivered into the hands of humanity by God and the rest of creation lives in dread of humans, that is, their power within evolution is recognised by the rest of creation. This is important because humanity is permitted to use that power within creation.

Humanity is even given permission by God to eat meat in Genesis 9:3. Here he is told that "Every moving thing that lives shall be food for you; and as I gave you the green plants, I give you everything." Duchrow and Liedke interpret this as a new permission that was not given in the beginning when God made creation. Initially, in Genesis 1:29 we heard: "Behold, I have given you every plant yielding seed which is upon the face of all the earth, and every tree with seed for food." (Duchrow and Liedke 1987: 61)

Duchrow and Liedke point out that the permission to eat meat should not be interpreted as an evolutionary procedure where human beings were first vegetarians and later meat eaters. The difference between Genesis 1 and Genesis 9 is not to be understood as a progression in time.

It is rather a description of the two different forms of creation, the one which was perfect, where God ruled and everything was in harmony and then a description of the present fallen creation, where humanity is in charge - a world of violence where animal meat is consumed. (Duchrow and Liedke 1987: 62)

Eating meat thus remains an act of violence against creation, an act that was permitted after the fall. Duchrow and Liedke substantiate this with the prohibition on blood that follows this permission to eat meat. "You shall not eat flesh with its life, that is its blood." (Genesis 9:4). They make the point that the Jewish and the Islamic interpretations of the Old Testament have kept this command and have also kept alive the consciousness of the violence involved in meat eating. Blood should be returned to the earth, so that it can bring new animal life. Duchrow and Liedke interpret this to mean that human violence has definite limits. Killing animals is only permitted to sustain our lives and violence should not go further than that. (Duchrow and Liedke 1987:62) Emphasising the seriousness of ecological violence, Duchrow and Liedke point out that this prohibition is discussed before the issue of social violence, that is the fight between Cain and Abel, in Genesis 9. Taking the issue further, they state that much like the ten commandments are there to control social violence, so violence against animals is curbed in the laws in Leviticus and Numbers. (Duchrow and Liedke 1987: 62, 63)

The third form of creation which is discussed in Duchrow's work, is creation reconciled to God, that is the liberated creation, which is free of violence. It is the situation which the whole of humanity and creation looks forward to.

A creation without tears, without death, without suffering, mourning and pain (Rev. 21), will be what we may hope from God. The hope of liberation from violence is valid not only for human beings but for the whole of creation, for animals, stones, grass, stars, molecules ... (Duchrow and Liedke 1987: 63)

But what does the hope of this liberated creation mean for humanity - who has been given the gifts of reason and technology and through this, the power to 'subdue the earth'?

What does this mean for humanity who has the God-given power to destroy the earth? Firstly, it is the realisation of our immense power and the immense amount of suffering it can cause in creation which will bring about the responsible humility or "meekness" we need to inherit the earth. We suffer because of the violent actions of other people, institutions and cultural practices. We also suffer because of our own actions, when we don't examine our desires and orientate ourselves towards our interpretation of God's purpose for our lives.

The difference between our suffering, however, and that of our fellow creatures, is that they don't have the same power to inflict suffering on us, that we have on them. We are in a position of power. Creation suffers with us when we are violent towards other human beings and when we inflict war on other nations and when we over exploit it. But, while we form a community of suffering with creation in a fallen world, we also form a community of yearning and hope. Human beings, because of their special role in the evolution of creation, have a distinctive role to play in the formation of the third form of creation, the reconciled creation. They provide hope, without being the hope. (Duchrow and Liedke 1987: 64)

Duchrow and Liedke show that neither in the Old Testament, nor in Paul's writings, do human beings lose their profile against the whole creation - despite all the emphasis on the community of creation.

Human beings - more precisely, human beings endowed with God's Spirit - are distinguished from non-human creation by the fact that the whole of creation is waiting for the glory of the children of God. According to Paul, Christians have received the gift of the Spirit, which does not apply to creatures. (Rom. 8:23)(Duchrow and Liedke 1987:63)

But this does not mean that we, as Spirit-endowed beings need to save creation, rather it is that creation looks to us for hope. This is because it is the way we cope with suffering which shows how much hope there is for creation.

When we increase the suffering of creation, by polluting rivers and overexploiting resources, then hope sinks. When we sharpen the conflict between human beings and nature (pollution) and between humans (social violence) and between nations (war), then creation lapses into resignation. When we reduce suffering then the hope of creation awakes to new life. (Duchrow and Liedke 1987:64)

The distinction between human beings and nature is not done away with when we talk of humans being a figure of hope in the world. Humans remain distinct beings which are part of creation, yet dependent on it. Humans are not the Mr-and-Mrs-Fix-It of creation, instead they become a living example of the power of God as they turn from the limited and subjective satisfaction of their desires towards the broader vision of God's will in their lives.

As they turn to face God, so they realise their limitations and possibilities within creation both allowing and creating further possibilities for the rest of creation to in turn, realise their latent potential. The opposite is also true, if humans persist with their attempts to control the world and place themselves in a superior position to the rest of creation, so they inhibit their fellow creatures from growing in their evolutionary processes.

For Christians, the amazing thing about the biblical-theological statements concerning suffering and violence in creation is not the difficult scientific terms of expression. What amazes them more is that creation still exists and that we are part of it, seeing how much suffering and violence has been inflicted on it. It is astonishing that God so loves this creation that he does not let it perish, but patiently gives it his loving care. The suffering of creation would otherwise, like the suffering of humanity, be hopeless and pointless if God were to persist in being only a distant onlooker of the suffering. We believe - and that is the heart of the gospel - that it is otherwise. (Duchrow and Liedke 1987: 51,52)

Jesus's death on the cross is very significant in Duchrow and Liedke's theological interpretation of the third form of creation. This is because when humanity stops looking inward and looks up at the cross, we are able to see the suffering that Jesus is taking on our behalf. Suffering which Jesus accepts on behalf of humanity when we sin against the rest of creation. It is only when individuals, corporations and churches accept their tremendous complicity in the suffering of creation and accept God's forgiveness, that they are really able to radically change their lives so that they reduce suffering within creation.

Duchrow and Liedke make the point that the logical answer to reclaiming a creation so badly out of joint would be another flood and to start again. However God - in his/her graciousness - has given his/her word that he/she won't do this again. Instead, God allows humanity to continue and out of love and faithfulness to creation, God endures the deepest suffering of creation on the cross. God continues to suffer every time violence is inflicted on creation, forever calling humanity to turn from their destructive habits.(Duchrow and Liedke 1987: 52)

What Duchrow and Liedke illustrate with their interpretation of the three forms of creation is that God doesn't stop at the exclusive suffering of humanity at the cross, but instead God yearns for the home-coming of the whole of creation. This is a very different interpretation of traditional theology in that western theology has for a long time interpreted 2 Corinthians 5:19a where it states: "Yes, it was God who reconciled the world (cosmos) to himself in Christ", as being only valid for human beings. However, in pre-Cartesian thought it would be interpreted as referring to the whole of creation. (Duchrow and Liedke 1987: 52)

The obvious question that arises is: how does humanity, once we have been reconciled with God, our fellow human beings and fellow creatures at the cross live our lives in ways that fulfill this purpose? Humanity is called to reconcile the rest of creation to God by reducing the violence inflicted on it.

This doesn't mean that we are called to stop using its resources, but it does mean we are called to use them in a way that reduces violence and inspires hope and not the opposite. The rest of creation was also imbued with the breath of life. God breathed life into creation giving it the ability to evolve, devolve and grow. God filled it with potentialities that creation is invited to explore.

Thus Christians can be a sign of the coming freedom for all creation, even as we can respond to God's original command to subdue the earth and to exercise care for animals in so far as this is possible under the conditions of the old creation. (Duchrow and Liedke 1987: 64,65)

In summary then, Duchrow and Liedke's choice of the word creation, and their distinction between three forms of creation, better enables them to position humanity within creation so that we can begin mapping a role for ourselves within their interpretation of God's plan. We will now move on to discuss the three interlocking areas of concern that Duchrow and Liedke isolate as necessary to create radical peace or Shalom in the world.

(c)The three interlocking areas of Shalom

In order to explain their understanding of Shalom, Duchrow and Liedke contrast it with a negative kind of peace which prevails in the world today. They call it a negative peace because it is focused on the absence of war rather than about anything positive. It is this very limited understanding of peace which allows creation, humanity and nations to continue to suffer unnecessarily. However, this superficial peace is a pre-requisite for life on the planet - limited though it is. (Duchrow and Liedke 1987: 112)

Discussing the weaknesses of this negative definition of peace, Duchrow and Liedke state:

... a peace that is understood only as the absence of war and collective violence is quite compatible with a dictatorship, oppression, and exploitation of human beings and depredation of the earth. Such a peace can provide grounds for injustice and the destruction of creation - and that occurs day after day.
(Duchrow and Liedke 1987: 112, 113)

Duchrow and Liedke are making the point that a peace which is merely the silencing of weapons hides a lot of injustices. While it is necessary for survival, this kind of peace stops short of examining the real causes of suffering in the world. If we continue to believe that this minimal peace is sufficient, we are allowing untold suffering to continue when there is no reason why it should be so.

But what is the nature of this more radical peace that Duchrow and Liedke are advocating in Shalom? It is a situation where creation is protected, where there is increased justice among people and where there is no organised threat of violence between nations. For Shalom to exist in reality, harmony is required at all these different levels. As soon as humanity's interpretation and relationship with God is out of order, so there will be disruption in society, creation and between nations.

The process of putting right broken Shalom within society involves a process of examining our human needs and desires in relationship with the source of the ultimate Good or our guiding value, acknowledging them, situating them within the community of preferences and relating this to our understanding of what it is God perceives our purpose to be on earth. It is moving away from trying to complete a subjective justification of our individual preferences of how society should be ordered and instead regarding these as mere points of departure within a host of other possibilities. This is a process of both looking inward to acknowledge our desires, relating this to other people's desires and seeing how these relate to God's purpose for us on earth.

This process always remain situated - an interpretation at a certain point in time within a certain community of interest. It is never the answer for all time, much like Shalom is constantly being re-established and broken. This makes the establishing of justice within society an open-ended process. It is a process of continuously looking out from where you are situated. It is always dependent on a society's material situation and historical point in time.

On an international level, Duchrow and Liedke attempt to reconcile nations to each other and to God. They make the point that war is something that needs to be overcome. If Shalom is to be effective it has to apply universally and can't be isolated to only members of one's own community or citizens. There can be no Shalom if one country is permitted to build up arms and threaten another country's citizens with extinction and neither can there be Shalom if gross human rights violations are being perpetrated within a nation. For Shalom to be established internationally, it demands that human rights infringements within countries, and destructive behaviour between countries, be stopped.

Duchrow and Liedke illustrate how peace during the Roman rule was peace through subjugation and through oppression of some by others. They point out that Jesus's view of peace was radically different in that it sought to establish peace through reconciliation. (Duchrow and Liedke 1987: 129) This reconciliation does not mean overlooking injustices, instead it means removing them and refusing to partake in them, even if it creates opposition. However, it also means forgiving those who do partake in them and giving up your "right" to oppress them.

The overall aim is the reduction of violence and the support of life on earth. It is not about showing power or developing retaliatory mechanisms or building armies to defend grand schemes of peace. (Duchrow and Liedke 1987: 135).

What we need to develop is a kind of action-orientated, compassionate realism about the fallen world we live in. We need to act to restore Shalom but at the same time Duchrow and Liedke constantly reminds us that peace is not achievable in the world.

They make the point that Shalom always remains unfinished on earth because it requires completion in a total reconciliation with the source of the ultimate Good.

In their interpretation, the perfect world, free of injustice, always has an other-worldly dimension. We are always busy with an incomplete Shalom. Our focus must always be on the source of the Good, outside the world, while at the same time deeply involved in this world.

Shalom not only demands a new attitude to creation, our fellow human beings and other nations but also ultimately, a new way of perceiving ourselves. At the heart of an exploitative attitude to creation and our fellow human beings also lies a mistaken understanding of ourselves. We now examine the different understandings of the self that are overcome by the concept of Shalom.

2. LIBERATING THE SELF

(a) The birth of the rational self

In the beginning we discussed the significance of Duchrow and Liedke's decision to use the words "suffering of creation" rather than "environmental crisis" or "nature crisis". We spoke about how using the words "suffering of creation" situated human beings within the natural world and prevented them from occupying a hierarchical position above or below it. By using these words, Duchrow and Liedke were able to effectively suspend the sharp division between human beings and nature that has existed in Western European culture since the time of René Descartes.

*We can date the origin of this sharp division, to be found especially in Western European culture. It is fully worked out in the thought of René Descartes (1596-1650) who laid the foundation for much of Western philosophy and science and whose differentiation between *res cogitans* and *res extensa* become the distinction between subject and object. (Duchrow and Liedke 1987: 50)*

Duchrow and Liedke explain that Descartes' theory that underlies modern science and our lifestyles puts the human mind supreme because it can feel, experience and doubt:

The objective world to which the whole of creation outside human thought belongs, including the human body, is ultimately without feeling, incapable of experience, and dead. Animals, and logically also our bodies are treated as machines. (Duchrow and Liedke 1987: 50)

However, despite their recognition of the Cartesian separation between human mind and body, human mind and nature, Duchrow and Liedke don't explain in their book *Shalom. Biblical Perspectives On Creation, Justice and Peace* the full implications of this division. Moreover, they don't discuss fully how Descartes's elevation of the human mind to a point of absurd importance inflicted great violence within humanity and within the rest of creation. This leaves a gap in their discussion because they fail to explain the significance of the bridging of the Cartesian-created hierarchy between humanity and nature in their choice of the word creation. In order to explain its significance, it is helpful to look at how this distinction emerged, why it benefited humans to make this division between humanity and nature and how an overemphasis or rigid application of it, beyond its practical use, inflicts violence within creation.

Charles Taylor in his book *Sources of the Self* (1989) helps us to understand how Descartes came to make this sharp division. Taylor does this with his concept of the good which he believes is central to our concept of self. He describes the moral good life as that which we strive for or which we respect. (Hattingh 1999: 10) Our notions of the good define how we feel about ourselves because we measure the worth of our lives through how we stand in relation to it. When our actions reflect our understanding of the good, then we feel in contact with ourselves. This is especially so if it is a Hypergood. Hypergoods are goods that are considerably more important than other goods and they are goods from which we weigh and judge other goods. (Taylor 1989: 42, 62, 63)

In different eras, society has placed the source of these notions of the good in different places. Taylor refers to the source of the good as the "constitutive good" (Hattingh 1999: 13). He explains that during the enlightenment era, the source of the good or the moral frontier was sought in human instrumental reason whereas in the romantic era, the frontier was sought in the depths of nature, in the order of things and in the desires and sentiments of one's own person. (Taylor 1989: 314) By locating the source of the good exclusively in these different spheres, it affected the way people perceived themselves and the rest of creation.

