

Introduction

by Michael W. Goheen and Erin G. Glanville

A critical question for Christians to ask if they want to live faithfully in the world is, ‘What time is it?’ Where are we at in our culture’s story? What are the most powerful dynamics and forces that are shaping our world today? Perhaps three words begin to answer these questions—at least for those of us living in the West: globalization, postmodernity, and consumerism. These three words are all closely related and are variously interpreted. Yet they point to very real culturally and globally formative powers today. This book gathers together essays by leading and emerging Christian academics that probe the complex phenomenon of globalization from different angles.

Numerous volumes have appeared on this subject since the middle of the 1990s which indicates that globalization has become one of the key terms used in an attempt to understand the spirit of our times. Robert Schreiter suggests that “globalization, for better or for worse, is the single most adequate way of describing the context in which we work today”.¹ Perhaps Renato Ruggiero, first director-general of the World Trade Organization, is correct in his assessment of the significance of globalization when he says that it is a reality “which overwhelms all others”.² If Christians want to live faithfully in this time, being instruments of the *shalom* and justice of the kingdom of God, they must take time to gain insight into this significant phenomenon. The proliferation of literature on this topic and the diverse ways in which globalization is understood make it necessary to place these essays in a broad interpretative framework.

The Gospel as Starting Point

Every analysis of globalization depends on certain clues as decisive for seeking understanding. The authors of this book share a common commitment to the good news announced by Jesus Christ as *the* clue for understanding our world. We recognise that many in our secular world will find this odd and dismiss a religious approach to

the various processes of globalization as archaic or even dangerous. However, if what Jesus announced two millennia ago is true—and his claims can, of course, be rejected on the basis of another, more decisive clue—then we have no option other than to start with this message as the clue to seeing the world aright.

Jesus makes the astounding announcement that God is acting decisively and climactically in him for the renewal of all of human life and of the whole creation. This proclamation comes as part of a long story narrated in the Old Testament. It is a story of God who brings into existence the whole creation, who governs universal history and rules all nations, and who is guiding the history of all nations to its climactic goal. It is a story of his patient acts in history to restore the creation from the evil and misery that comes from human rebellion. It is, in the language of 19th century historiography, universal history, or in the more recent language of postmodernity, a metanarrative, if by these terms we mean something like a true story about the meaning of the world and history as a whole.

Jesus claims that in him this story has found its centre and its meaning. God's promised restoration, the *telos* of universal history is being made known and accomplished in his person and work. In his life he demonstrates God's saving power as he launches an all-out attack on evil in its many forms—pain, sickness, death, demon-possession, immorality, loveless self-righteousness, special class privilege, broken relationships, oppression, hunger, poverty, and death. In his death the climactic battle takes place: here God gains a victory over the evil that enslaves his creation. God's accomplishment of restoration at the cross settles the course of cosmic history. The resurrection inaugurates the age to come when God will renew the entire cosmos and the whole of human life in all nations. Jesus promises that he will one day complete his work when he returns. Until then Jesus commissions his followers to continue his work as they embody and announce the presence of God's liberating rule.

If this message is true, then its significance bursts beyond that private sphere called 'religion', something we value for our worship and personal ethics. Rather than being an entertaining religious tale it becomes a 'secular announcement' or 'public truth' for all people in all times.³ It is concerned with the whole human situation and not only some area called 'religion'. The message of Christ is a claim that offers a comprehensive understanding of the world and of history. Jesus' invitation to repent and believe is nothing less than a summons to believe his remarkable claims and to inhabit the world of the biblical narrative as the true story of the world. It is an appeal to take the person and work of Jesus Christ as *the fundamental clue* for the interpretation of the rest of the world—from interpreting the responsibility we have to other human beings to the decisions we make regarding foreign

policies and national economic policies. The authors who have written for this volume have embraced that call, and the good news of Jesus Christ is the clue they have followed in an attempt to understand the confusing events of our time, including the dynamics of globalization.

