



# Capitalism vs. Creation Spirituality Resolve (C.S.R.): A Tete-a-tete of Two Cultural Consciousness

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## Abstract

This research work argues that religious conviction is contributory to the making of the behavior and attitude of the modern man. From here, the paper establishes how the values of Capitalism, in the global extent, became the main culprit in the destruction of the ecological system. To see both sides of the story, the paper examines how capitalists respond to this environmental crisis created mainly by them. At this point, the paper

### Introduction

The present economic scheme of globalized mass production and to how nature works particular cultural consciousness present in the modern age Instrumentalrationalism (Weber, 1905), primarily found in Capitalism. The capitalistic mentality, however, is not anymore just held by those who run companies and businesses, its values and behaviors have already penetrated the personal lifestyle of the mass. Two seminal works speak of this.

Max Weber (1905) in Protestant Ethics and the Spirit of Capitalism the Protestant religious interpretive systems, is the most important in the rise of capitalism.

In the Theory of Communicative Action: Reason and the Rationalization of Society, Jurgen Habermas (1981) explicates that the cultural rationalization from which the structures of consciousness typical of modern society emerge adopts cognitive, aesthetic, and moral-evaluative elements of religious tradition.

Thus, if a particular cultural consciousness, i.e. Capitalism, is the likely cause for the mass to behave in a specific manner, could this specific behavior be the reason for the detriment of environmental homeostasis? Conversely, could it be then that another cultural consciousness serves as antidote to this malaise?

The Undiscovered Country depends on the individual's ability to resist the collective forces of unconscious mind and true, inner nature. Individuals acquire the self-knowledge that is antithetical to ideological fanaticism. But this requires that individuals face their fear and the duality of the human psyche. He argues that only then individuals begin to cope with the dangers posed by mass society. Potential threats by those in power.

Matthew Fox (1983) in his book Original Blessing describes people who embrace original blessing as those who love and celebrate their nature. The nature of the human being is to love and celebrate their nature. The nature of the human being is to love and celebrate their nature.



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the same time, allowing a new awareness of Capitalism that respects the wellbeing of the environment (synthesis).

The thesis-antithesis-synthesis paradigm is a Hegelian/ Marxist approach in resolving contradictions in society. While at the same time, the Habermasian Critical theory brings about hope for equality via critical theory approach of the Frankfurt School tradition.

### Discussion

To jumpstart this exposition, a short account on how the spirit of Capitalism was started is presented.

The Nascent 3 K D V H R I W K H & D S L W D O L V W ¶ V & R Q V F L I

The cultural rationalization from which the structures of consciousness typical of modern societies emerge adopts cognitive, aesthetic-expressive, and moral-valuative elements of religious tradition (Habermas, 1981). This rationalization (Weber, 1905) designates the growing autonomy of law and morality, which made its way within religious interpretive systems. Radicalized salvation prophecies led to a dichotomy ± one, between a quest for salvation oriented to inner, spiritually sublimated, sacred values and means of redemption, and the other, the knowledge of objectivated, external world. Weber showed that the beginnings of an ethic of conviction (Gesinnungsethik) developed out of this religiosity of conviction (Gesinnungsreligiousität) (Habermas, 1981). Likewise, corresponding to cultural rationalization at the level of

, Q 0 D [ : H E H U ¶ V H [ S R V L W L R Q I U R P K L V P  
Protestant Ethics and the Spirit of Capitalism (1905), he argued that  
Western Capitalism was born out of some ethical and religious values and  
ideas. There he hypothesized that modern capitalism was created and  
legitimized by the theology brought about by the Protestant Reformation.

One of these Protestant theologies was the one propagated by John  
Calvin (1509-1564), Calvinism. There he promulgated the idea that grace  
and sacraments do not secure do attain salvation, for it is only the  
inscrutable will of God who will determine who will be saved and who  
will be eternally damned. However, the question who will be predestined  
to be saved and who will be predestined to be damned still stands  
as a kind of provisional answer, the idea of predestination determined by  
God. One of the main ideas about it. In Calvinism, the Ethics towards  
work is reconceptualized as a religious calling, making the Calvinist  
conscientiously and actively fulfill his calling frequently, all throughout  
his lifetime. Work becomes his system of life for a Calvinist.

Pietism, another protestant group, founded by the German  
Lutheran theologian, Philipp Jakob Spener (1635-1705), emphasized  
intensified ascetic practices that are aimed at the attainment of a blissful  
community with God. This gives the asceticism of Pietism a mark of  
otherworldliness that is so different from Calvinism. Nevertheless,  
Pietism produced officials, clerks, laborers, domestic workers, and  
patriarchal employers that are all necessary for the modern capitalist  
order. Weber, however, argued that Pietism was not as effective in  
creating a modern capitalist order as Calvinism was.

Methodism, founded by the English theologian John Wesley  
(1703-1791), is all about the methodical, and systematic regulation of the  
process of salvation. It has basically two stages. The first stage pertains to the  
emotional act of methodically inducing conversion. The second stage  
follows once the emotional feeling of conversion is attained, there by  
pertains to the rational struggle for perfection. In this manner, Methodism  
is closer to Calvinism, than it is to Pietism.