It is important, at this point in the thesis, to reiterate that I equate God and the source of the moral good or the constitutive good. While it is my belief that God is indeed far bigger than my limited human explanation, I believe human beings' moral horizons or constitutive goods are useful places to start understanding the way in which we perceive God. It is for this reason that I, later on in the thesis, use the term the source of the Good interchangeably with the term God.

Taylor shows the limitations of Descartes location of the source of the good in human reason. He does this by contrasting this view with that of ancient moralists, like Plato. While Descartes situates the moral sources within human beings, Plato placed the source of the moral good outside of human beings. Mastery of oneself meant turning from the senses to reason to orientate oneself towards the Idea of the Good and to be moved by the love of it. The Idea of the Good shaped the order of the cosmos and humanity gained access to the source of the good, in Platonic thought, by becoming in tune with the cosmic order. (Taylor 1989: 143)

In both Platonic and Cartesian thought humanity's reasoning is used but they have a different significance. In Plato's understanding reason was used to gain access to the cosmic order and the Idea of the Good which shaped that order. Reasoning in Plato's understanding was a method of turning towards the cosmic order in order to reflect on the Idea of the Good. However, reason in Cartesian thought has a different focus. It disengages humanity's power of reason from any connection with anything outside of it.

Descartes does not presuppose any external perfect order or cosmos that reflected any Idea of Good, instead human minds become the ultimate source of the Good or the ultimate source of knowledge. (Taylor 1989: 143, 144, 145)

Taylor makes the point that the effects of placing the source of the good within ourselves are profound. We no longer see human beings as related to a moral source outside of themselves. This means that one has no knowledge of what is outside of you except from the ideas that exist within yourself. (Taylor 1989: 144) Whereas in Plato, one turned to the cosmic order to understand the Idea of the Good, in Descartes, there is no such order or Idea of the Good to turn to. Instead, we must free ourselves from the material world as well as our bodies in order to grasp the true nature of things. (Taylor 1989: 145)

We have to objectify the world, including our bodies, and that means to come to see them mechanistically and functionally, in the same way that an uninvolved observer would. (Taylor 1989: 145)

This has a profound affect on the way in which we relate to the rest of creation. It becomes an object of study, as explored in the natural sciences or it becomes an environment with which human bodies interact. We study it to gain mastery of it, to ascertain the causal-functional connections between objects so that we can manipulate them for our own gain. By adopting a "lord and master" role within creation, we blind ourselves to our own interdependent relationship with the rest of creation. Instead of attempting to participate in the evolution of life we seek to control it. This is not to say that humanity's attempts to take a third eye view and to ascertain the causal-functional connect between things has not been extremely useful. This kind of rationalisation has allowed us to develop very useful ways of controlling natural elements to our advantage. (Taylor 1989:149)

However, when this becomes the exclusive mode of understanding our relationship with creation then we become overfocused on the need to control rather than becoming part of the delicate interdependence of creation.

The pursuit of knowledge becomes exclusively linked to the pursuit of control and the rest of creation loses its own value because intrinsic value only belongs to humans. Quoting Descartes, Duchrow and Liedke show how his understanding made humanity "lord and owner of nature", free to use the power of the wind, water and earth for ourselves. (Duchrow and Liedke 1987: 50)

Cartesian thought also further places enormous emphasis on humanity's ability to reason and achieve certainty. Before Descartes's understanding of truth was accepted, humanity's view on the way things were, were just that - views, which either correlated with reality or did not. However, in Cartesian thought human reasoning creates constructive truth. We achieve this self-sufficient certainty through making everything objects of study of the reasoning mind. Nature, the human body and our environment become the extension of humanity's thoughts rather than something that exists independently. (Taylor 1989: 144, 156)

This very different view of knowledge and the cosmos means that Descartes' understanding of soul and body were different from Plato. For Plato one realised your being by seeing and understanding the things that surrounded you as participating in the eternal Ideas. Your body was the vehicle through which you gained access to the eternal Ideas. However, for Descartes your body, like the rest of nature, was not to be relied on for accurate information about the way things really were, one had to rely on the intellect to achieve this. (Taylor 1989:145)

Similarly, humanity's understanding of creation is radically altered in the Cartesian understanding. In Platonic thought it is through human seeing and living within creation that we turn towards the eternal, immutable things. Humanity's representations of reality remain representations - even though they may correspond to the way things really are, that is to the eternal things. But because humanity is not the source of all knowledge, there is no talk of absolute certainty. The process of self-mastery always remains a process - a turning towards the Idea world.

However, for Descartes we construct our world using our rational intellect and achieving absolute certainty about the way things are through subjecting everything to rigorous reason. We do this by objectifying our material world, including our bodies, viewing them mechanistically, like an uninvolved external observer would. (Taylor 1989: 145)

It is this very disengaging of ourselves from the ultimate source of the Good, from creation around us and from our own bodies that has justified our violence against creation. By choosing to see ourselves as external observers within our bodies and our world, we attempt to do an impossible somersault out of our connectedness with the whole of creation. Duchrow and Liedke's emphasis on the need to become partners with God or the source of the Good in reducing the suffering of creation is the very cry to return to our situatedness and participate in the evolution of creation towards God.

Descartes's attempt to somersault out of the human body and out of creation to a point of certainty outside of the flux of the material world, has elevated the human mind to a position of absurd importance and lead to the domination of humanity over nature, the mind over the body. While Taylor makes the point that it would be incorrect to conceive of Descartes as an atheist (Taylor 1989: 157), the result of over-inflating the human mind can lead to the belief that human beings are God. This can also lead to the illusion that economic growth or improved technology can actually save us from the inevitable - death. Duchrow and Liedke state that only a human spirit understanding itself as separate from creation could presume to reach infinity in the form of unlimited growth.

Anyone who takes even a brief look at the way the human race is embedded in the natural world must tell us that in the natural world the concept of unlimited growth is absurd. "Physis," the Greek word that underlies the Latin concept of nature and our concept of growth, always covers the rise and fall of a living being, the process of being born and dying. (Duchrow and Liedke 1987: 50)

In choosing to situate the source of the ultimate Good or the guiding principle of life within ourselves, we objectify the rest of creation and attempt to escape from the cycle of being born, living and dying. In our attempts to escape our situatedness in the cycle of life and creation, we ironically cause so much destruction and death, despite our knowledge of the finiteness of creation. Duchrow and Liedke's point is that we should "accept our finite nature in humility" to make it possible to address our "fellow created beings as brothers and sisters." (Duchrow 1987: 51).

Duchrow and Liedke state that the fundamental rhythm of the original creation is not endless growth but that created beings are finite and after being fully-grown, they reach a peak and then move towards death. This is the basic pattern of creation that no creatures of creation can escape. However, twentieth century Western culture attempts to escape this and, in the process, not only disturbs individual parts of creation but oppresses the basic order of creation. Western culture does this by constantly expanding and growing the interests and needs of humanity in a manner that is out of balance with the rest of creation's capacities - on which humanity depends for its survival. This overemphasis on expanding human interests and needs at the cost of the rest of creation, eventually results in humanity threatening their very own existence. In attempting the impossible they are, in fact, trying to take the place of God as Lord of heaven and earth. (Duchrow and Liedke 1987: 56,57)

If this restricted view of creation and humanity's role within it is not broadened, we will be unable to penetrate the root cause of the creation dilemmas facing us and we are involuntarily compelled to repeat our mistakes. If we don't recognise that at the heart of our dilemma lies a mistaken understanding of humanity's relationships within creation, we will continue to throw technological solutions at the present creation crisis. If the Cartesian dualism continues to rule modern thinking, humanity is at risk of thinking we can fix all the violence we inflict on creation with ever better technology.

(b) The deluded romantic self

In the previous section, we discussed the pitfalls of objectifying creation and placing humanity in an exclusively instrumental relationship with the rest of nature. We identified that it was this kind of approach that was justifying the exploitation of creation. In this section, we will examine another dimension of the Cartesian dualism, the romanticisation of nature and the effect it has had on attempts to reduce violence against creation. While Duchrow and Liedke unfortunately do not discuss this issue in detail in their book *Shalom. Biblical Perspectives On Creation, Justice and Peace* it is important to examine this concept to make the point that they are not advocating adopting a romanticisation of nature. We will explore Taylor's discussions of how in the romantic era, humanity placed the source of the moral good in nature.

Duchrow and Liedke discuss how "nature" can describe the "hard" and "precise" object of study of the natural sciences or it can also be used to designate the soft and "romantic" description of our shallow and sentimental relationship to nature. (Duchrow and Liedke 1987:49)

In tracing the origin of this "romantic" approach to the world and nature, Taylor describes it as a reaction to the hard or the one-dimensional and instrumentalist way of looking at the natural world:

Romantic expressivism arises in protest against the Enlightenment ideal of disengaged, instrumental reason and the forms of moral and social life that flow from this: a one-dimensional hedonism and atomism. The protest continues throughout the nineteenth century in different forms, and it becomes ever more relevant as society is transformed by capitalist industrialism in a more and more atomist and instrumental direction. (Taylor 1989: 413)

Taylor uses the work of Rousseau to illustrate how the romantics placed the source of the moral good in nature. In Rousseau's work, nature stands as a reservoir of moral good which humanity has contact with through the inner voice. This inner voice speaks to everyone but not everyone can hear it because it is drowned out by other noises (Taylor 1989: 357, 358).

Taylor describes the muddle that Rousseau perceives human kind to be in:

The original impulse of nature is right, but the effect of a depraved culture is that we lose contact with it. We suffer this loss because we no longer depend on ourselves and this inner impulse, but rather on others and on what they think of us, expect from us, admire or despise in us, reward or punish in us. We are separated from nature by the dense web of opinion which is woven between us in society and can no longer recover contact with it. (Taylor 1989: 357)

The Romantics seek to overcome the enlightenment's separation between humans and nature, the separation between body and mind within humans and lastly the separation between humans. Taylor makes the point that the enlightenment's instrumental reason limited the unity of society to the sharing of the instruments. One of the great aspirations of the romantic era was the reunification of these divisions. It attempted to regain contact with nature and create community between people. The romantics tried to get people to be open to the nature within us and outside of us. (Taylor 1989: 384)

We do this by taking our place in the natural order by re-engaging with nature and turning inwards. In this way the gap between the subject (human beings) and the object (nature) is dissolved and humanity becomes one with nature. In this oneness, nature becomes the embodiment of the human subject. Taylor makes the point clearer when he describes how the notion of embodiment was changed by the Romantics from the Platonic idea of nature being an embodiment of a perfect Idea, into nature being the embodiment of a subject. I add, a human subject. (Taylor 1989: 416) .

The romantic vision of humanity's relationship with the rest of creation is useful in that it stresses the dependency and interconnectedness of humanity and the rest of creation. In doing this it emphasises how absurd it is to reduce all of creation to an extension of the human rational mind.

It shows how destructive and meaningless this analytical form of reasoning can be when conducted out of context or in isolation. Duchrow and Liedke convey something of the limitations of this disengaged reasoning's ability to describe things in their explanation of how a man could describe his wife as composition of the substances protein, water and fat but this would only give a very limited understanding of who she was and her significance to him. (Duchrow and Liedke 1987: 48)

Another benefit of adopting a romantic attitude to the relationship between humanity and creation is that it promotes an anti-consumerist lifestyle. A lifestyle that is in tune with the cycles of nature and which focuses on reducing the exploitation of natural resources. Whereas the Cartesian dualism focused on the transformation of natural resources into useful objects, in the romantic understanding the focus is on attempting to become part of the cycles of creation and to limit one's impact on the natural surroundings. It would emphasise the need to change human behaviour rather than the need to transform the natural environment.

However, one of the main problems with adopting an exclusively romantic understanding of man's relationship with the rest of creation, is that it is not very helpful in guiding action in contentious ethical issues or policy formulation. While it is very useful in pointing out the limitations of the instrumental attitude to creation, its focus on sentiment or the inner voice is not able to be prescriptive. How is it possible, for example, to weigh one community's sentimental attachment to an inner city forest against the need for government to use open spaces in cities for low-income housing, for the city's underprivileged. In cases like this, a decision to leave the forest in tact so as to honour the community's sentimental attachment to it, could be considered inhumane.

Bookchin points out that in the romantic attitude's haste to do away with an analytical, objectifying reason it disregards reason altogether and opts for a kind of mysticism that is hard to define and somewhat arbitrary. He points out that this surrender to pure feeling can also lead to potentially very destructive behaviour. (Bookchin 1990: 10)

It could lead to extremism or accommodation of the status quo. Illustrating how extremism can be supported by romantic notions, Bookchin used the example of national socialism or nazism which mobilised people's anti-rational, anti-intellectual sentiments and their sense of alienation and turned Europe into a huge cemetery. On the other hand, he states that when green movements rely on moral sentiment and co-operation to achieve their ends they might lack the teeth to confront issues. (Bookchin 1990: 11) Big corporations might, in this instance, continue as they please because green movements don't have the moral arguments that convince governments and policy makers.

Taylor makes the point that the battle between the instrumental understanding of humanity's relationship with nature and the romantic attitude to humanity's role within creation, remains within environmental debates today. The "instrumental" approach to solving pollution and depletion issues is to fix the problem by technical means, by using better tools of reason. However, the romantic attitude sees the problem as being our refusal to recognise that human beings are part of a larger "mutually sustaining life system". The solution is to become more in tune and to seek solidarity with this bigger order instead of trying to assert our self-sufficiency. (Taylor 1989: 384)

Rather than romanticising or instrumentalising our relationship with nature, Bookchin suggests that we should neither discard reason nor succumb to pure sentiment, instead we should develop a form of reason that is more organic, developmental and which retains contact with reality. (Bookchin 1990: 11). The failure of either the instrumental or the romantic approach to life to adequately describe humanity's relationship with nature compels us to look for new ways of describing our relationship to creation which will better equip us to make decisions in the new millennium.

If we instrumentalise our relationship with creation and place ourselves in a position of domination, we inflict violence on creation. If we overemphasise non-human creation, we place it in a position of dominance over us and give way to sentimental mysticism that is powerless to guide action. This compels us to look for alternatives.

It is my proposal that Duchrow and Liedke's concept of Shalom points us in a direction that takes us beyond the confines of romantic or instrumental attitudes.

(c) Duchrow and Liedke's God-seeking self taken further

In the two attitudes that we discussed previously, we saw how humanity sought to confront its fear of the natural world by either controlling and manipulating it or by attempting to become one with it. We looked at how both these attitudes lead to unacceptable methods of interacting with nature. The first resulted in overexploitation at the expense of relationship and the latter lead to sentimentalism that was unable to assist humanity in making ethical decisions. In Duchrow and Liedke's concept of Shalom, humanity neither identifies or unifies with the natural world, nor does humanity seek to control it but instead, human beings seek to participate in the reconciliation of creation to God.

The teleology that Duchrow and Liedke discuss is simple. God or the source of the Good created a good creation without suffering. It became corrupted because humanity, one of the creatures in creation, turned away from the source of the Good. They inflicted great violence on creation. (Duchrow and Liedke 1987: 47).