In starting with the gospel for our interpretation of the world, including our interpretation of the realities of globalization, questions centred in three themes are important starting points: First, how is this dynamic of globalization rooted in God's intent and design for creation and for history? Is the historical unfolding of culture across territorial boundaries in the processes of globalization part of God's original plan for creation? The second theme centres on the presence of sin in creation: how has globalization been corrupted by human rebellion? How has cultural development across territorial boundaries been twisted by idolatry—perhaps of a technological or economic type? And the third theme keys on the hope we have in the promised final restoration that is already present: are the processes of globalization as they exist today open to healing and renewal? To establish a framework for globalization from the standpoint of the gospel would mean approaching the topic with those kinds of questions.

But, of course, we cannot remain at a general 'theological' level.⁴ We must be able to connect these basic affirmations to a plausible understanding of contemporary globalization that accounts for the various realities of our global world and that engages the diverse theories of globalization. We need to seek a biblically-directed account of historical development that discerns God's original creational purpose for the unfolding of various cultural institutions and societal forms. Globalization can be understood as the continuing development of cultures in such a way that they cross territorial boundaries and connect various peoples into an interrelated whole. In this increasing interrelation and fluidity we realise with Simon Gikandi the bind we are caught in as we attempt to evaluate globalization: "It is precisely because of the starkness of [the] division [between developed and underdeveloped sectors in the world] that the discourse of globalization seems to be perpetually caught between two competing narratives, one of celebration, and the other of crisis".⁵ Globalization could be the source of mutual enrichment for the common good, taking place through increasing global interdependence. However, the beneficial potential of global interconnectedness has more often not been realised. Poverty and environmental damage seem to follow in the wake of the global market. And so we must probe the question of what is hindering the common good. What are the powers and structures that thwart the favourable possibilities of enriching global interdependence? Rather than finding ourselves always stuck in the ruts of celebration and crisis, the authors in this volume wish to move in the direction of "globalization for the good".⁶ That is, we wish to explore

what healing paths are open to us today. In a global world racked with growing poverty, environmental destruction, an assault on indigenous cultures, displaced peoples, the diminishment of human flourishing through technological tyranny and excessive consumption, rampant militarism, fundamentalist religious approaches that fuel conflict, and reductionistic visions of art, literature, and education, can we stimulate our imaginations with visions of healing ways to live?

Religion—A Missing Piece in Globalization Studies

In the exploding literature on this topic, authors use the word ‘globalization’ in a variety of ways. Perhaps the most common approach is to reduce globalization to *economics*. Globalization then refers to a coalescence of political, technological, and economic factors that are now producing a global market. This global market is made possible by relaxed trade barriers, developments in information and communication technology, the ease of air travel, the development of multinational and transnational corporations and, perhaps especially, global financial capital. It is the spread of global capitalism around the world.

Rebecca Todd Peters offers a typology of four competing theories that she believes currently dominate globalization discourse.⁷ The first she terms “neoliberal”, a theory that refers to an integrated global economy which promotes economic growth and increased trade, and is best facilitated by free markets and economic competition. The second she labels “social development”, an approach indebted to John Keynes that is critical of the invisible hand of the market in the first theory and so supports governmental intervention. Yet this second group is as equally committed as the first is to the economic opportunities of capitalism that will produce global economic development and growth. These first two theories are basically uncritical of the global spread of capitalism and the emergence of a global market. The other two theories that she describes bring strong criticisms to the table: they are resistance movements against the devastating results of a global economy, such as environmental destruction, growing poverty, unjust and oppressive business practices, the displacement of peoples, cultural imperialism, and more. The third theory, which Peters calls “localization” or “earthist”, is primarily concerned with earth justice. It is concerned with creating *shalom* amongst people, the land on which they live, and the creatures with which they live. Ecological and environmental justices are the uppermost concerns. The fourth theory, labelled “neocolonial” or “postcolonial”, addresses the powers of globalization that are destroying life for the dispossessed and marginalised peoples of the world. This approach is more concerned with discovering the politi-

cal power necessary to challenge current dynamics in globalization.

Todd's typology is helpful for mapping out many of the voices analysing globalization today. Yet, it primarily focuses on globalization as an economic dynamic. The fact that the preponderance of literature on globalization points to the global spread of capitalistic economic processes alerts us to two very important observations about globalization. In the first place, the block of Western capitalist nations—led especially by the United States—is a powerful, perhaps the most powerful player in the global process. Of course, they are not the only players; Islam and China, for example, are major forces. Nevertheless, to understand globalization will require an analysis of the cultural forces of Western culture. Second, the economic sphere has come to play an exaggerated role in Western culture. The economic vision of Enlightenment thinkers like Adam Smith has come to full-flower in Western culture in the 20th century and is now a major force in globalization. Both of these observations will be important for the purposes of this book.

