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Foundation (Washington, D.C.) speaks to the
Freedom & Prosperity Club – Meetup with
Mannkal Economic Education Foundation
Perth, Australia August 14 2013

I'd like to address a topic on which I actually have some serious expertise, which is how businesspeople can advance the cause of justice, respect for rights, peace, and prosperity.

In reverse order: **voluntary business creates wealth**, not only for the owners or managers, but for the customers, the employees and associates, the suppliers, and the wider communities. Business, that is, the voluntary organization of production and exchange, advances prosperity very directly. There is honor and pride in managing one's business properly, in adding value to the world, value with benefits far beyond those of those who reap the accounting profits.

Moreover, **voluntary business activity creates peace**. One doesn't normally think of it, but every voluntary exchange undertaken with respect for the rights of all parties creates, not only the intended mutual benefits, but peaceful relations, within societies and across political borders. People have been covetous and desirous of the goods of others since our species appeared on the planet; one can either obtain those goods by force, or by exchange. Exchange is both peaceful and it creates peace.

The word "economy" comes from ancient Greek and meant the management of a household (oikos = house and nomos = the rules) and was applied by Aristotle to the management of a state, or large group of households.

F. A. Hayek believed that that was misleading, since what we call an economy isn't really "managed" by anyone as a household is managed. He suggested instead "catallaxy," which sadly has not caught on. It comes from the Greek verb katallaso, meaning to exchange. It had the added benefit that it is also the verb used to describe the transformation of enemies into friends. And in fact, that is what voluntary exchange, organized in large and small by businesspeople, does: it transforms potential rivals into cooperators. Voluntary exchange creates peace. As the old saying goes, when goods cannot cross borders, armies surely will.

Business activity in free markets rests on respect for rights. That's the baseline for exchange, after all; we exchange not merely goods and services, but the rights to them.

But here is where my own experience is most pertinent. We can also advance rights, not only by respecting them when we engage in business, but by standing up for our own rights and for the rights of others, by informing our fellow citizens of the rightness and the goodness, the justice and the decency, of respecting the rights of others. Of course, most people as they go about their daily lives do respect the rights of their neighbors. Most people would not think of smashing a window to get something they want, or of killing another because of a disagreement or a displeasing look or remark. As civilization advances, force recedes.

Among the things that I like about Australia is that your politicians speak plainly. As I have been exposed over the last week to the politicians plain speaking as they run for election, it strikes me that they plainly say that when you vote you should blatantly ignore the respect for others, their rights and their property.

It seems when men and women in free societies like Australia enter the voting booths, they forget their manners, as it were, and proceed to plunder and loot their fellows, order them about as if they were slaves, and often support the most egregious violation of the rights of their fellow human beings. It's our job as businesspeople to explain, not only how voluntary action creates prosperity and peace, but why those benefits require respect for the rights of each and every human being to pursue his or her own good as he or she chooses, that our fellow human beings are not objects to be forced hither and yon at our pleasure, but are deserving of our respect.

We understand that no one can predict the details of social order in free societies, because social order arises spontaneously, whereas the attempt to impose it creates what Ludwig von Mises referred to as "planned chaos."

But for many people, such unplanned orders seem inherently unjust, because they don't aim at any particular pattern of fairness or equality of outcomes or national greatness or some other attribute they think is just. But any order that is deliberately aimed at one or another outcome is almost certain to be unjust, because it will entail the wholesale use of coercion to achieve it, and that at the very least, when exercised by imperfect human beings, means

oppression, arbitrariness, and the inevitable exploitation of power by the unscrupulous for their own personal aims.

We need to show that, just as a catallaxy is orderly without having one overriding goal or end, a social order generally is just when it rests on respect for the rights of all, without coercively organizing the disparate members of society to achieve any particular end.

Finally, how do we do that? I had a very busy career of creating wealth, for myself, my family, my employees, my customers, my suppliers, and the wider society. I was able to add value, not only by introducing new products, but by cutting costs, thereby freeing scarce resources for more highly valued uses. Most people don't focus on this fact, but cutting costs adds value to the world.

I was able to retire rather early, at the age of 50. And now I devote my expertise to advancing liberty. I've found that the same skills come into play. Finding new products or ways to cut costs adds value. Helping libertarian colleagues to organize themselves into more harmonious and cooperative teams adds value. And promoting strategic thinking adds value.

I'm currently chairman of the Atlas Network, which was founded by another businessman who appreciated liberty, Antony Fisher. He founded the Institute of Economic Affairs in London and that institute helped to save a nation that was sinking under socialism. He went on to found other groups in Hong Kong and the US and Canada. And then he set up Atlas, to help to train, bring together, encourage, and even sometimes coordinate the disparate groups all over the world that are working for our common vision of liberty, of justice, of prosperity, and of peace.

Today Atlas is a Network of over 400 Think Tanks in about 100 countries. I am honored to be here with Ron Manners and other businesspeople from Australia who share the commitment to adding value, not only in the catallaxy, but in the wider society, by respecting rights and by promoting rights.

I'm also happy to discuss with anyone here the various Networking programs that Atlas offers, including the online Atlas Leadership Academy, the Think Tank MBA, and the various publications, guidebooks, conferences, and forums we organize.

In particular, I hope we will see more Australians at the Asian Liberty Forum to be held in Delhi January 8 to 9 of next year.

And with that, I am grateful for the invitation and salute you for all the good work you are doing for our common values and principles. Thank you.