The only way that this creation so badly out of joint, is going to be restored again is through a rectifying of the relationships between humanity and God, a reconciliation with the source of the Good.

Certainly, Spirit-endowed human beings do not save creation, but creation looks to us. The way we cope with suffering shows how much hope there is for creation. When we increase the suffering of creation, then its hope sinks. When we sharpen the conflict between human beings and nature, and also the conflict between humans, then creation lapses into resignation. When, instead, in solidarity with nature and our fellow human beings, we reduce suffering, then the hope of creation awakes to new life. (Duchrow and Liedke 1987: 64)

This brings us to the question of what a relationship between humans and the rest of creation should be. Duchrow and Liedke don't give specific content to the relationship but their focus in the above quote on humanity's participation in the liberation of creation from violence is significant. It calls on humanity to assist or participate in the reconciliation of creation through the manner in which they conduct themselves. It is clear from this formulation that there is no disengagement of humanity from the rest of creation, instead there is a call for solidarity. However, this call for solidarity is not a unity. There remains a differentiation between human beings and the rest of creation. The rest of creation looks to human beings for hope. I interpret this as saying that, despite humanity's differentiated role in creation, we still remain situated within creation. We do not occupy an all-knowing or controlling position outside of it, nor do we bask in a sentimental oneness. Instead we both stand in vulnerable openness to the source of the Good.

Duchrow and Liedke also incorporate Christ's death on the cross as part of the teleology of creation. They point out that God promised never to destroy all of creation again at the time of Noah, despite its corruption and that the only way of salvation after that time was the cross. Jesus's death on the cross and resurrection symbolises life out of death. (Duchrow and Liedke 1987: 53)

I interpret this death to mean the destruction that is caused by humanity's failure to orientate themselves to the source of the Good. Humanity's relentless and unexamined pursuit of their desires corrupts creation.

When humanity turns from their overfocus on their subjective desires (subjective twist) towards the source of the Good, (In Christianity this is demonstrated by Christ who takes on the suffering of creation on the cross) then our sin is revealed for the misguided behaviour it is. Through this constant turning away from the self towards the source of the ultimate Good, human beings gain purpose and perspective and can be transformed to perform their emancipatory purpose in creation. This emancipatory role is to - through the transformative power of the source of the Good - reconcile creation to God and in the process alleviate the unnecessary suffering of the rest of creation in our fallen world. On judgement day when we all stand before God, the Creator will put in order again that which is in disorder. Duchrow and Liedke here interpret God's judgement as an act of rearranging rather than charging, sentencing or acquitting. They describe the process of reconciling creation to God on judgement day as such:

The biblical words for to "judge" have rather the connotation of "to arrange," "to put in order again." Shalom is the experience of a process that is designated by "the judge." The judge is the one who re-establishes justice and consequently peace in the community. In this way the new creation will emerge from the judgement of God. It will be the creation which embodies the original intention of God; indeed, going far beyond that it will be the creation of shalom. (Duchrow and Liedke 1987: 59)

However, before this day of judgement occurs we live in the fallen creation where there are islands of Shalom and patches of the new creation but also lots of suffering.

(Duchrow and Liedke 1987: 59)

Christians, in this fallen creation, are called to turn towards the suffering of creation, as Christ's death on the cross shows, and be transformed by the mercy of Christ and God, and hereafter be empowered to take their rightful place in creation and lead the rest of creation to its reconciliation with the Creator.

Problems arise, if humanity sees the source of the Good as being located within himself, as Descartes did. We then get stuck in a controlling, manipulative and instrumental attitude to the natural environment. Moreover, if we locate the source of the Good within creation and romanticise our relationship with it, we become lost in sentimentalism and lose practical perspective on our very real dependence on the rest of creation. This leaves us with the question of how to develop a healthy relationship with the rest of creation that restores Shalom.

Duchrow and Liedke interpret the task of Christians within creation to be the furthering of life and the reducing of violence. They interpret violence against creation broadly to include the manner in which science and technology is used to seize power over nature. They make the point that we distance ourselves from the violence we inflict on non-human creation by dividing up the labour of tasks. Duchrow and Liedke make the point that we are not exposed to the violence of the abattoir when we enjoy a schnitzel on our plate, nor do we think of the impact that a car accelerator has on creation when we use our vehicle. They discuss how humanity "draws a veil over the monstrous amount of violence" that is inflicted against creation in our modern, technological world. (Duchrow and Liedke 1987: 66, 67)

Taking it to yet a more practical level, Duchrow and Liedke state that the rate at which convert energy in nature represents the degree of our domination over nature. They call the "rate of conversion of energy" the thermometer of our violence against non-human creation. Taking this further, they state that we have the opportunity to reduce our violence against creation by reducing energy consumption.

This amounts to changing our lifestyles, our production methods and our science and technology so that we reduce our energy conversion. (Duchrow and Liedke 1987: 68, 69, 70)

Duchrow and Liedke point out that this does not amount to a "back to stone age" attitude but instead calls for a softer and safer technology that uses energy sparingly. (Duchrow and Liedke 1987: 70) I take this point further and look at what kind of approach to science and technology Duchrow and Liedke's aim of reducing the suffering of creation necessitates. To do this, I turn to the work of secular social ecologist Murray Bookchin.

Bookchin himself does not work with spiritual concepts and, in fact, explicitly rejects such formulations in his work. He discredits biocentric and religious approaches for creating a lofty dualism between the natural world and humans which degrades the natural world and denies the fact that human beings are part of nature.

Reverence for nature, the mythologizing of the natural world, and the so-called "biocentric" hypostasizing of the natural over the human - all degrade nature by denying the natural world its universality as that which exists everywhere free of all dualities like "Spirit and "God," indeed, a nature that encompasses the very congregation of worshippers, idolators and "anti-humanists" who subtly deny their own specificity as part of nature. (Bookchin 1990: 114)

However, as I have discussed previously, Duchrow and Liedke's concept of Shalom escapes this trap of placing humanity in an elevated or subordinate position. They are neither calling for a oneness with nature nor a domination or superior position but instead seek solidarity of purpose in reconciling creation to God. This situates man, with all his unique capabilities, in a participatory relationship with the rest of creation.

It is the focus on humanity's solidarity and interaction with the rest of creation that Duchrow and Liedke (Duchrow and Liedke 1987: 64) share with Bookchin. Bookchin takes this solidarity further by developing a human form of reason that enhances nature's own development. (Bookchin 1990: 116)

Bookchin emphasises that human reason should not be seen as something that emerged outside of the natural environment but as something that grew from within it. Human reason does not stand above creation, neither does creation call on humanity to do away with our powers of reason, rather our powers are to be used within creation to guide the natural world and diminish the "accidental, the hurtful and fortuitous," in the natural world. While human beings differ from other forms of creation, they develop their rationality and potentialities within the context of creation, not within an other-worldly context. (Bookchin 1990: 116)

It is not the purpose of this thesis to discuss in depth the insights of Bookchin's evolutionary theories but merely to show how his concept of "social ecology" successfully bridges the divide between humanity and nature created by Descartes without dissolving the differentiation between human beings and other creatures in creation. Bookchin recounts the significance of the contribution of the concept of social ecology in the following way:

The power of social ecology lies in the association it establishes between society and ecology, the social conceived as a fulfillment of the latent dimension of freedom in nature, and the ecological conceived as the organising principle of social development - in short, the guidelines for an ecological society. (Bookchin 1987: 118)

It is my view that this is the kind of solidarity that Duchrow and Liedke discuss when they talk about the solidarity of humanity and the rest of creation, is a solidarity where the status of each is not one of inferior or superior but differentiation. Human beings are neither alienated from the rest of creation or forced to deny their dependence, instead they are called to play their role within it.

However, unlike Bookchin, Duchrow and Liedke's concept of Shalom adds a further dimension to humanity's position in creation by including God. While Bookchin denies that there is any source of meaning outside of the evolution of nature, Duchrow and Liedke provide an end point - the reconciliation of creation to God. Bookchin states that participatory evolution or the life within life is sufficient, there is no need to introduce an *elan vital* or a hidden hand that has entered into western thought as "Spirit," "God", or "Mind." (Bookchin 1990: 111,112)

I make the point that without the beginning and the end story of creation, creation becomes directionless and renders ethical conduct arbitrary. It is precisely because there is an ultimate source of the Good, or a guiding source outside of human beings and creation, that we choose to make certain evolutionary choices and not others. Moreover, because there is the promise of reconciliation with God and a blissful state in eternal life, there is motivation to put up with the suffering being experienced in this world.

3. CONCLUSION

In this first chapter, I analysed Duchrow and Liedke's concept of Shalom and discussed how it demanded a radical re-interpretation of humanity's relationships within creation, within society and between nations. I discussed how the concept of Shalom emphasises that a change in the relationship between human beings and creation will affect how human beings relate to each other in other spheres like the economy and international politics.

Central to Duchrow and Liedke's concept of Shalom, is its God-centeredness and how it interprets all relationships in terms of their underlying connection with God. I developed this understanding by discussing Taylor's concept of goods and the source of the Good which I interpret as humanity's understanding of God. I discussed Taylor's point that over the centuries we have tried to define the source of the Good in terms of human reason and in terms of nature. I also showed, how neither of these definitions have succeeded in developing a satisfactory ethic for interacting with non-human creation.

In an attempt to establish a new relationship between human beings and nature that no longer saw humanity as the "master and lord" of creation, we looked at how Duchrow and Liedke's concept of Shalom invited us to participate in reconciling creation to God. I interpret this to mean that each generation is called to ensure that the manner in which they are interacting with non-human creation is in keeping with what God's purpose for us on earth. I believe that our purpose changes as each new century or year ticks by and we discover new ways of relating and understanding God.

We also discussed how, in this decade, we needed to develop a new language to describe our interaction with the rest of creation, one that no longer ignored humanity's situatedness within creation, nor succumbed to a sentimental deifying of creation. We sought to describe and define a relationship between humanity and nature that allowed human beings to exercise their unique powers of rationality in solidarity with the rest of creation and in service of the source of our changed understanding of God.

Duchrow and Liedke's call to reduce the rate which human beings convert energy as an act of reducing violence against creation is a practical suggestion of how this new relationship of solidarity and community with the rest of creation could be carried out. As we change our lifestyles and means of production of goods and services, to use less energy, we will inflict less violence on our fellow creatures and be living in keeping with our interpretation of God's plan for creation.

However, if this new relationship between humanity and creation is to work there also needs to be just behaviour in the interaction between members of society too. This is because disharmony can cause the exploitation of the rest of creation.

This occurs, for example, in a country where water is scarce and some human beings use more water than they need. This leaves some with less than enough for their daily use and they are forced to seek other sources, sometimes sensitive catchment areas or estuaries to meet their requirements.

In our next chapter, we will focus on the economy as one aspect of relations between members of society that directly impacts on non-human creation. We will examine the relationships of domination and injustice that cause poverty and degradation in the world economy, later moving on to what needs to be changed so that the world global economy can become more God-centered and in so doing meet everyone's real needs and still grant the rest of creation the respect it requires to flourish.

CHAPTER TWO: RECONCILING THE WORLD ECONOMY TO GOD

It is significant that we examine the economy as an area to apply the concept of Shalom because I believe that we have, at our own peril, artificially separated economic issues from questions of morality and spirituality. This artificial separation has resulted in the economy being divorced from our interpretations of the source of the Good and has allowed unjustifiable exploitation to take place within creation and society.

I have chosen to examine Duchrow's book *Alternatives To Global Capitalism. Drawn From Biblical History, Designed For Political Action* (1995) precisely because it seeks to establish central values for a world economy that would better reflect his interpretation of God's purpose for creation and society. Duchrow analyses the central values of global capitalism by first looking at how the concept of capital emerged, how it developed autonomous laws and eventually used military force to achieve its purpose. He then looks at ways of transforming the system so that it is based on life-sustaining principles. In doing this, he attempts to restructure the economy so that it merges with his understanding of God's purpose.

It is important to make the point that it is not the intention of this chapter to develop a new economic theory that will solve all the injustices of global capitalism, instead its purpose is to examine how we can change capitalism's central value of accumulating wealth for its own sake to a more life-sustaining approach. Similarly, I do not develop a theological justification for adopting a new economic order which would better reflect God's purpose for all time. Instead, I attempt, by examining Duchrow's analysis of global capitalism, to show that the present system's central ethos is resulting in practices that are destructive.

Bradshaw asks the question in his book *Bridging The Gap. Evangelism, Development and Shalom* (1993), whether the Bible favours one economic system over another? He answers by stating that he believes that it supports any system that promotes Shalom.

While Christians have long been debating whether capitalism or communism is endorsed by the Bible, Bradshaw makes the point that the demise of Marxism and socialism, makes it a more productive task to look for ways to transform capitalism to better reflect the values of Shalom. (Bradshaw 1993: 116-118) I wish to make the point that at this time in world history, when we are grappling with desperate poverty and environmental degradation, we are compelled to question how we can develop an economy that better supports creation - both human and other forms of creation.

1. CAPITAL AS THE CENTRAL VALUE OF THE GLOBAL ECONOMY

(a) The emergence of the concept of capital

Duchrow distinguishes the concept of capital from that of land, labour and money. While capital can take the form of labour, land or money, it is labour exploited for its monetary value, land accumulated for its monetary value and money accumulated for its own sake. When labour becomes a form of capital then workers are paid just enough to survive and surplus wealth created by their labour is accumulated by the owner of the enterprise. Similarly, when land or animals are accumulated for their monetary worth, little regard is taken for their own life-sustaining needs. Duchrow makes the point that the paradox of modern society is that capital is seen as the source of life and everything productive when the reverse is true. It is the turning of everything into capital which is the very destruction of society, creation and peaceful international relations. (Duchrow 1995: 35-41)

Duchrow identifies the growth of the market mechanism as one of the vehicles that facilitated the growth of the concept of capital. At first the market mechanism was used by communities to exchange goods and services for mutual benefit in society. People exchanged part of their surplus produce for other people's surplus so that everyone's needs could be met. Barter occurred, with or without money, to ensure that everyone had what they needed. Later, long-distance markets for the supply of luxury goods developed.