Many other scholars have sought to expand our understanding of globalization beyond the economic sphere. In their book *Global Transformations*, David Held and his co-authors open up the multi-dimensional nature of globalization as they successively treat political globalization, military globalization, trade globalization, financial globalization, business globalization, global migration, cultural globalization, and environmental globalization.⁸ Jan Aart Scholte treats a number of core forces of globalization including rationalist knowledge, capitalist production, automated technology, and bureaucratic governance.⁹ Schreier sees globalization as marked by the interconnection of four features: advances in communications technologies, the dominance of neoliberal capitalism, a new but developing alignment in the political order, and dramatic sociocultural changes arising from the changes in communications, economics and politics.¹⁰

Studies of this more inclusive variety bring us to two further conclusions: First, globalization is a multi-faceted and interlocking phenomenon that involves more than economics. These studies are steps beyond treating it only as an economic phenomenon: if globalization involves cultural development and interdependence beyond territorial boundaries, then globalization will involve all the various areas of human communal life including social, political, economic, cultural, technological, judicial, aesthetic, and ethical. And these areas of life do not stand beside each other as independent entities but each sphere coheres with all others, contributing to and receiving their meaning from the total structure. How they cohere and relate to each other, of course, remains an open question. Second, if economics has acquired inflated significance, then this will have social and cultural implications. Education, the arts, and social relationships, for example, will

be shaped by the globalization process as it is led by economics.

Nevertheless, what is missing from almost all of the available literature on globalization is a detailed analysis of the powerful role of religion. In globalization literature there is, according to Max Stackhouse, a “substantive deficit” by the “studied exclusion” of religion. This is simply “intellectually mistaken” since the “architecture of every civilization is grounded, more than any other factor, in religious commitments that point to a source of normative meaning beyond the political, economic, and cultural structures themselves”. When scholarly analysis of globalization “dogmatically excludes” the formative, integrative, and directing power of religion “such scholarship simply does not see major aspects of the world it seeks to study”.¹¹ Stackhouse summarises: “The neglect of religion as an ordering, uniting and dividing factor in a number of influential interpretations of globalization is a major cause of misunderstanding and a studied blindness regarding what is going on in the world”.¹²

There is something absurd in the fact that at a time when religions are playing such a major role in global affairs, both for good and for bad, their role goes unrecognised by secular scholarship. Further, since Christianity has played such a dominant role in shaping the West and setting into motion various dynamics that shape globalization today, ignoring the Christian roots and continuing influence of Christianity is to fundamentally misunderstand globalization. Peter Berger warns that those “who neglect religion (as a cause) in their analysis of contemporary affairs do so at great peril”.¹³ Yet such is the prejudice and blindness of secular Western scholarship today on the topic of globalization.

This leads Stackhouse to undertake the monumental effort of exposing these deficiencies. In four edited volumes, he has collected the essays of numerous authors in order to demonstrate the powerfully formative role of religion in globalization today. In the series’ final volume he articulates his own public theology in which he attempts to recover the resources of the Christian faith for a more just and equitable globalized world. Certainly these volumes have begun to correct the puzzling absence of religious forces in discussions of globalization.

The Religious Core of Western Culture

Stackhouse correctly believes that religious faith “shapes the public ethos of civilizations”.¹⁴ He defines faith “as confidence in a comprehensive worldview . . . that is accepted as binding because it is held to be, in itself, basically true and just . . .” This religious faith or worldview “provides a framework for interpreting the realities of life in the world, it guides the basic beliefs and behaviors of persons and it empowers believers to seek to transform the world in accordance with

a normative ethic of what should be".¹⁵ When a "religion becomes widely shared, it shapes an ethos that gives identity to a particular culture and tends to promote a social ethic that fosters distinctive public institutions. It molds civilizations".¹⁶ Religious faith may be theistic but it also may be humanistic and naturalistic like the Buddhist religion or the secular-humanist ideology of Marxism.¹⁷

This religious faith is not one more aspect of human culture alongside of others; it is a formative and unifying power underlying the various social, political, cultural, economic, technological, and ethical dynamics of a culture. As John Hutchison says, "religion is not one aspect or department of life beside the others, as modern secular thought likes to believe; it consists rather in the orientation of all human life to the absolute".¹⁸ Thus to miss the role of religion in globalization is a major omission! With this understanding of religion Stackhouse is in company with a number of cultural theologians,¹⁹ worldview scholars,²⁰ and missiologists²¹ who see religion as *the* formative core and directing centre of society, a view shared by most, if not all, the authors of articles in this book.

Attempts to analyse the religious powers shaping our global world require sensitivity to extreme complexities indeed. Perhaps it was easier a century ago when various civilisations were formed primarily by a particular religious vision that held sway for the communal life of vast swaths of people. And much of that remains.²² Whether or not this is the case, the present globalizing and pluralistic moment features ongoing encounters and interactions among many incommensurable religious forces. Identifying the most powerful of these religious forces is helpful for understanding the dynamic of religion in globalization.

Alongside the Christian story that we have laid out above, two of the most potent religious forces in globalization today are Islam and the religious commitments shaping mainstream Western culture. Both of these religious visions are variously explored by authors in this volume, albeit with the majority of attention given to the Western religious ethos. It is precisely at this point that most authors in this volume will differ from the valuable work of Stackhouse. He believes that sociocultural forces originating in the West most often identified with globalization "were formed in societies fundamentally stamped by Christian theological ethics". He continues that if "we do not understand this, we will not understand whence globalization came, what is driving it, how it works, and what it would take to alter, reform, redirect, or channel it".²³ Thus, his project is to identify and recover the Christian roots of globalization in his public theology as resources to shape globalization in a more just way.

It is indeed true that the West and thus its formative role in globalization have been deeply shaped by the Christian interpretation of history. Moreover it is also the case that recovering that story will

offer important resources to shape globalization in a more equitable way. The problem is that there is *another* significant and long term religious formative power at work in the West. Indeed, we would argue, it is the more powerful. Michael Polanyi's memorable metaphor offers a vivid picture of this religious power. He believes that the emergence of modern Western culture is the explosive combination of the flame of the Christian gospel with the oxygen of Greek rationalistic humanism.²⁴ Indeed, we might say—to switch the two elements in Polanyi's graphic image—that modernity is the result of an explosion of the flame of humanism, igniting in the oxygen of the gospel. And to the degree that the oxygen of the Christian tradition has been burned away in the secularising process of the West, it is the power of humanism that is shaping the West today, and thus that is one of the most dynamic powers in globalization.

In his review of the Stackhouse series, Jonathan Chaplin presses the same issue. While Stackhouse identifies Christianity as the driving religion of the West and globalization, Chaplin notes that

. . . the volumes do not confront with sufficient robustness the question of whether the modern West has been equally, if not more, influenced by the *religion of secular humanism* and its offshoots in Enlightenment rationalism, liberalism (and capitalism . . .). Many would argue that this has been the most powerful of the 'dominions' governing the modern world. And they would reply to Stackhouse's assertion about Christianity by insisting that it is a late-form of secular humanism that is driving the processes of globalization.²⁵

Noting that the third volume on the 'dominions' treat classical religions, like tribal religions, Confucianism, Hinduism, Buddhism, and Islam, Chaplin queries further " . . . why is there no dedicated chapter in the third volume on the massive civilizational power of this secular religion of modernity? This is a significant lacuna, especially since a main indictment of the West by many non-Western religious believers is precisely the oppressive consequences of secular modernity on their own cultures".²⁶

The secular humanism of the early 21st century has taken a liberal, capitalistic form in which economics plays a dominant, globalizing role. Indeed, one might speak of the *totalitarian* influence of economics in the Western story. During the medieval period, the authority of the church took a totalitarian place and often violated the role of the state, family, education, and other dimensions of society. In the communist system the state took a totalitarian stance and frequently encroached on

the rightful place of other areas of human life. In a similar way, today economic dynamics are distorting various aspects of cultural and social life in the process of globalization. Thus one will expect, not only to see the distorting effects of economic idolatry on the various spheres of life in the processes of globalization, but also reactions both from within and from without against the deformity it produces.