This developed outside of household needs and normal social relations and people started collecting surplus property, goods and services and a "money accumulation economy" developed. Whereas money had been first used as a means of exchange in the barter system, it began to be accumulated for its own sake. (Duchrow 1995: 21-23)

Duchrow points out that Aristotle warned against this use of money claiming that it would eventually lead to a break down in community, as people took more than their share and hereby deprived others of their share and exploited creation excessively. He draws attention to the fact that there was a shift from the mutual satisfaction of real needs to the exploitation of others for self-gain. He sees this profit-for-profit's sake motive as the beginning of the systematic cycles of wealth accumulation that were linked to the rise and fall of world powers. (Duchrow 1987: 21,24)

Using Arrighi's description of the long centuries of wealth accumulation, Duchrow traces the start of the Genoese-Spanish domination, followed by the Dutch, the British and finally the United States. He identifies how these cycles included times of material expansion in the form of increased trade and times of financial expansion. A nation's dominance usually declined through increased competition and wars, leading to the rise of another power. A major transition occurred when the British Empire through material expansion began to stagnate and competition began to grow. The British withdrew into finance, speculation and credit. The Great Depression from 1873 to 1896 signalled the end of the British accumulation period leading to the USA's emergence as a world power. (Duchrow 1995: 24,25,26)

Duchrow mentions three philosophies that were central to the emergence of capitalism. The first of these is Thomas Hobbes with his theory that man is by nature a mechanism striving for power over nature and others. This theory broadly states that man is simply made that way and therefore it is natural that human beings should wish to exploit the environment and others to acquire additional wealth. Capitalism's striving to possess possessions for their own sake is therefore the natural order and anyone claiming otherwise is an idealist and not to be taken seriously. (Duchrow 1995: 52)

Duchrow also regards philosopher John Locke's description of humanity as a natural property owner who was called by God to possess the earth as central to the development of the concept of capital. Humanity's property or possessions included his goods, his liberties and most importantly his work. (Duchrow 1995: 36, 44). This kind of understanding of humanity lead to the development of individuals focused on pursuing their own economic interests in isolation from the rest of creation and greater society. As people seek to possess, they dominate their fellow human beings and other members of creation in order to secure property and possessions.

Thirdly, Duchrow includes Adam Smith, the founder of modern economics, as another important philosopher who boosted the propagation of capitalism. Like Hobbes, he regarded human beings as automatons striving for power, in the form of profit. However, Smith no longer thought the state needed to regulate the market, but instead suggested that it regulated itself. As people strove for profit they kept the market working harmoniously for the common good. Smith's mechanistic and benevolent understanding of the laws of supply and demand in the market gave birth to the idea that the economy was governed by these benevolent autonomous laws that only scientific economics and its techniques were able to recognise, control and interpret. (Duchrow 1995:55)

(b) The transnationalisation of capital

Duchrow describes how during America's reign as a world power, capital began to operate autonomously from national government control. He sees this as being facilitated by America's giant corporations, whose secret strength lay in the vertical integration of all elements of production, trade and financing. These corporations had unique opportunities to penetrate other economies through private foreign investment when the world markets opened up after WW2. (Duchrow 1995: 69,70)

Investment began to shift from being between nations, where it was partly regulated by national and international politics, to between capital owners in different countries who operated autonomously from government structures.

Capital is seen as "transnationalised" when it is able to be accumulated beyond national regulation, that is, it is not associated with any particular country's territory but is moved to where the biggest profits can be obtained. Duchrow states that international institutions are not able to intervene or control the workings of these transnational markets. He identifies finance capital in particular as having assumed the leadership in the new transnational markets. Instead of the meeting of real needs being the yardstick by which the economy is measured, it is the accumulation of money assets that determines economic, social, ecological and political decisions. Duchrow identifies transnational companies and the commercial banks as the main actors in this kind of finance economy and sees localised businesses as a system of regulation for the market and an expression of the private ownership of production factors. (Duchrow 1995:71)

But this transnationalisation did not occur without some attempts to ensure global stability. Duchrow points out that after the collapse of the liberal international system in 1929 world leaders attempted to achieve balanced global development by calling for the setting up of an International Clearing Union, with its own currency for correcting member countries' deficits and surpluses in their balance of payments and supporting weaker currencies. The original idea behind the Clearing Union was for it to act as an overdraft facility for national banks. Reserves were to be held and conducted in an international stateless currency. The idea was to balance payments by penalising countries with debts as well as those with surpluses. Keynes, the chief author of this policy, also suggested the creation of an International Bank for Reconstruction and Development. (Duchrow 1995: 95, 96)

However, this plan was not to be accepted in this form. What instead happened was that the International Monetary Fund came into being and funds for granting loans from this institution were supplied by quotas or subscriptions from member countries. Duchrow sees this as the fundamental flaw of the IMF system because voting rights within this fund were based on subscription quotas. This means that rich countries like the USA had effective veto right within the body. Initially, the system worked very well for the rich countries with international trade reaching unprecedented proportions.

However, there was no built-in system for maintaining equilibrium or hindering the concentration of wealth by the strong members. The World Bank was also set up to make funds available for recovery in Europe. (Duchrow 1995: 98)

Duchrow states that instead of the World Bank and the IMF aiding struggling nations they kept them in debt. The IMF acted as a policeman for the rich countries, squeezing as much money as possible out of the poor debtors and only granting further loans when their exports had increased to a maximum and their social services fallen to a minimum. This entire process ended up being about making the poor countries fund the rich by transferring billions in debt to them every year. Poor countries were expected to make structural adjustments imposed by the IMF to their economies so they could earn hard currency to pay back their loans. (Duchrow 1995: 101)

Duchrow sites the General Agreement on Tariffs and Trade (GATT) as another attempt to improve international relationships of domination. Its aim was to reduce international trade barriers by using three basic principles: the avoidance of preferential trade agreements, a ban on trade quotas and the reduction of import tariffs. However, in the end the stronger nations kept making exceptions and the weaker nations were forced to abide by the rules and came off second best.

But what is so bad about the transnationalisation of capital, one may ask? Surely, if it reduces bureaucracy and increases the efficiency with which goods and services can be delivered then it is a positive influence. Duchrow sees third world debt as a side effect of the transnationalisation of capital. Owners of financial assets and banks, who are not able to find profitable enough investments in their own countries encourage the ruling classes in developing countries to take out loans to modernise their countries, and create a market for mass-produced consumer goods and arms. In order to repay the modernisation loans, developing countries are forced to adapt their monetary system.

However, Duchrow points out that the developing countries don't have sufficient time to develop the banking systems, competitive industries, state taxation and labour skills to come up with enough hard currency to service their debts within the period set by the creditors. (Duchrow 1995: 78)

When the ruling elites can't get enough hard currency together to service the debts, public services are axed and financial assets are removed from the countries by creditors. The anticipated modernisation of the economies then swings into reverse. Duchrow describes how some developing countries then try to pay off their debts by gearing their national economies for export, so as to earn hard currency for interest payments. However, the prices for their raw materials, like for example coffee and soya, might fall as more of these export products flood the market, making it increasingly difficult for them to earn hard currency to pay back their loans. (Duchrow 1995: 79, 80)

The dissociation of the financial markets from the actual economy of a country leads to investment shifting from the productive area of an economy into the area of pure money. As more emphasis is put on the money markets, financial speculation draws the money away from the productive projects aimed at supplying the real needs of people towards the making of pure money. The behaviour of companies are affected by this, in that they channel their money into financial markets instead of investing it in concrete projects or long term investments geared towards supplying people's needs. (Duchrow 1995: 85, 86)

The transnationalisation of capital has also had negative effects on creation. Quoting Altwater, Duchrow points out that the capitalist economy pushes for the greatest transformation of resources possible into marketable commodities, even when this is detrimental to the environment.

Moreover, if the accumulation of capital is one's primary concern, a non-profit making economy that is serving the real needs of people and which is less harmful to the environment, is regarded as irrational within the wealth accumulating ethic, because it might not be generating a sizable profit even though it is supplying real needs. It is with this background that Duchrow is able to say that transnationalisation increases the scope of capital to do as it pleases with the environment. (Duchrow 1995: 94)

The net result of all the factors mentioned above is that there is an increasing gulf between the owners of financial assets and those dependent on a wage and even more so between the owners of financial assets and the unemployed or those excessively in debt. Moreover, there is excessive exploitation of creation to keep up the high consumption.

Duchrow sees nations as severely restricted in their ability to rectify these economic imbalances, because even if they do develop a socially responsible economic policy they are unable to resist the forces imposed from outside by the transnational financial markets which are driven by financial profit. If they try and tackle it with legislation and other control measures, capital will notice their profit margins dropping and withdraw via the transnational financial markets which are largely unrestricted. (Duchrow 1995: 92)

(c) The inherent violence of a capital-driven economy and attempts to reduce it

An economy which identifies humanity as a property-owner authorised by God to subdue and possess nature allows for justified violence against creation and one's fellowman. Duchrow lists the Crusades, which were funded by banks and trading institutions, as one of the examples of this justified violence. Similarly, he describes how the European city states, the kingdoms of Spain and Portugal and the Hapsburg Empire authorised the plundering of the goods of conquered territories until well into the 16th century. These plunderings had a disastrous affect on the local communities, leaving millions dead. Slavery is another gross violation of human rights that Duchrow links to the drive for accumulation of capital. He sees this exploitation in the name of capital continuing into the 19th century where countries were pressurised to participate in the free market.

If a country did not want to participate in the "free" market, English capital financed proxy wars to force them into compliance. (Duchrow 1995: 49, 50)

In modern times, Duchrow suggests that this kind of brute force is still being used to secure the distribution of natural resources and strategic raw materials, only in a more subtle manner. Up until the 1970s, the USA felt justified in sending in troops into areas it considered of strategic or economic importance, Vietnam being a case in point (Duchrow 1995: 106). Duchrow claims that since the Gulf War low intensity conflict has been extended in an effort to prevent third world countries, rich in resources and western technology, from becoming too powerful. If countries like Iraq have stockpiles of arms, as well as the control of strategic resources like oil, they could threaten the industrialised countries' monopoly of the world market. Especially ironic and bizarre, however, is the fact that these states that need to be disarmed, obtain their weapons from the west. (Duchrow 1995: 109 -111)

Duchrow also sees the violence of capitalism as being structural in nature. Quoting Robert Heilbroner, Duchrow states that capitalism tries to sell the myth that labour, landowners and production owners are all equals in the workings of the market place. However, in practice, the owners of land and capital are able to negotiate a better deal than labourers when negotiating their price in the market place. In the end, the powerful become more wealthy at the expense of those who only take their labour to the market place. In this way, the inequalities within the economic system become entrenched. Therefore, a legal system and a state that restricts itself to protecting the property of the owners of land and capital through property rights will then entrench these inequalities that exist, despite discussions about the formal equality of everyone before the law. (Duchrow 1995: 46,47).

Moreover, the acceptance of this structural inequality between workers and owners allows for violence against creation. This is because nobody questions the excessive consumption of the wealthy and they are allowed to consume resources simply because they own them.

Nürnberg claims that the resources consumed and the pollution created per capita by the rich may on average be ten or fifteen times higher than among the poor. Using the United States as an example, he states that while only five percent of the world population live in this country, they consume almost 30 percent of the world's primary energy and produce effluents and waste that is unmatched elsewhere. (Nürnberg 1996: 62)

Duchrow's interpretation of the history of capitalism leads us to the conclusion that an economy that is based on self-interested wealth accumulation is immoral. It perpetuates violence, violence between people and violence within creation. The violence results in poverty, unjust social relations and environmental degradation. Quoting Polanyi, Duchrow says it is unlikely that any society would be able to survive in so harsh a system as the pure capitalist state. (Duchrow 1995: 62, 63) It is for this reason that there have been several attempts to reduce the inequalities and injustices that result from a capitalist economy.

One of the most well-known attempts to address the assaults of the capitalist market economy on people was socialism. Socialism tried to address the excessive self-interest of capitalism by abolishing the private ownership of the means of production. While several improvements were made, the central idea of producing capital for its own sake was not changed. Instead of individuals accumulating capital, the state began accumulating capital. Consumer expectations remained similar to those of capitalist countries, but only with less efficient means of production. The result was higher levels of dissatisfaction among people. Moreover, Duchrow points out that it led to increased environmental devastation because cumbersome state capitalism was even more disastrous for the environment than the private ownership of capital. (Duchrow 1995: 65,66)

Duchrow identifies the creation of the production line in America as an attempt to mitigate the negative effects of capital accumulation. This process resulted in a new class of workers, the middle-class, developing.

They were paid more and this served to separate their interests from those of the other workers. It also made them more open to the manipulation of the capital owners and resulted in a division in the work force that focused attention away from the actual capital system itself. Moreover, the increased wages of this group of workers lead to increased consumption. (Duchrow 1995: 66,67)

He also highlights the social market economy as an attempt to address the unequal distribution of wealth created by capitalism. It does this by maintaining the ethos of accumulating capital for its own sake but then simultaneously reaching out to those who are disadvantaged in the process. The only way of achieving this is through a deliberate policy of economic growth. There is an inherent contradiction and waste of time and energy in an economy which both encourages exploitative behaviour within creation and towards other people, and then attempts to mitigate this by taxing people. Duchrow remarks that people who think that the social welfare democracy is a solution forget that this welfare state rests on the precondition of receiving cheap raw materials and labour from other parts of the world. (Duchrow 1995: 67, 68)

Duchrow claims the fundamental problem with all of these attempts is that none of them address the need to change the value system driving the capitalist economy. They don't question the ethos of accumulating wealth for its own sake.

2. CREATING AN ECONOMY THAT CELEBRATES SHALOM

(a) Finding inspiration from Biblical tradition

It is clear from the title of Duchrow's book *Alternatives to Global Capitalism. Drawn From Biblical History Designed For Political Action* (1995) that he believes that the Bible can help us deal with the economic, social and political oppression in our time. He views this searching of Biblical texts for answers to economic and other social questions as a theologising of social issues rather than a secularising of God.

He makes the point that by looking at economic, political and sociological issues in a theological light we will be able to see that a choice for or against a certain political, economic or social structure at any given time is also a choice for, or against, God. (Duchrow 1995: 142)

This approach could also be explained with the help of Taylor's notion of the ultimate source of the Good, which he states helps us to build our value systems and define our lives. Taylor explains that the goods which define our spiritual orientation are the ones by which we will measure the worth of our lives. (Taylor 1989: 42) Therefore, I make the point that if we wish our lives to reflect our understanding of God, and to live authentic lives that are free from confusion, we need to check that our economic structures are not encouraging us to engage in economic transactions that are at odds with our concept of God.

Duchrow chooses Israel as an example of how social structures can reflect our understanding of God, precisely because Israel made a point of subordinating their social structures directly to the will of God. Quoting Egyptologist Jan Assman, Duchrow states that Israel, unlike other nations who used kings to legislate, made God their legislator.

Duchrow examines four different forms of society that Israel constructed in direct confrontation with Near Eastern Empires and city-kingdoms. They evolved historically with Israel firstly developing an alternative autonomous society and removing itself from all contact with an oppressive economy; secondly becoming an established, hierarchical society itself with a king and the belief that the state and church were synonymous, thirdly by developing an alternative society within the confines of the oppressive order, co-operating only with the overall power minimally, and fourthly resisting the oppressive force and developing small-scale alternatives on the fringe of the oppressive order. Finally, there was also the decision to develop a new society out of the old, initiated by Jesus. (Duchrow does not refer to this as a specific constellation of relationships in society as he does the others.)