If this is true it will be important to observe the distortions secular humanism has undergone in its current capitalistic form as one of the powerful dynamics at work in globalizing processes today. Our commitment to placing economic concerns into mutual relationship with other aspects of human life is one of the primary concerns—although not the only one—that will appear in the pages of this volume.

A Christian approach to thinking through globalization may not simply come from either the celebration or the crisis camps. Christians live as part of their culture and of this global world as prophetic voices, as *critical participants*. The church does not stand outside of their globalizing world, but stands within it as cultural players, seeking to shape it in a more just and sustainable way. The prophets of the Old Testament not only denounced the idolatry of Israel and the nations they also shaped a new imagination for how one might live faithfully in a world dominated by idolatry.

The critical participant finds it necessary to distinguish between dynamics of globalization which may be liberating and enriching and ones that may be oppressive and unjust. Goudzwaard distinguishes between at least “two different types of globalization”.

The bad, sacrificial type orients all cultures and the whole of this world to the necessity of an unconditional obedience to the rules of a rapidly expanding tunnel economy in which future ends always prevail over present life and work situations, and where the common belief is that “There is No Alternative” (TINA). The other type of globalization could be called the healing type. It is oriented to the design (*oikonomion*) of a coming Sovereign, who as Good Shepherd is asking all of us for a greater inclusion of the weak in our economies, for preventive care of creation, and for a deep respect for the richness of other cultures, things that are in the long run only possible (TATA, “There Are a Thousand Alternatives”) on the basis of a saturation of the rich”.

The essays in this volume are not only concerned to critique the present distortions of globalization that arise from economic idolatry but also to stimulate an alternative, more hopeful, imagination for what

a globalization shaped by good stewardship, justice, and equity might look like. While some essays will lean further in the direction of prophetic critique, others will tend toward shaping a liberated imagination.

Book Chapters

Richard Bauckham examines the Bible's global perspective with an eye to its relevance for our contemporary context. He argues that the Bible tells a story of globalization in which God intends to reconcile all nations extending his redemptive blessings to the ends of the earth. However, next to this narrative of global blessing, there is a counter-narrative of global domination and exploitation in which unity is sought through subjugation of peoples by powerful rulers and empires. Both of these narratives shed light on the processes of globalization in our time and on our call to live faithfully to the gospel.

Jonathan Chaplin interacts with the important "God and Globalization" series edited by Max Stackhouse, offering a rich and nuanced critical analysis. While deeply appreciative of Stackhouse's direction, he raises significant questions especially about the meaning of religion and the role of liberal humanism in globalization. Chaplin further develops a theory of globalization in which he formulates a biblically-guided, creation-based account of its historical development, and elucidates the norms by which globalization should be governed.

Michael Goheen traces the historical development of the religious faith of Western humanism noting especially the rise of economic idolatry. He observes that globalization is an extension of this story into a global arena, and shows how the religious commitments of modernity have excluded third world nations from the benefits of the global market and have contributed to increasing poverty and debt.

Craig Bartholomew understands globalization to be primarily a modern phenomenon led by economic forces and driven by consumerism. He examines postmodernity as another contender for the spirit of the present, which offers a convincing critique of modernity, but concludes that globalization, is the dominant religious force of our time. It is the triumph of economic and consumerist modernity on a global scale. He closes with concrete suggestions about how Christians might live out their faith in this context.

Bob Goudzwaard is concerned with the relationship between globalization and the science of economics. He notes that, while social scientists critique globalization as an intentional project, economists simply accept it as a given process, and analyse it in terms of objective facts and data. Yet globalization is not a neutral and inevitable process. It is the deliberate, global spread of the modern Western worldview. The beliefs of this worldview underlie globalization both as a process

and also as economic reflection on that process. He calls for a deeper and broader examination of the economic analysis of globalization—one that recognises and embraces God's norms for economic life.

Paul Spencer Williams sees globalization as primarily economic in nature. Economics is what drives the political and cultural aspects of globalization. He analyses two religious forces driving contemporary capitalism—utilitarian individualism and economic growth. He believes that capitalism is self-destructive if it continues without political intervention and regulation. Williams turns to the biblical notion of Jubilee as a corrective and asks how Christians should live in a global world.