Jesus changed relationships in society by radically rejecting the values of the oppressive order and establishing communities of hope within the old system that were based on new kinds of relationships. (Duchrow 1995: 141-202) These four different alternative communities identified by Duchrow coincide with four different time periods in Israel's history. The first he describes as beginning in the period about 1250 and 1000 BC when Israel emerged between the empires and city-kingdoms as an autonomous and alternative society. The second arose out of Israel's decision to adopt the kingship system between about 1000 and 585 BC. The third constellation involved Israel's attempt to achieve partial autonomy under the rule of the Babylonians, then under the Medes and Persians. The fourth period emerged during the Hellenistic Roman era of Israel's occupation between 333 BC and 312 AD when some Israelites totally rejected the oppressive economic order and created small-scale alternatives. During this time, Jesus was born and his vision of an alternative economy and the creation of messianic communities, represents a fifth social option. (Duchrow 1995: 142-202)

Duchrow highlights how the emergent Israel organised themselves according to kinship, based their economy on family production, self-sufficiency and the collective, subsistence use of goods, not on ownership. Poverty and wealth, inferiority and superiority were not emphasised or institutionalised but instead Israel operated under a system of regulated anarchy. It was not on its way to becoming a state but it was anti state or anti the desire for a ruler. Duchrow describes how Israel, for over 200 years, kept to the autonomous, egalitarian contrast society they had created. It was this egalitarian society, that Duchrow describes as being closest to a reflection of God's purpose. (Duchrow 1995:144, 145,149)

In about 1000 BC, Duchrow describes how Israel began to develop kingship structures. He sees this as a movement away from the ideal anarchist state of Israel where there were no relationships of oppression. Duchrow points out how the prophets Elijah and Elisha heavily criticised this new developing order for its socio-economic injustice, political oppression and imperialism abroad and lack of belief in God.

The prophets suggested reforms which included abolishing the tithe or the state tribute because it led to poverty, debt, enslavement and large-scale land acquisition. They suggested that the tithe should be spent on, among other projects, the feeding of the landless Levites. Every third year it was to be allocated to widows, orphans and foreigners who had no land of their own to produce crops. Every seven years those who had fallen into debt would be let off. The charging of interest was also forbidden by Hebrews as was the taking of pledges from the weak. (Duchrow 1995:149-159)

Similarly, when Israel was occupied by other nations, reforms were also brought in to ensure that wealth did not become concentrated in the hands of a few. These reforms included the Jubilee Year where those who had accumulated additional property gave it back to the original owners after seven years to ensure a return to the original situation of equality. (Duchrow 1995: 168)

These reforms were not seen as random acts of kindness, but rather as attempts to pose a semi-autonomous counter-culture within an oppressive order. Duchrow is sceptical of the possibility of being able to wholesale transform society to the original, egalitarian state of Israel. He believes that any attempt to do this is likely to be crushed before it has any hopes of establishing itself. Drawing from Biblical examples, he makes a case for attempting to tame the totalitarian structures of global capitalism from within by using the democratic institutions that are presently at our disposal and trying to extend their influence, much like Israel attempted to work from within the structures that the conquering empires had established. Duchrow, however, recognises that this kind of approach could result in a legitimisation of the established economic order if it is pursued in isolation. By participating within the structures of the present economic order one can also be seen to be legitimating them. He therefore suggests the prophetic approach be combined with a radical rejection of the present order and the setting up of small-scale alternative societies within the present oppressive economic structures, as signs of hope. (Duchrow 1995: 228, 229)

These small-scale alternative societies would operate much like Jesus's messianic communities that were created from people of different languages and from among all races. Jesus inspired the formation of the communities by radically rejecting the values of the oppressive Roman Empire and developing relationships that were not based on oppression. The creation of these messianic communities by his disciples amounts to living to provide for the needs of the community and would include acts like wealthy individuals giving up private property voluntarily if there was a need to do so. The emphasis is not on charitable acts but on creating a society where there is no-one in desperate need. (Duchrow 1995: 190)

In the section that follows, we will discuss how Duchrow goes about putting his insights drawn from Biblical inspiration, into practise.

(b) Replacing the "death-inducing" mechanisms of capital accumulation with life-sustaining structures

Duchrow makes the point that in order to significantly reduce environmental degradation and reduce poverty levels, we will need to change the central value of capital accumulation, that is the accumulation of wealth for its own sake, which is propelling the global economy toward disaster. To achieve this the "death-inducing mechanisms" that facilitate this within the economy have to be identified and replaced. Duchrow states:

Exactly what is it that has to be rejected on principle in the present global system, and to which we have to find alternatives for life's sake? It is the mechanisms which, uncontrolled and unimpeded, gear economic activity to the accumulation of money by those who already have it, with the aid of the absolute principle of competition in the global market. Nature and people are, accordingly, subordinated to this end, as far as possible. (Duchrow 1995: 230)

Duchrow describes the concrete mechanisms of capitalism that need to be rejected as: the transnational money markets which escape national and international controls, national and international institutions that favour the pure capitalist market system as well as ideological instruments in science, schools, churches and the media which encourage or don't educate people about the dangers of capital accumulation. In fact, he sees all people who have money and purchasing power, and even those who don't, but strive for a part in consumptive society, as being involved in propping up the money accumulation system. He draws the conclusion that rejection requires a fundamental change at all these different levels including individual consumption. (Duchrow 1995: 230, 231)

Duchrow suggests that we swap the pursuit of capital for its own sake as the central value of the economy with the satisfaction of the basic needs of all present day people, the lives of all our fellow creatures on earth and the life of future generations. In this way, instead of people serving an abstract wealth accumulation mechanism they work to satisfy their real needs. This fundamental change in the value-system underpinning the economy requires radical change in the structures which the capitalist economy relies on to function.

However, he recognises that any attempt to adopt a whole-scale transformation of society is not possible to achieve in the present global market system. He accedes that any genuine alternative, untouched by the global market or even partially autonomous is likely to be crushed. Instead, what is needed is to develop small-scale alternatives on a micro-economic level along with attempts to tame the global economic and financial system through transforming institutions like the International Monetary Fund, the World Bank and the World Trade Organisation. (Duchrow 1995: 228, 229)

Duchrow's small-scale alternative economies replace the capitalist money accumulation ethic in global capitalism for an ethic that is focused on supplying basic human needs and human needs that don't harm other people or the planet.

Duchrow does not give specific content to what he thinks constitutes a basic need, except to say that micro-economies should concentrate on producing utility goods, essential services, and culture. He contrasts this with an economy that is geared to the satisfaction of boundless desires and preferences. It is Duchrow's view that society is addicted to consumption, a situation which is encouraged by advertising. He suggests that one of the cures for consumer addicts would be to expose them to communities where alternative values can be experienced so that they would be encouraged rather than overburdened by the self-discipline that is required to rid themselves of their addiction. (Duchrow 1995: 252, 269, 270)

However, despite Duchrow's discussions about the addiction of society to consumer preferences he still fails to provide an adequate description of what distinguishes a basic need from a consumer preference. This is an omission that needs to be discussed further. Environmental ethics author Bryan Norton, in a discussion on weak anthropocentric environmental ethics, makes a useful distinction that takes the issue further. He distinguishes between felt preferences, that is a desire or need of an individual that can at least be temporarily satisfied and a considered preference, which is a desire or need that has been subjected to careful deliberation, which includes a judgement about whether it fits in with a rationally adopted world view (this includes metaphysical, moral and aesthetic frameworks as well as supported scientific theories). (Norton 1984: 134) The value of making this distinction is that by questioning whether a preference has been considered and weighed up against a moral, metaphysical and scientific framework, one is forcing decision-makers to make value-judgements about whether what they are seeking to satisfy is worthy of being satisfied within their own world view.

However these kinds of value-judgements are highly subjective, and it is not a process that is likely to lead to an easy consensus. Duchrow uses the term basic needs freely, however, it is not altogether clear what basic means. What is considered basic in one community or society could be considered arbitrary in another.

William Leiss makes the point in his book *The Limits to Satisfaction. An Essay On The Problem Of Needs and Commodities* (1976) that whereas in the past basic needs were identified as a list of physiological requirements and that all other needs were seen as derivations of these, today, research has revealed that cultural and physiological needs are so intricately linked to cultural practices that there are some instances where people might even commit suicide by depriving themselves of survival necessities so as to ensure, for example, that a group stays together. (Leiss 1976: 53, 54)

It is this very diversity of human values, world views and moral outlooks that makes this process of establishing what constitutes a basic need so difficult a task. While Duchrow doesn't provide clear insight on this, his point that our economies should aim to satisfy needs that are not be harmful to other people or the planet (Duchrow 1995: 252) are useful, broad ethical guidelines in a world that is struggling with social injustice and environmental degradation. On a micro-level, however, each community will have to come to a consensus among their members as to what constitutes a basic need. Useful guidelines in this regard could be the physical environmental limitations of their particular region, the social inequalities that need to be addressed and any specific medical or biological requirements that might arise among community members.

Duchrow identifies the starting point of these alternative micro-economies among the poor in the informal sector who are the most abused by the present economic system and who presently survive without the protection of labour regulations about pay, working conditions and welfare benefits. In these communities, sharing goods and services to provide for everyone's real needs replaces the capitalist competition ethic. A simple lifestyle, trust in others, no class, religious, male or female discrimination, democratic decision-making and equality of financial allowance are other characteristics of these small-scale alternatives. (Duchrow 1995: 243, 248, 250)

Duchrow is critical of attempts to use economic growth as a means of addressing the basic needs of the disadvantaged in society. A more viable alternative is to no longer separate wealth creation and redistribution by creating companies where workers are co-owners and are not forced into over-demanding working conditions but participate in the process of deciding what they produce. He also calls for social issues to be integrated in the organisation and production of companies. This is in keeping with Duchrow's point that business's primary focus must remain the satisfaction of real needs rather than producing goods for capital gain. (Duchrow 1995: 253, 254)

Alternative trade through the creation of increased consumer-producer co-operatives is another of Duchrow's suggestions. (Duchrow 1995: 270) By developing this direct marketing technique he aims to prevent the environmentally wasteful overproduction of produce. Another byproduct of this alternative trade would be its ability to limit the power of world markets to dictate the prices of products. By building these responsible, accountable relationships and networks between consumers and producers, the division that capitalism thrives on would be thwarted.

Duchrow makes the point that technology should be developed from within the environment in which people find themselves. He sees much of western technology, because of its capital intensity, as too expensive for many countries and often insensitive to the people's needs and the environment it is used in. Duchrow scoffs at European and North American agriculture's expand or perish forms of agriculture which leads to machine-intensive, chemical and capital-intensive agriculture and results in governments spending high sums on subsidies (Duchrow 1995: 256). Quoting the sustainable agriculture principles of the NGO treaty in Rio, Duchrow states that alternatives to this unwise use of technology and first world agricultural methods are to use methods that support preserving biodiversity, maintaining soil fertility, water purity, recycling natural resources and conserving energy. It also entails using available renewable resources, appropriate and affordable technology, minimising the use of external and purchased inputs. It is hoped that this in turn would also increase local independence and self-sufficiency and allow more people to stay on the land. (Duchrow 1995: 257)

Alternative banking structures for Duchrow's small-scale alternatives are also mooted. He suggests ways of making the investment of excess capital more transparent so that a mutual relationship could be built between savers and borrowers. Those with savings accounts could invest in plans they considered life-enhancing and refuse to lend money to the arms industry or any projects that contravened basic human rights or caused environmental degradation. He also suggests that savers could opt to receive only partial or no interest so that the poor could benefit from receiving cheaper loans. Quoting Kessler, Duchrow states that alternative banking would go a long way to helping people commit to common goals. It would transform money changes from an abstract commodity to be accumulated back into a means of exchange for the mutual satisfaction of real needs. As people saving money get to know how and by whom their money is being used, they will begin relying on individuals and social arrangements and not on money that is speculated arbitrarily for profit. (Duchrow 1995: 264)

In summary then, Duchrow is advocating developing small-scale alternative economies that practise non-destructive forms of agriculture and mutually beneficial trade that ultimately serve the real needs of its members. He also highlights how these micro-economies would be greatly enhanced by increased networking. They need to network because isolated groups have little chance of surviving in the totalitarian capitalist system which tries to play economic victims off against each other. (Duchrow 1995: 274, 275)

The second part of Duchrow's double-pronged strategy involves transforming institutions like the IMF, World Bank and WTO, which he identifies as being the very structures that are allowing the gap between rich and poor in the global capitalist economy to grow. He criticises these institutions for being plutocratically controlled by the rich industrialised countries who have effectively eroded the power of the United Nations to ensure the balanced development of the world economy.

His strategy for taming these structures is to build coalitions between all groups negatively affected by the global capitalist economy, and to use these coalitions to ensure that they serve the interests of a wider range of people. He also suggests that the IMF, World Bank and WTO need to be brought under the control of the United Nations to ensure they become more accountable. (Duchrow 1995: 288, 289) It is important to note here that I have looked at his work in isolation from developments that have occurred subsequent to the publication of his book *Alternatives to Global Capitalism. Drawn From Biblical History Designed For Political Action* (1995).

A top priority on Duchrow's list of concerns is the global debt situation which sees southern countries, many of whom were once colonies and oppressed, falling into debt with northern countries and now being forced into a new kind of "debt slavery". He sees the present situation as historically unjust and asks social movements, trade unions and churches to mount a co-ordinated campaign to increase support in the West for an end to this "debt slavery". Some of the measures he supports range from the writing off of all debts, calling for states to file for bankruptcy and requesting that rich nations give 0.7 percent of their GNP to southern nations as development aid. (Duchrow 1995: 295, 296)

Finally, he stresses the need for transnational corporations (TNCs) to be tamed. Duchrow states that they presently operate outside the bounds of public institutions and are not accountable to the host countries in which they operate. He suggests that coalitions between non-governmental organisations, consumer associations, trade organisations and other citizen's initiatives should either directly influence TNCs by influencing the public's opinion of their activities or they should lobby individual governments or institutions like the European Union. (Duchrow 1995: 300, 301).

(c) Placing Duchrow's life-sustaining economy in the broader political, economic, theological and environmental contexts

Duchrow's description of how the global economic order could be restructured to be more life-sustaining reveals a Marxist understanding of the functioning of the world economy.

Duchrow sees the solution to alleviating world poverty and environmental degradation as being in redirecting the purpose of the economy from the accumulation of wealth for its own sake, to the satisfaction of real needs. He is assuming that if wealth was no longer concentrated in the hands of a few but distributed to where there was real need then there would be less cause for political conflict, poverty and environmental degradation.

This description is in keeping with the Marxist's law of accumulation or concentration of capital that culminates in social revolution. Marxism identifies the motivating force of capitalism as the drive for profits and the necessity for the individual capitalist to accumulate capital and invest it for more returns. Gilpin explains how competition forces capitalists to improve their efficiency and capital investment or risk extinction. This leads to increasing concentrations of wealth in the hands of the efficient few, and the growing impoverishment of the many who are not so efficient at acquiring wealth. As this inequality escalates the poor ripen for social revolution. (Gilpin 1987: 36)

Duchrow's hypothesis that the global economy's emphasis on capital accumulation results in death-inducing structures is also explained with Marxism's description of capitalism's law of the declining rate of profit. Gilpin explains how Marxism postulates that as capital accumulates and becomes more abundant, the rate of profit declines and the incentive to invest is reduced. As competition forces capitalists to increase efficiency and productivity they use new labour-saving and more productive technology causing unemployment to increase and the rate of profit to decrease. As this process escalates capitalists lose incentive to invest in productive ventures because of declining profit and this results in economic stagnation and more unemployment. This Marxist perspective helps explain Duchrow's view that if an economy functions chiefly on the pursuit of capital it causes its own demise and will result in an impoverished life for an ever increasing number of people. (Gilpin 1987: 36,37)

Duchrow's description of how capitalism's drive for profit is negatively extended beyond borders has sympathy with a Leninist interpretation of Marxism.

Lenin stated that as capitalist economies matured and the rate of profit fell so they were compelled to seize colonies as markets for their goods, as sources of raw materials and as investment outlets to satisfy their desire for increased profit. The third world was divided up into these colonies or blocks but the system was not very stable because the economies grew at different rates and the intensification of economic and political competition between the states lead to conflicts. (Gilpin 1987: 40,41) Similarly, Duchrow complains of the instability and loss caused when rich industrialised capitalist countries extend the drive for profit into a new third world host country. (Duchrow 1995: 78, 104)

Duchrow's views on political economy also come out strongly against theories of economic liberalism which separate economics and politics and which assume that the market arises spontaneously to satisfy human needs. Gilpin explains the liberal view as being that governments should not intervene in the market, except where a "market failure" exists. This is because within liberalism there is a belief that as self-serving individuals pursue their own interests within the market society the whole of society benefits and individuals are rewarded according to their marginal productivity. (Gilpin 1987: 30) It is Duchrow's point that this does not occur but that instead the rich get richer and the poor, poorer. Instead of being satisfied that a benevolent causal connection exists between capitalist economic growth and social relations, he shows how political developments such as war and imperialism can be linked to the expansion of capitalism. Moreover, Duchrow makes the point that international trade that is geared towards accumulating capital does not result in increased co-operation between nations, as liberals would have one believe, but instead he states that it results in increased poverty and environmental degradation.

While Duchrow's views on how the capitalist global economy should be tamed includes a call for greater control by nation states over transnational corporations, he is not a nationalist. This is clear in that it is not his aim to safeguard the economic interests of a nation, or secure its military power within the international system. He is rather using the structures of the state to force transnational companies and capital markets to be more accountable to their host countries.

Duchrow's views also differ from nationalists in that he does not emphasize industrialisation as a priority in his attempts to ensure the greater satisfaction of people's needs. While industry that uses environmentally-friendly processes to manufacture useful products is likely to be acceptable in Duchrow's economic vision, he is equally likely to support schemes that are less capital intensive, if they are more socially just and eco-friendly. This would be in contrast to more nationalistic visions that would prize industry because of its connection to military lobbying power and national security in the modern world, rather than its ability to provide for the real needs of people. (Gilpin 1987: 33)

Within the environment versus economy debate, Duchrow's vision of a life-sustaining economy adopts an ecological economic approach which contrasts strongly with orthodox environmental economics. Orthodox environmental economics, as described by Jacobs, assumes that the rational way to make economic choices is to compare the costs and benefits of alternative actions. Protecting the environment mostly involves costs, so the solution lies in sourcing all the social and environmental costs involved in following a course of action. In the end, a course of action is chosen based on the most favourable balance sheet of costs and benefits. (Jacobs 1993: 64)

Duchrow's vision of the economy, in turn, seeks to go beyond the values that are dictated by the market. He does not wish to allow the market place to dictate choices, but instead seeks to evaluate actions according to the manner in which they supply the real needs of people and how they disrupt or harmonise with the functioning of creation. His approach would thus allow him to justify questioning one of the pillars of the market, the protection of legal property rights, if in a specific instance it was to the greater advantage of society or creation to do so. (Pierce and VanDe Veer 1995: 367, 369)

From within an environmental ethics framework, Duchrow's approach fits within a radical perspective of which deep ecology, ecofeminism, social ecology and bioregionalism are examples. He is radical in that he attempts to fundamentally transform the values that underpin our society.

However, when Duchrow attempts to create a life-sustaining economy, he does not adopt a revolutionary approach, but instead develops a pragmatic strategy and chooses to work within the existing structures and time frames, attempting to reform them to become more life-supporting. Duchrow thus makes a radical point, but attempts to make it a reality through employing a pragmatic approach in implementation.

Duchrow's theological orientation arises from a re-interpretation of the Lutheran tradition. Lutheran tradition initially made a sharp distinction between the church and the state which left them in a quandary as to how the church should deal with Hitler's racist Nazi regime. The horror of the Nazi experience caused them to reinterpret Luther's understanding of the relationship between church and state. Duchrow's work can be considered one of several attempts to do so. Suggate interprets Duchrow as saying that Luther did not separate the Kingdom of God and the kingdoms of the world, but instead that he saw the conflict between the two as integral to the church, the world and every Christian. It is Duchrow's point that the Lutheran church should never again fail to monitor politics and speak out when necessary. Instead, in the struggle between the kingdom of this world and God's kingdom to come, we should look for direction in the Bible, tradition, ecumenical dialogue, the experience of the church and the disciplines which throw light on contemporary dialogue. (Suggate 1994: 328, 329)

This radical conflictual understanding of the relationship between church and state causes Duchrow to call on churches to speak out against the global capitalist economy and label it a confessional issue, much like racism was. According to Suggate, Duchrow - in his book *Global Economy. A Confessional Issue for Churches?*, argues that more children die annually from the practices of capitalism than died in the gas chambers of Germany. (Suggate 1994: 329)

Ronald Preston describes Duchrow as saying that the western economic system is a "perverted conspiracy", a "demon that needs exorcising". There is therefore no room for theological fence-sitting in this kind of language. One is called to define where you stand or support the status quo. (Preston 1988: 280, 282)

3. CONCLUSION

Duchrow's analysis of global capitalism has revealed that while virtuous actions might occur within the global capitalist economy, these instances or spurts of Shalom happen accidentally and in spite of the focus on the pursuit of profit, not because of it. His analysis shows that if we refuse to change the fundamental focus of the global economy from the accumulation of wealth to the satisfying of the needs of all people and continue our piecemeal counting of environmental losses and benefits within the existing market structures, our solutions will always be short-term and temporary and will lack the impact needed. Given the urgency and enormity of issues like environmental degradation and world-wide poverty, Duchrow's view that leaving the economy to chance occasions of benevolence by owners of capital is reckless, is certainly valid.

Duchrow's statements on the lack of democracy and accountability to all of the world's population in important international bodies like the World Bank, the World Trade Organisation and the International Monetary Fund is a cause for concern. This is because without effective regulation at an international level it is very difficult for nation states to begin addressing the inequalities generated by capitalism. Lobbying of institutions like this from green movements, NGOs and social justice networks are vital.

Duchrow's strategy for dealing with the instability and disorder created by the capitalist market economy is realistic in that it does not attempt to attack the powerful forces of capital head on. He makes the point that any attempt at a revolution or a total transformation of the existing system will be crushed by the forces of capital. (Duchrow 1995: 228, 229) Instead, he concentrates on reforming the global system by taming the existing transnational structures through: increasing the power of the UN, reforming the structures of the World Trade Organisation and the International Monetary Fund, building alternative transnational networks among the victims of global capitalism and creating alternative communities of hope within the system.

The value of adopting this approach is highlighted by Gill who makes the point that the poor are not powerless, but have the ability to disrupt the privileged islands of production and consumption within the capitalist world, if they are organised into alternative networks. If the poor and disadvantaged developed international networks, that included progressive movements in wealthier countries, they could create new forms of multilateralism that would challenge the hegemony of the powerful multilateral networks. (Gill 1995: 96)

Duchrow's ideas about creating alternative small societies within the capitalist market system are also valuable in that they provide us with hope or plausible alternatives in a world where the capitalist economic order is regarded as the only workable solution. Quoting Brueggermann, Padilla makes the point that without Utopian idealism and the dreaming of an alternative order many people might come to believe that because there is no rival to the capitalist economic order, that there never can be one. This would induce a sense of hopelessness which would mislead humanity into accepting that money accumulation is the only way to live. (Padilla 1996: 30)

However, there is one particular area of Duchrow's analysis which needs further discussion. As we mentioned earlier, he fails to adequately explain how it is possible to distinguish between a basic need and a mere consumer preference. We discussed how basic needs can't be reduced to physiological requirements but are intricately woven into a community's culture, and I will add, historical make up. In one country, the need to settle disputed land claims might be just as basic a need as the requirement for adequate supplies of maize. Similarly, on a community or regional level, the medical needs of cancer patients may be a top priority whereas in another, a more basic need might be increased boreholes for water.

Key to developing an economy that is more Shalom-based is first identifying what are the real needs and aspirations of the citizens of a country or particular region.

Once agreement has been reached about what is needed, then an adequate economic strategy can be developed to achieve these ends. In South Africa, we have the Constitution, a document which represents an agreement among the majority of citizens as to what basic needs should be fulfilled. These needs range from physiological needs like the desire for housing, to cultural and employment aspirations which could include the need for education, to the protection of an individual's right for freedom or privacy.

The macro-economic strategy that we have in place to realise these desires or aspirations is called the Growth Employment and Redistribution (GEAR) plan. In the chapter that follows we will examine whether this plan is able to meet the needs and aspirations of the citizens of South Africa in a manner which can be sustained by our environment. Moreover, we will assess whether GEAR's decision to develop a market-economy, that focuses on the satisfaction of consumer preferences rather than the meeting of basic needs, will ever achieve the desires that have been aspired to in the Constitution. We will be asking the question whether the present macro-economic strategy is Shalom promoting and is able to develop an economy that meets the needs of the majority of South Africans, as articulated in the Constitution, in a manner which can be sustained by the environment.

CHAPTER THREE: RECONCILING SOUTH AFRICA'S MACRO ECONOMIC STRATEGY (GEAR) TO THE CONSTITUTION

1. SECULARISING THE CONCEPT OF SHALOM

After having discussed the Biblically-inspired concept of Shalom one is left with the question of how to implement a Christian faith inspired environmental ethic in a multi-faith world. While these are valid questions to be asked, the inability to answer them with certainty or immediacy could serve to obscure the philosophical value of Duchrow and Liedke's concept of Shalom.

Firstly, Shalom's insistence that we can't separate social justice from ecological justice and either of these from international politics makes a case against the artificial compartmentalisation of life into distinct spheres that have no relationship with each other. In this instance, Shalom has much in common with the secular term sustainable development that shows that in our time it is impossible to ignore the connection between economic policies, social laws, environmental protection and international politics. What happens in one sphere of concern, affects and influences what takes place in another. It is no longer sufficient to develop expert knowledge, instead we need to go beyond this kind of approach to a multi-disciplinary manner of formulating policies and making decisions.

But, I make the point that Shalom is far more radical than the concept of sustainable development. It takes environmental policy formulation and decision-making beyond a multi-disciplinary approach which focuses on the integration of various disciplines. Shalom compels people to put their meta-ethical values on the table, demanding that people make explicit what guiding principles or interpretations of the source of the Good they live by. By doing this it asks the radical question: what do you choose to worship and how do you organise your life and conduct your behaviour in such a way that it reflects that?

This kind of questioning is radical in that it no longer allows religions to remain silent on social and economic injustice and environmental degradation but requires people who call themselves Christian, Moslem or Jews to explain how it is they believe they should conduct themselves towards others, creation and in the international arena, given their understanding of God. Shalom therefore rattles the comfortable distinctions that people make and hide behind when they talk about religion, politics, economics and society as separate, largely unrelated topics.

But it is not only believers that are compelled by the concept of Shalom to account for their actions but also atheists and non-believers. In a world where global interaction is possible in almost every field and human beings have the power to destroy human life on the planet, we have to be very careful with the way in which we use that power. Both corporate structures and individuals within those structures have a duty to themselves and to the planet to examine their conduct and those of the organisations they work for. Part of this involves establishing what one's individual guiding principle or company mission statement involves.

If one's guiding principle or meta-ethic is happiness, as in the case of hedonism, then the question remains how is that being maximised in one's life and the organisation one works for. Shalom removes the ability of people to separate their professional ethics from the private ethics. One of the greatest contributions of Duchrow and Liedke's concept of Shalom therefore lies in its radical methodology which compels one to be consistent in all aspects of life and to account for all the relationships we uphold.

After establishing this, we still need to answer the question of what to do when people have completed this exercise of examining their meta-ethical guiding principles and discover that they have differing points of departure and differing conclusions. How is it possible given the variety of religions, economic structures, corporations and political systems to achieve some unity that will bring about improved practice? I wish to answer this question by making a reverse point.

I believe the process of making explicit our guiding principles and value systems will go a long way to achieving clarity about our own motives for conduct and those of corporations. By being encouraged to make our own hidden values explicit and those of the companies we own or work for, we are far more likely to discover unity of purpose.

The South African Constitution represents such a document of consensus where unity of purpose or common values and needs have been formulated from out of South Africa's diverse cultures and religions. In the section that follows, we will look at how South Africa's macro-economic policy relates to the values protected in the Constitution. Much like Duchrow took the Bible as the source of his value system and then analysed how the global market economy measured up to the values that he interpreted as standing central to the Bible, so we will take the Constitution as our reference point of South African values and look at how GEAR measures up to the ideals we strive for in the Constitution. My justification for doing this is not to imply that the Constitution in anyway replaces the Bible but rather that in a multi-faith country it is the closest we come to a consensus on what values and basic needs we as a nation agree on.

2. EXAMINING GEAR'S APPROACH TO ADDRESSING SOCIAL NEEDS

GEAR aims to meet the needs of South Africans by creating a "competitive, fast-growing economy". Its strategy entails accelerating the growth of the country's gross national product (GNP) to 6% a year and simultaneously redistributing "income and opportunities in favour of the poor". GEAR's plan to accelerate economic growth involves opening up of the economy to foreign investment through reforming trade and industrial policy, lowering of trade tariffs and introducing tax incentives to stimulate investment. It also calls for a cutting back on government expenditure, as well as a restructuring and a selling off of state assets. Thirdly, there is a request for labour to stabilise wage increases and to become more flexible. (GEAR 1996: 1, 4)

GEAR, with its emphasis on growing the country's GNP, shows a strong market orientation in its approach to solving the economic problems facing SA economy. The key assumption in an approach like this is a belief in the benevolence of the market. Pierce explains how this approach assumes that people who exchange goods and services for the optimum benefit in the market place do so with complete information and under no pressure. After the exchange, both are better off and the "invisible hand" of the market has done its job. Their key focus in this transaction is efficiency in getting people's needs met. (Pierce and VanDe Veer 1995 : 368)

Similarly, GEAR assumes that if South Africa opens up to the global market by lowering tariffs to improve trade and making the country attractive to investors with tax incentives, this increased engagement in the exchange of goods and services will result in improved welfare for South African citizens. Foreign capital seeking increased profit will invest in projects and people who are able to produce goods and services that can be sold at a profit. In turn, these people who sell their labour to the investors will benefit from the injected capital through wages or alternatively through joint-share profits from the produce.