Brian Walsh enters the discussion of globalization with a critical review of Naomi Klein's influential *The Shock Doctrine*. He appreciates her disturbing and devastating critique of neo-liberalism yet he uncovers the Keynesian economic vision that shapes Klein's critique and solution. Walsh believes this story to be far too thin to offer answers to our global problems. Alternatively, he offers the far more radical biblical story as an answer to the oppressive powers of globalization. This is a story of liberation, especially seen in the practices of Jubilee and Sabbath, accomplished by Jesus at the cross. Followers of Jesus who live in this story will embody and pursue the vision of an economy of care—care for people and creation.

Peter Heslam strikes a strong, hopeful chord as he pursues the question of how business can contribute to a healthier globalization. He unfolds the role of business in terms of its moral and environmental agency, suggesting business *can* play a transforming role. This transformative paradigm takes account of the powerful creational place of business in the world, and of the biblical story of creation, fall, and redemption, while avoiding the extremes that cast business into either a demonic or a messianic role.

John Hiemstra offers the story of Canada's oil sands development as a concrete example of the structures and processes of economic globalization. He demonstrates how both the media and scholarly analyses of this phenomenon remain deeply committed to the faith that underlies economic globalization and therefore are unable to offer a substantial critique. He then identifies the spiritual impetus of globalization as the Enlightenment's faith in economic progress which enables him to offer a deeper and broader analysis of globalization and its problems.

Egbert Schuurman elaborates the Islamic critique of Western technology—a critique that is in part responsible for the growing tension between the Islamic and Western worlds. He believes the Islamic critique ultimately stands against the humanist faith of the Enlightenment that is driving the spread of technology in and beyond the West through the process of globalization. Interestingly, Schuurman

suggests the Islamic critique has much in common with a Christian critique. He concludes by asking what it might look like if the spiritual impetus of technology was faith in God who establishes norms for flourishing, exhibits a stewardly love for his creation, and displays a deep concern for justice for all peoples.

Jim Skillen examines the clash of two global powers—Islam and the United States—in light of the various religious stories that shape their cultures. While Islam is considered a religion, it finds expression in various political and legal institutions. The United States, on the other hand, is considered a political entity, but it is driven by a deeply religious story which furnishes its identity and purpose. Skillen examines the way each power envisions the end of history and how those beliefs shape their roles in a globalized world. He finishes with a series of questions, posing various possibilities for global interaction between these two visions of history, and then, challenges Christians to engage the world self-critically while accepting neither civic religion nor false ideologies.

Bob Goudzwaard investigates the relationship between globalization, global warming, and the modern worldview. Globalization is a powerful and rapid dynamic of economic growth through technological development that now envelopes the world. It is the fruition of the modern Western worldview with its roots in Europe now extending its reach to the whole globe. Commitment to this uncontrolled and fast-paced economic growth is leading directly to numerous economic and environmental problems, including global warming. Goudzwaard invites northern churches to assess our economic-driven cultures through the eyes of the South Asian churches. This will provide a reality check to imbalanced and unbridled economic growth by calling us to remember that we in the West already have enough.

Robert Joustra takes on the challenging task of providing a Christian analysis of religious fundamentalism in globalization. Tracing the political history of the terms ‘religion’ and ‘fundamentalism’, he argues that both terms in Western conceptions are dependent on the roots of Enlightenment liberalism and so are limited in their ability to help us understand recent clashes between Islamic nations and the West. Instead, Joustra sees the contemporary conflicts as a post-secular call to revitalise our understanding of the place of religion in the world.

Erin Glanville invites us into a question. In a world of jet-setting Western tourists—a world made small by air travel, discretionary income, and struggling third world economies—what should a Christian’s posture be? She presents two postcolonial responses to globalization (anti-colonialism and diasporism) as useful for uncovering one root of present global inequalities, that of colonial history. Building on postcolonial insights, Glanville then turns to stories of refugees, the disenfranchised diaspora in our contemporary global order, to

discover a uniquely Christian response to global inequality. She calls readers to listen carefully to the voices of displaced and refugee-ed peoples, to bear witness to their stories, and to live as created beings in the world—a small and interrelated place, as God made it.

David Koyzis addresses the debate, argued vigorously on opposing sides, over whether the processes of globalization are leading to one homogenised world unified by Western culture or to a clash between various civilizations. He concludes that it is not clear which trend is more evident but that perhaps the solution is to see that both sides have correctly grasped, albeit from different angles, the same interconnected phenomena which we now called globalization. He concludes with a challenge to Christians to unmask the religious roots that are shaping the various ideologies at work in globalization.

Calvin Seerveld asks how art can enrich urban life in a global world. He examines the nature of cities and the meaning of ‘glocal’, a concept he believes orients us in a normative way in a globalized world. Glocal is a committed vision that is globally aware but acts locally in the place one calls home. He shows how art can foster this kind of glocal vision with a number of examples from Chicago and Toronto.

Susan VanZanten examines narrative exchanges in published world literature in a global context. Resisting major literary theories that reduce literature to economic commodities, to aesthetic expressions, or to products of power systems, she advocates for Christian literary theorists to acknowledge the complex interactions of all these facets of creation. Her article ends with a challenge to Christians to read global literature for the purpose of making neighbours rather than for the purpose of distinguishing ourselves from others.

Harro Van Brummelen analyses the way globalization is shaping education today. He envisions students educated to be global citizens who are not individual consumers but are rather part of a community of disciples. This can only happen if schools resist the globalizing trend of education driven by the idol of economic growth and instead seek to pursue an education for discipleship that aims at global *shalom*.

Rod Thompson reinvents our understanding of play. He rejects the consumerist mentality of the privileged who, in a greedy and carelessly self-centred way, view the world as their playground. In its place, he advocates for purposeful play that has room for moments of silence, lament, and the mundane. Thompson’s narrative is woven together with Athalia Bond’s story that exemplifies this struggle. He concludes that Christians must play by the rules of grace, love, and hope. The world is our playground because God has made it so, and therefore understanding his rhythm for our lives will keep us from reaching the pits of depression and boredom that characterise much of consumerist cultures.

NOTES

- ¹ Robert Schreiter, "Major Currents of Our Times: What They Mean for Preaching the Gospel", in *Catholic News Service*, 31, 11 (16 August 2001). It can be found online: <http://www.dominicains.ca/providence/english/documents/schreiter.htm> (accessed 7 May 2009).
- ² Renato Ruggiero, "Ruggiero calls for trading system to be kept in line with globalization process", World Trade Organization Press Release, 22 February 1996; http://www.wto.org/english/news_e/pres96_e/pr043_e.htm (accessed 4 March 2009).
- ³ The language of 'secular announcement' and 'public truth' is that of Lesslie Newbigin who used these terms to make clear the universal validity of the announcement of the gospel. Cf. *The Finality of Christ* (London: SCM Press, Ltd., 1969), 48; *Truth to Tell: The Gospel as Public Truth* (Grand Rapids, MI: Eerdmans, 1991).
- ⁴ Cf. Chaplin's essay elsewhere in this book.
- ⁵ Simon Gikandi. "Postcoloniality and Globalization", *South Atlantic Quarterly* 100.3 (2001), 629.
- ⁶ Cf. Peter Heslam (ed.), *Globalization and the Good* (Grand Rapids, MI: Eerdmans, 2004).
- ⁷ Rebecca Todd Peters, *In Search of the Good Life: The Ethics of Globalization* (New York: The Continuum International Publishing Group Inc., 2004); "The Future of Globalization: Seeking Pathways of Transformation", *Journal of the Society of Christian Ethics*, 24, 1 (2004), 105-133. See Max Stackhouse's critique of Todd Peters which he believes is simplistic because she misses religion as a causative factor. (*God and Globalization. Volume 4: Globalization and Grace* [New York: The Continuum International Publishing Group Inc., 2007], 37).
- ⁸ David Held, Anthony McGrew, David Goldblatt, and Jonathan Perraton, *Global Transformations: Politics, Economics and Culture* (Stanford, CA: Stanford University Press, 1999).
- ⁹ Jan Aart Scholte, *Globalization: A Critical Introduction* (New York: St. Martin's Press, 2000).
- ¹⁰ Schreiter, "Major Currents of Our Times".
- ¹¹ Max Stackhouse with Diane B. Obenchain (eds.), *God and Globalization. Volume 3: Christ and the Dominions of Civilization* (Harrisburg, PA: Trinity Press International, 2002), 10-11.
- ¹² Max Stackhouse, *Volume 4: Globalization and Grace*, 57.
- ¹³ Peter Berger, *The Desecularization of the World* (Grand Rapids, MI: Eerdmans, 2000), 18.
- ¹⁴ Stackhouse, *Volume 4: Globalization and Grace*, 7.
- ¹⁵ Ibid.
- ¹⁶ Ibid, 8.
- ¹⁷ Ibid, 7-8.
- ¹⁸ John A. Hutchison, *Faith, Reason, and Existence* (New York: Oxford University Press, 1956), 210.
- ¹⁹ Paul Tillich, *Systematic Theology III* (Chicago: University of Chicago, 1963), 100-113; *Theology of Culture* (New York: Oxford University Press, 1959), 1-9; Emil Brunner, *Christianity and Civilization. Second Part: Specific Problems* (New