The key to ensuring that this process results in maximum yield for the South African economy, is to become competitors in the supply and demand of goods and services in the global market place. In order to do this successfully, the South African labour force must be sufficiently skilled and productive to produce goods and services at competitive prices and the government must be sufficiently flexible at administering controls and incentives to ensure that gains are made for the local economy. The point is to sell the best possible product at the lowest cost to the greatest number of buyers at the highest possible price. If production costs are low, productivity is high, labour is cheap, tariffs are advantageous, then it is very likely that South African products will be highly desirable on the global market.

It could thus be argued that a focus on efficiency, after the apartheid government's inefficient management of public resources and in an economy that was closed off to the outside world, is timeous and will assist SA in adjusting to global trends favourably. Implicit in this emphasis on efficiency is also an assumption that an increase in total human utility is always desirable and that only humans morally count (Pierce and VanDe Veer 1995: 369). It could be argued, however, that any approach that did not focus on maximising human utility at the time when GEAR was adopted would have been considered elitist and inhumane. This was because historically during apartheid conservation had been divorced from development in South Africa and many conservation projects had disregarded human needs, rights and dignity. (Ngobese and Cock 1995: 262)

A second assumption in the approach that has been adopted in GEAR is an acceptance of legally protected property rights. It does not fundamentally question whether the property rights that are presently enforced in South Africa are just. While there is a brief mention of a land-reform programme, which will combine asset redistribution with enhancement of tenure, it is not the main focus of GEAR. (GEAR 1996: 15)

Thirdly, there is no direct questioning of the content of trade agreements between industrialised and developing countries in the document. GEAR ignores this question and instead focuses on ensuring present efficiency as a global competitor and states its intention to explore special arrangements with major trading blocs and with the World Trade Organisation. (GEAR 1996: 13). The advantage of adopting this kind of approach is that it is non-confrontational, and doesn't question the structures which determine trade but instead seeks to pragmatically achieve the best deal for South Africa within the institutional arrangements that are presently available. This kind of approach is likely to bring about more immediate, short-term gain and much popularity amid South African voters who have suffered from the economic isolation of the past.

Another clear advantage of GEAR's growth strategy is its focus on the enhancement of productivity. The unnecessary duplication of services under our policy of separate development and our economic isolation has left much room for improvement. In order to speed up our productivity, GEAR urges South Africa to invest more in human resource development and in improving human capability across all labour market segments and product lines. Improved management training, modernisation of work practices, appropriate job grading and better utilisation of working time are also key aspects to enhanced efficiency, that GEAR identifies. (GEAR 1996: 19)

"Redistribution" within GEAR is given less emphasis. While the document acknowledges the need for the "redistribution of income and opportunities in favour of the poor" it does not seek a confrontational route to achieve this by taking from the rich to give to the poor. There is acknowledgement, as we discussed earlier, of the importance of a land redistribution programme, a combining of asset redistribution and the enhancement of tenure, for the development of the country's rural economy. There is also mention of some progress in ensuring the rapid release of land and the introduction of a settlement grant. (GEAR 1996: 15)

However, the changes that are being proposed here do not focus on changing the private property rights as they exist or putting a restriction on the amount one is allowed to own, rather the focus is on changing the title holders of private property to make it more broadly representative of the country's population. The advantage of focusing on opening up the existing property rights system to include more people is that it is able to spread wealth with minimum upheaval. If the government were to simply expropriate land and assets from the rich, as some countries have tried in the past, the international money market and those with wealth in South Africa are likely to react by withdrawing capital and support, leaving the country initially worse off.

A second initiative within GEAR is to redistribute wealth by redirecting government expenditure to focus primarily on the needs of the historically disadvantaged. GEAR discusses how it plans in education to reduce the subsidisation of the more expensive parts of the system and invite more private sector involvement, thereby freeing public resources for the enhancement of the educational opportunities of the historically disadvantaged. (GEAR 1996: 14)

Similarly, GEAR aims to focus on providing for the poor by shifting public health resources from tertiary services in metropolitan areas towards hospitals and clinics in rural and township areas. In welfare issues, GEAR also plans to focus on under-serviced areas. (GEAR 1996: 14) The rationale behind this redirecting of government expenditure is understandable in that it asks those who can provide for themselves to do so through increased use of private health and education services and those who can't provide for themselves at all, to be assisted by the state. One could argue that there is no other humane option for the government to follow but to redirect its expenditure to those most in need.

GEAR's inclusion of strategies to redistribute wealth and to increase government investment in public infrastructure remain within the confines of the market mechanism as it operates in South Africa and internationally. There is no attempt within GEAR to intervene or radically alter the functioning of local or international markets or to diminish the influence of the markets on the delivery of services. Instead, the emphasis is clearly on how South Africa can adjust its internal and external factors so as to better function in the system as it exists. This is especially reflected in GEAR's labour policy. The document states that in order to remain competitive the government will have to promote efficiency. However, it also recognises that the government is also focused on ensuring jobs are reasonably remunerated and that more jobs are created. In order to achieve this GEAR calls for labour to be sensitive to market conditions and to moderate wage increases so that they don't exceed the growth of productivity. (GEAR 1996: 18, 20)

From a historical perspective, there is good reason why GEAR was proposed. After the liberation of the country from the oppression of apartheid, the liberators who comprised largely the country's disadvantaged communities, wanted to see the government deliver for what they had fought for. A market-orientated policy that could capitalise on the new investment potential of South Africa and encourage accelerated job creation was the quickest conceivable way of providing for the immediate needs of the country's disadvantaged communities. Moreover, because it did not question the greed or continuing overconsumption of the wealthy, but allowed the status quo to largely remain, it prevented a flight of capital from the country. However, this quick fix approach with its embracing of the so-called benevolent features of a global market economy has several limitations.

3. INVESTIGATING THE LIMITATIONS OF GEAR'S MARKET-BASED APPROACH

While South Africa's transition from apartheid to a fledgling democracy has been heralded as a miracle, it is clear that many of the issues like unemployment, the unequal distribution of wealth and environmental degradation continue to plague the economy. Adelzadeh's critique of GEAR is revealing. He states that annual real growth in South Africa declined from 3.2% in 1996 to 0.1% in 1998; the real Gross Domestic Product per capita dropped by 2.6% from R7 203 in 1996 to R7 023 in 1998 and total employment growth in targetted sectors plunged from -0.7 % in 1996 to -1.7% in 1997. Moreover, investment has not achieved its desired outcomes, with real private sector investment falling sharply from a 6.1% growth rate recorded in 1996 to - 0.7% in 1998. Adelzadeh is also sceptical of Foreign Direct Investment's (FDI) contribution to increasing the country's welfare. While FDI more than doubled from \$760 million in 1996 to \$1.7 bn in 1997, he links the rise to privitisation ventures and, to a lesser extent, the restructuring and unbundling of large local conglomerates. In 1997, Adelzadeh attributes 60% of FDI to mergers and acquisitions.

While these might improve productivity through rationalisation, deliver technologies and overhaul management, they don't necessarily increase productive capacity in the economy, create employment and sometimes even cause job cuts. (Adelzadeh 1999: 2,4)

Adelzadeh's statistics, while not necessarily conclusive, do show that there are some problems with embracing the market mechanism wholeheartedly as a tool. While the market provides all kinds of useful goods like shelter, nutrition, medical care and distributes them in a decentralised way its efficiency is based on many questionable assumptions. One of these assumptions is that when a situation is efficient it is always worthy of being pursued. This understanding assumes that the social structures within which the markets operate are always acceptable as they are. For example, the relationship between a slave and a master could be maximally efficient but most people would have serious moral problems with this arrangement. (Pierce and VanDe Veer 1995: 368, 371) The market as a tool does not question the morality of selling humans without their consent to other humans, it would instead simply treat them as commodities in the market place. Therefore it would be mistaken for GEAR to assume that the market system is likely to contribute to redistribution without some kind of government regulation to ensure that this occurs.

GEAR also doesn't question whether the global market trading structures are socially just, instead it is exclusively focused on improving participation in the global market. It doesn't question the power relationships that determine the rules of the game in the market, instead it sets out to reduce tariffs and form new relationships with trading blocks in the global market place without actively examining who ultimately benefits from these trading agreements. There could be instances where the market system is skewed to ensure that trade benefits one country at the expense of another. There are some authors who maintain that skewed trade relations have enslaved some nations to others. Duchrow for one highlights this when he criticises the World Trade Organisation for allowing strong countries to use free trade to make inroads into the national economies of the weak.

He discusses how negotiations aimed at reducing tariffs have led to reductions that are advantageous to the rich, strong and industrial nations. (Duchrow 1995: 103, 104)

GEAR furthermore assumed that as South Africa becomes more efficient and productive at manufacturing, buying and selling goods and services in the global market place the country would automatically be better off, however, this has not happened. According to the statistics produced by Adelzadeh we appear to be worse off. Jacobs explains how it is impossible for people to ever be fully informed about the effects and impacts of their decisions in the global market place. This is because economic agents act in ignorance of the decisions of the millions of other agents in the market place who in turn make decisions without reference to others. He thus concludes that market forces generate results which no one can fully determine. (Jacobs 1993: 25)

The market-orientated approach is also not necessarily democratic in the way it trades the costs and benefits of transactions. There are at least a billion people in the world who are unable or are severely hindered from making choices in the market place. These include the extremely poor, the very young, future generations, the severely retarded and the mentally disturbed. (Pierce and VanDe Veer 1995: 372) Yet, despite their exclusion from these decision-making processes their lives are affected by decisions that occur there.

GEAR's focus on creating jobs through increased activity in the global market needs to be carefully considered. Decisions are made in the unregulated global market place based on the amount of benefit to be extracted by the parties involved, not on whether this results in more jobs in the home countries. There is no guarantee that the arbitrary decisions made by the various parties will in fact result in more jobs. The European Union could slap a tariff on textiles from Africa to protect their own textile manufactures in this way reducing the sales of African fabrics which, in turn, could result in less revenue for textiles factories in South Africa and a loss of jobs. The market mechanism is not concerned about how the costs and benefits of the system are divided. (Pierce and VanDe Veer 1995: 377) Roleplayers can often be excluded from the decision-making, but yet affected by the decisions made in the market place.

If GEAR wishes to avoid these kinds of negative impacts of market economies it will have to carefully consider the trade links that it establishes within the global market.

Another assumption of the market system is that all preferences of people are well-considered, valuable and worthy of being fulfilled. However, there are preferences that many people would not consider worthy of being fulfilled like the killing of whales for profit. (Pierce and VanDe Veer 1995: 374) Another, example would be the manufacture of arms that are in demand on the international market. This is likely to result in high returns but will contribute to the instability of a particular region where they are used to fight a war.

The market system does not make this kind of moral deliberation because it operates on a willing buyer, willing seller ethic regardless of moral implications of these decisions. Similarly, GEAR's single-minded focus on producing goods and services to push GNP needs to be followed up with thorough scrutiny of what it buys and sells on the global market.

GEAR seeks to address poverty and the lack of adequate services largely through increased buying and selling of goods and services in the global market economy. (GEAR 1996: 1) While the increased production of goods and services in a global market place could in some instances lead to more jobs and income, the solution could also sometimes lie in better communication between communities and government about real needs and the utilisation of resources. There could be instances where improved communication might result in less use of a particular resource rather than more.

Similarly, it is also important to look at how South Africa measures its wealth. If GEAR continues to measure wealth by the amount of GNP it produces, it will not take into account the self-created commodities or services that might not be distributed through the market system and reflected in GNP. Vandana Shiva states that culturally perceived poverty need not be real material poverty because subsistence economies which satisfy needs through self-provisioning might not be deprived of any needs.

She shows how the ideology of development declares such subsistence economies deprived because they don't consume market commodities.

Moreover, she suggests that some development schemes or plans can create poverty by diverting resources previously used for sustenance needs to resource intensive commodity production, the profit of which flows to corporations which have no interest in feeding hungry people. (Shiva 1995: 439).GEAR is in danger of falling into this trap.

Finally, GEAR's growth and redistribution policy, with its exclusive anthropocentric focus, only ascribes moral value to human beings and thus assumes that humans have a right to exploit non-human creation as they please. This is reflected in GEAR's anthropocentric upholding of property rights where there is no questioning of the extent to which man can buy, sell, develop or exploit animals, plants and land. This strongly anthropocentric focus is also reflected in GEAR's call for the accelerated production of goods and services (GNP) to provide for human needs. (GEAR 1996: 1) GEAR does this without consideration about whether this will leave enough of creation's resources for future or present generations or for what effect this will have on the rest of creation. If we continue to do this, we run the risk of hampering the regenerative capacity of creation. It is a capacity on which the economy depends for the production of goods and services for humans to survive.

4. INVESTIGATING GEAR'S RELATIONSHIP TO CONSTITUTIONAL VALUES

The Constitution's Bill of Rights states that everyone has the right to have access to adequate housing, health care, sufficient food and water and social security. Everyone has a right to a basic education. Children, among other rights, have a right to basic nutrition, shelter and basic health care services. (SA Constitution 1996: 12, 13) We have already discussed how GEAR attempts to grant access to these fundamental rights to everyone in South Africa by speeding up the growth of our country's gross national product and producing more goods and services to trade on the global market. It expects this

increased consumption and expenditure to bring about more jobs. However, we also discussed in the previous section how increased gross national product does not necessarily lead to more jobs or redistribution of wealth.

But the increased production of goods and services - without consideration of the impact on the natural environment - can also have serious environmental implications. Daly warns against adopting a "U.S. style high-mass consumption, growth-dominated economy" because it can't be sustained for a world of more than 4 billion people. Even more impossible, he states is the prospect of an ever-growing standard of per-capita consumption for an ever-growing world population. (Daly 1992: 6). Quoting Schumacher, Daly explains:

While the human household has been rapidly growing, the environment of which it is a part has steadfastly remained constant in its quantitative dimensions. Its size has not increased, nor have the natural rates of circulation of the basic biogeochemical cycles that man exploits. As more people transform more raw materials per person into commodities, we experience higher rates of depletion; as more people transform more commodities into waste, we experience higher rates of pollution. We devote more effort and resources to mining poorer mineral deposits and to cleaning up increased pollution, and we then count many of these extra expenses as an increase in GNP and congratulate ourselves on the extra growth! (Daly1992: 9)

The Constitution is sensitive to Daly's sentiments regarding the earth's capacity to sustain unlimited growth. It goes so far as to protect everyone's right, including future generations, to an environment that is not harmful to their health or well-being. Moreover, it condones reasonable measures to secure "ecologically sustainable development and use of natural resources while promoting justifiable economic and social development". (SA Constitution 1996: 10, 11) The Constitution thus values the environment in so far as it provides for present and future human generations needs.

The National Environmental Management Policy is an attempt to give teeth to the protection that is afforded the environment in the Constitution. It states that the "growth and development" needed to improve the quality of life enjoyed by South Africans must be integrated with the sustainable use of environmental resources.

It recognises that neither the concept of growth, as measured by the gross national product and gross domestic product, nor the concept of development, which addresses basic needs, equity and redistribution of wealth, consider the sustainable use of cultural or natural resources over time. The management policy sees this as an important issue to be considered. (White Paper on Environmental Management Policy for South Africa (EMP) 1998: 14, 15)

If environmental concerns are ignored, growth and development may lead to short term improvements in overall living standards. However, they will lower the quality of life for many people, particularly poorer people, who already face degraded living environments. Failure to address the sustainable use of natural resources will degrade the resource base on which we depend. (EMP 1998: 15)

The Environmental Management Policy (EMP) aims to set South Africa on a course that will achieve the goal of sustainable use, where the environmental impacts of society are in harmony with natural ecological cycles of renewal. It recognises that to achieve this, sustainable development must become integrated into the economy, science and institutional mechanisms. (EMP 1998: 16)

To achieve sustainable development we must put an end to the environmentally unsustainable growth and development wherever they occur. We must replace them with an environmentally sustainable economy that addresses the needs of society in an equitable fashion and takes account of population dynamics while remaining in balance with ecological cycles. (EMP 1998: 16)

However, it is clear that GEAR with its focus on increased expenditure and consumption is ignorant of the need to keep in balance with ecological cycles. The question that presents itself now is how is it possible to redirect GEAR in a way that provides for the present generation, doesn't compromise the needs of future generations and protects the regenerative capacity of the natural environment.

There are broadly two schools of thought about how to integrate environmental and economic concerns. The orthodox approach attempts to ensure that the market place takes into account the environmental costs of human beings' activities. It attempts to achieve this by costing environmental losses and benefits into the price of goods. It is then assumed that the market through its "magical" balancing of supply and demand will ensure that the most efficient outcome is assured.

Jacobs points out the danger of assuming that it is always possible to cost environmental externalities. He writes that our knowledge of environmental impacts of economic activities are limited. (Jacobs 1993: 63) We often don't know what the effects of, for example, discharging certain chemicals into the sea are. We also don't know how we will be affected by the loss of certain minerals or how the stripping of dunes changes the ecosystem in an area. It is also not always possible to put a monetary value on things like fresh air or oxygen.

Jacobs points out that the act of valuing is also highly subjective and it is not always clear that it is possible to calculate the value of something to everyone affected. Jacobs uses the example of building a road through a forest. It is not only those people who live close by who would be affected. There are also distant people, like those who would be affected by increased carbon dioxide emissions in the atmosphere or those concerned about the loss of biodiversity or future generations who won't have a forest to play in. One is left asking how it is possible to measure the value of the forest to these people. (Jacobs 1993: 67, 68)

The ecological economics approach to combining environmental and economic concerns hits at the very core of what is the source of our poverty and environmental degradation - a destructive understanding of human being's relationship with creation and with God. The change in attitude that this approach invites also implies a change in the values that underpin society.

Instead of viewing the rest of creation as a resource, it would be regarded as something with intrinsic worth, something worthy of respect, regardless of human being's constantly changing consumer preferences. The focus would thus shift from a single-minded focus on the consumption of resources to an improved relationship with other human beings and within creation.

Ecological economics aims to make fundamental changes to the structures of the market economy by calling on the market to operate within the biological cycles of creation. It asks that concepts such as growth and development be interpreted in relation to the rest of creation. It demands that human consumption be checked and that the markets, no longer dictate economic policy but that the arbitrary choices made in the market place be guided through government policy and regulation that keeps human consumption in check and that looks to supply for the real needs of people, not all their consumer preferences.

However, an ecological economic approach to the economy does not exclude the existence of markets in an economy, nor does it insist on the planning of every aspect of the economy. Jacobs's distinction between an economy that uses government intervention and regulation to ensure macro economic outcomes and one that uses government regulation to create a centralised bureaucracy is helpful in explaining how this is possible. (Jacobs 1993: 125)

In describing a sustainable economy as a planned economy, what we are saying is that the government must decide (in the first stage of policy-making) the level of the economy's overall environmental impact. It does not have to dictate (in the second stage) how this impact is achieved. (Jacobs 1993: 125)

In the communist bloc, where almost all firms were owned by the state, a centralised bureaucracy made detailed decisions on what and how things could be produced. Jacobs states the "whole system was effectively administered by economic planning authorities."

However, this is not what I am advocating when I suggest the government regulation of market forces. Instead, I support Jacobs's argument when he states that government should not preclude the existence of markets or prescribe micro-economic methods of producing goods and services. However, the government should plan or prescribe the macro-economic outcomes of market activities, like for example setting limits on environmental impacts. In practical terms, this means it is not up to the state to choose the volume, price, style or the products to be produced in the economy but the government should be able to refuse any business development plans for a factory which emits high levels of air pollution in an area that already suffers seriously from air pollution. (Jacobs 1993: 125)

On a Constitutional level, the ecological economic approach to the economy calls for the intrinsic worth of the environment to be protected, apart from its use value to human beings. This is because it is only when the rest of creation is treated as valuable in itself that humans will be able to fully grasp and protect the intricate balance that is life. If we naively continue to treat it as a resource to be exploited without reverence for its intricate existence, we will constantly push it to disastrous ends. However, if the intrinsic value of the rest of creation were protected by the Constitution, GEAR would have to rethink its strategy of providing health and education services for the rest of creation. Instead of focusing on the growth of gross national product and developing a more competitive economy, it would need to begin focusing on reducing consumption and radically redistributing wealth. In the section that follows we will discuss what macro-economic policy guidelines would assist GEAR in developing a more Shalom-based economy.

5. DEVELOPING GEAR INTO A MORE SHALOM-BASED MACRO-ECONOMIC POLICY

GEAR was formulated in a politically volatile climate. It was at a time when capital owners were nervous about whether government would develop a socialist policy and seize their capital.

It was also at a time when those who had suffered economically from the oppression of apartheid and fought for liberation wanted to see real benefits for their struggles. It would not have been expedient for the interim government to cause a flight of capital and expertise from the country by adopting the Robin-Hood principle of taking from the rich to redistribute to the poor. However, the government remained under pressure to deliver to those who had put them in power.

The government found itself in a difficult situation and decided to opt for expanding the economy through increased growth of GNP. The rich would only be subject to redistribution in terms of government expenditure being redirected and pension funds being taxed. It was hoped that the shortfall for the disadvantaged would be supplied through GEAR's plans for an accelerated economic growth rate and greater participation in the global market. We have already discussed the very limited success of this approach and the high environmental cost of unexamined development to present and future generations.

The way forward, as discussed in the previous section, is by developing a more Shalom-based economy. This is an economy that fulfills the aims of the EMP and addresses the needs of society in a manner which is in balance with ecological cycles. There are two schools of thought on how this can best be achieved, one of which maintains that economic growth is still necessary and the other which opts for a steady-state economy with no growth.

Jacobs states that economic growth need not be environmentally destructive. He states that growth in GNP doesn't distinguish between different types of economic activity, it simply measures the flow of goods and not what is being produced. He maintains it is possible for GNP to go up with fewer resources being used, and less pollution generated, if the content of growth or the products and processes tends away from environmentally degrading activities. (Jacobs 1993: 54)

However, there are other theorists like Daly who would opt for a steady-state economy with a focus on qualitative change in the manner in which goods and services are distributed and consumed rather than quantitative change in the amount of goods and services produced.

Proponents of steady-state economics aim to keep the number of people and the number of artifacts in the world constant. They believe an emphasis on growth is a refusal to address the thorny issue of increased sharing of goods and services. (Daly 1992: 8,16,17)

The appeals of growth are that it is the basis of national power and that it is an alternative to sharing as a means of combating poverty ... If we are serious about helping the poor, we shall have to face up to the moral issue of redistribution and stop sweeping it under the rug of aggregate growth. (Daly 1992: 8)

I make the point that we need both qualitative changes in our consumption and distribution patterns and a change in the goods and services that are produced, if we wish to develop a more Shalom-based economy. It is vital that South Africa begins to examine the kinds of goods and services we are producing. Jacobs makes the point that some products like cars and pesticides result in a great deal of damage to the environment, while others such as organic farming, recycling and pollution treatment positively improve the environment. (Jacobs 1993: 54) Much can be achieved in South Africa through altering our methods of production and changing our products so that they are more sensitive to the manner in which they affect the environment.

One of the ways of achieving this through our macro-economic policy would be the setting of targets for environmental resources like forests, water resources and clean air. Jacobs suggests that we also develop secondary indicators which measure economic activities that cause changes to these resources like carbon dioxide in the air. Various economic instruments could be used by government to alter the behaviour of firms and households in such a way that their activities keep within the environmental targets set for the primary indicators.

The mechanisms range from the voluntary supplying of firms with more information to enforcing laws which prohibit harmful environmental action. (Jacobs 1993: 120, 121) It would also be helpful if the South African government followed some of Jacobs's suggestions like speeding up the development of environmental laws, accelerating government expenditure on waste-reducing and recycling processes and taxing polluting industrial processes and products. These kinds of macro-economic measures would force the growth of goods and services in an environmentally positive way.

A set of comprehensive social, environmental and economic indicators compiled from accurate data is also essential to guiding government's macro-economic policy. The researching of sustainable development indicators has already been started by the Department of Environmental Affairs and Tourism (DEAT) as part of the United Nations Commission on Sustainable Development's initiative to measure progress towards sustainable development. While this initiative is wide-ranging and includes plans for the formulation of social, economic and environmental indicators, it is clear from the DEAT's document that the feedback has been unsatisfactory and that there is much confusion and disagreement about what sustainable development indicators are. There are also difficulties with obtaining accurate and reliable data and a need for dedicated staff and programmes to ensure success in the development of these indicators. (Pretorius et al 1998: 22, 23)

If South Africa wishes to remain true to the values that it has placed in the Constitution, that of protecting the human dignity and fulfilling its obligations to provide access to health, housing and the right to basic education, then it will have to begin addressing the redistribution of wealth. One of the ways of achieving these outcomes would begin with developing social indicators which set targets for the distribution of wealth.

Previous efforts to bring about redistribution through trying to attract foreign capital investment have not been sufficiently successful. It is therefore important that the government introduce macro-economic measures that encourage the redistribution of income. Controversial macro-economic tools to bring about redistribution would be a wealth tax on local capital owners, the taxation of foreign companies' profits and tariffs on imported goods and services. This kind of approach is likely to result in a knee-jerk reaction from local capital owners as well as first world trading partners and investors. It is more than likely going to result in disinvestment and other cold-shouldering techniques.

A less confrontational way of bringing about redistribution would be through providing tax incentives and government subsidises for local and foreign companies who encourage worker ownership and participation as well as produce environmentally friendly products and processes. This would go along way to making redistribution and sustainability a sought after goal in a new South African business ethic.

On a more proactive level, the South African government could start developing non-exploitative trade links and investment links within Africa between victims of the first world trade exploitation. These kinds of efforts of third world countries need not be done in isolation from the first world, but could be supported by green movements, human rights organisations and other worldwide organisations sympathetic to social justice and environmental issues.

While GEAR has already significantly redirected government expenditure towards the disadvantaged in education and health services, the government could also look at spending less on defence and redirecting these funds to social upliftment. Taking this further, on a regional level radical reductions in expenditure on weapons or military research could be redirected to local, regional as well as continental social and environmental upliftment programmes.

CONCLUSION

The global community has not adequately addressed the poverty and environmental degradation that continue to plague the world because we have failed to look at the one of the main causes of the problem - broken relationships. While the concept of "sustainable development" has made significant progress in analysing and developing the difficult relationship between environmental sustainability and economic development, it does not go far enough. It limits its investigation to only two aspects of the intricate web of relationships that extend beyond policy-making to the way in which we interpret God and our role on the planet.

The concept of Shalom, as interpreted by Duchrow and Liedke, extends the concept of "sustainable development" beyond the isolated concepts of environment and the economy and places them within the broader context of humanity's understanding of their relationship with God and their role in creation. In the first chapter, we discussed how it was important that we changed our perception of ourselves as "lord and master" of creation into a more healthy understanding of our role as uniquely empowered creatures of creation. We discussed how this warranted that we change our lifestyles and manner in which we produced goods and services so that we inflicted less violence on our fellow creatures.

In the second chapter of the thesis, we narrowed our focus to look exclusively at the economic relationships that exist within global market capitalism. Duchrow's analysis made the connections between what we say we believe and how we develop our economic structures to reflect that vision. He showed that when the central value within an economic system is the accumulation of capital for its own sake, those with less competitive advantage to compete for capital will suffer poverty and deprivation.

Similarly, if an economic system doesn't take into account the very environment it needs to survive, or disrespects the rest of creation's needs, it is likely to create problems of environmental degradation and pollution.

In the third chapter, we narrowed our focus again, this time to look at what kind of relationships existed within the South Africa's economy. Our analysis of GEAR showed that South Africa's macro-economic strategy is not achieving the goals it has set itself, that of creating a fast-growing, competitive South African economy that provides adequate jobs and services for its people. Instead, unemployment and inadequate health services continue to plague the country. Our analysis also showed us that GEAR is also not fulfilling the needs and desires of the South African people as articulated in the Constitution.

But most importantly, this thesis showed that if we wish to develop a Shalom-based South African economy, where there are relationships of real peace in creation, in society and international politics, we will have to fundamentally change the values that underpin our local economy and seek to influence international global politics favourably. Duchrow's suggestions that we begin to influence, through the lobbying power of NGOs, the functioning of the transnational corporations, the World Trade Organisation and the World Bank is useful, as is his suggestion that we build alternative communities of hope based on a life-sustaining ethic.

On a national level, much can also be done to develop better relationships within society, creation and the economy. Instead of attempting to achieve western market-orientated standards of prosperity, South Africa would do well to take Vandana Shiva's advice and re-examine what it defines as wealth. It would also be helpful for GEAR to closely examine what it defines as development and whether the growing and manufacturing of commodities and produce for the global market is always a desirable goal.(Shiva 1995: 439) Moreover, the government regulation of business practices will go a long way to greening GNP.

However, redistribution of wealth remains a vital issue to be addressed. Daly's statement "If we are serious about helping the poor, we shall have to face up to the moral issue of redistribution and stop sweeping it under the rug of aggregate growth" is valid. (Daly 1992: 8) It is true that no amount of growth can take away the need to achieve a more equitable distribution of income. GEAR's present policy of redirecting government expenditure on health, education and welfare services to the disadvantaged is the right way to go and should be continued. As should a government incentive scheme to encourage businesses to develop worker-owned companies. Much could also be achieved if a percentage of the funds spent on military research and defence projects could be redirected to the creation of employment schemes or community and environmental upliftment projects

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