- York: Charles Scribner and Sons, 1948), 129-133; Langdon Gilkey, *Society and the Sacred* (New York: The Crossroads Publishing Co., 1981). Cf. Brian J. Walsh, Langdon Gilkey: *Theologian for a Culture in Decline* (Lanham, MD: University Press of America, 1991), 71-126.
- ²⁰ Brian J. Walsh and J. Richard Middleton, *The Transforming Vision: Shaping a Christian Worldview* (Downers Grove, IL: InterVarsity Press, 1984), 15-39; Brian J. Walsh, *Subversive Christianity: Imaging God in a Dangerous Time* (Bristol, UK: The Regius Press, 1992), 13-50; Michael W. Goheen and Craig G. Bartholomew, *Living at the Crossroads: An Introduction to Christian Worldview* (Grand Rapids, MI: Baker, 2008), 67-71; James W. Sire, *Naming the Elephant: Worldview as a Concept* (Downers Grove, IL: InterVarsity Press, 2004), 122-133; David Naugle, *Worldview: The History of a Concept* (Grand Rapids, MI: Eerdmans, 2002), 267-274; James Olthius, "On Worldviews", *Christian Scholar's Review*, XIV, 2 (1985), 153-164; Henry R. Van Til, *The Calvinistic Concept of Culture* (Grand Rapids, MI: Baker Book House, 1959), 37-45.
- ²¹ J. H. Bavinck, *The Impact of Christianity on the Non-Christian World* (Grand Rapids, MI: Eerdmans, 1948), 45-62; *An Introduction to the Science of Missions* (Philadelphia, PA: Presbyterian and Reformed Publishing Co., 1960), 169-190; cf. Paul J. Visser, *Heart for the Gospel, Heart for the World: The Life and Thought of a Reformed Pioneer Missiologist Johan Herman Bavinck [1895-1964]* (Eugene, OR: Wipf and Stock Publishers, 2003), 136-183, 282-293; Harvie M. Conn, "Conversion and Culture", in John R. W. Stott and Robert Coote (eds.), *Down to Earth: Studies in Christianity and Culture* (Grand Rapids, MI: Eerdmans, 1980), 147-172; Lesslie Newbigin, *Foolishness to the Greeks: The Gospel and Western Culture* (Grand Rapids, MI: Eerdmans, 1986), 1-20; cf. Michael W. Goheen, "As the Father Has Sent Me, I am Sending You": *J. E. Lesslie Newbigin's Missionary Ecclesiology* (Zoetermeer, NL: Boekencentrum, 2000), 341-344.
- ²² Cf. Samuel Huntington, *The Clash of Civilizations and the Remaking of World Order* (New York: Simon and Schuster, 1996).
- ²³ Stackhouse and Obenchain, *Volume 3: Christ and the Dominions of Civilization*, 12.
- ²⁴ Michael Polanyi, *Personal Knowledge: Toward a Post-Critical Philosophy* (Chicago: University of Chicago Press, 1958), 265-266.
- ²⁵ Jonathan Chaplin, Review essay on Max Stackhouse et al, *God and Globalization*, Vols. 1, 2, 3 (Trinity Press International, 2000-2002), *Political Theology* 5, 4 (October 2004), 499-500. A revised, longer version of this article including a review of volume four is included in this book entitled "God, Globalization, and Grace: An Exercise in Public Theology". He echoes this criticism there as well.
- ²⁶ Chaplin, "Review", 500.