The several Anabaptists sects, that trace their origins to the two  
English Separatists, John Smyth (1570-1612) and Thomas Helwys (1550-  
1616), tried to emulate the early Christian communities of the apostles,  
and tended to avoid the world and its activities. However, through their  
idea of the continuous revelation by the spirit, their attitude towards the  
world and worldly activities has changed. The ongoing revelation of the

spirit created an attitude of silent waiting and listening among the Anabaptist sects. For them, this attitude of silent waiting and listening to the revelations of the spirit, meant overcoming everything that is impulsive and irrational. For Weber, this attitude of silent waiting and listening has two possible outcomes: on one hand, it may create ecstatic outbreaks; and on the other hand, it may creep into the everyday life. The second possible outcome that has materialized. Since the Anabaptists were prohibited from engaging in services for the state, the ethic of careful and deliberate weighing of courses of action first saturated the domestic sphere and then vented out to commerce and industry.

Weber claimed that Calvinism, Pietism, Methodism, and the several Anabaptists sects brought about a new paradigm of worldly asceticism that has created a whole new system of values that is very different from the traditional model. Protestantism created a mentality where leisure, enjoyment and waste of time are stigmatized as deadly sins. The division of labor is emphasized. This new mentality is what caused the

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Few trends could so thoroughly undermine the very foundations of our free society as the acceptance by corporate officials of a social responsibility other than to make as much money for their stockholders as possible. This is a fundamentally subversive doctrine. If businessmen do have a social responsibility other than making maximum profits for stockholders, how are they to know what it is? Can selected private individuals decide what the social interest is? Can they decide how great a burden they are justified in placing on themselves or their stockholders to serve that social interest? Is it tolerable that these public functions of taxation, expenditure, and control be exercised by the people who happen at the moment to be in charge of particular enterprises, chosen for those posts by strictly private groups? (pp. 133-134)

In the same way, according to Joel Bakan (2004) in his *Book* *Corporation: The Pathological Pursuit of Profit and Power*

TKH FRUSRUDWLRQ L V a Institution, WLWXWLRQ <  
 one whose existence and capacity to operate depend  
 XSRQ WKH ODZ 7KH FRUSRUDWLRQ ¶V  
 mandate is to pursue, relentlessly and without  
 exception, its own self-interest, regardless of the often  
 harmful consequences it might cause to others(pp.1-  
 2)

This self LQWHUHVW IRU RQH ¶V JDLQ RI SUR  
 FRQYHUVHO\ WKH UHMHFWRQ RI, WKH FDSL  
 SURYH WR EH DQ RYHUVLJKW IURP LWV µZL  
 environment emanates.

Capitali VWV ¶ 5HVSRQVLELQW\ WR WKH 1DWXUDO

The present economic scheme of globalized mass production runs  
 FRXQWHU WR +2: 1\$785( :25.6 WR JHQHUDWH  
 HTXDOV IRRG´ ,W GRHV QRW FDUH ZKHUH UH  
 they play and what roles they are for in the Community in home  
 milieus. Therefore, it does not only contribute to the destruction of social  
 environmental ecologies, but generates one of the great periods of species  
 extinction in history, the first in human hands (Rasmussen, 2005). For

instance, every plastic is utilized. They cannot be expected to go back to the ground and generate life again. They remain to be some oddities of environment, and thus of life.

The present globalizing economy also amplifies the negative impact of variations. Diversity will always be the way of nature to continue life in each place. Saint Thomas Aquinas wisely noted that multiplicity and was wanting to one in the representation of the divine goodness might be variety of things in their multiple relationships (Pope Francis, 2015, p. 63). The present global economy does not incorporate adaptability and sustainability into the very fabric of locality. It prefers globalized regional sustainable society and community, thereby runs against the

expected to operate. Legal responsibilities reflect a view of  
of fairne responsibilities embody the range of norms, standards, and  
expectations that reflect a concern for what consumers,  
employees, shareholders, and the community regard as fair,  
just, or in keeping with the spect for or protection of  
voluntary/discretionary, or philanthropic, responsibilities  
These activities are purely voluntary, guided only by  
mandated, not required by law, and not generally expected of  
business in an ethical sense. Such activities might include  
establishing loaned executive programs in the community,  
giving to charitable causes, providing day care centers for  
working parents, initiating adopt-a-school programs, and  
conducting inhouse programs for drug abuse (p. 3334)  
(Emphasis supplied).

But just as these abovementioned responsibilities are identified, it  
does not mean, however, that they are being practiced religiously, i.e.,  
particularly expected of

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not enough or even appropriate to deal with our environmental problem. A paradigmshift, therefore, must be considered to bring about real change in viewing the nature ~~the~~ problem with nature.

Matthew Fox (1983) argues that the creation tradition has been forgotten almost entirely as religion by theologians, ~~and~~ only artists, poets, scientists, feminists, and political prophets are the only ones keeping it alive. Creation spirituality is a tradition that is historically and biblically rooted. It also claims its communion of Saints. However, it is rather new to culture that the creation-centered spirituality is barely given attention by the Christian religion, unlike the fall-redemption spirituality. In his book *Original Blessing* (KH SUHVHQWHG <sup>Creation</sup> RXU 3 spirituality ) LUVW LQ WKH OLVW via <sup>positiva</sup> WKH RI WKH <sup>3</sup>WDVWLQJ RI EHXW\ DQG FRVPLF GHSW\ affirmation, thanksgiving and ecstasy (pp. 39). As the creative energy (Dabhar) is always active, imaginative and playful, a creation-centered person should be likewise, sensitive, aware, alive and awake. This affirmation of blessedness, accordingly, must always be recalled. Second to this is the path of the negative (via negativa). Simply put, it is the stage of befriending darkness, self-emptying and letting go (pp. 17-16). There is no via negativa without via positiva entailing here an intricate relationship of the different stages of creation spirituality. Embracing both pleasure (via positiva) and pain (via negativa), light and darkness, tension and struggle, the product of polarities is what the third path is all about (via creativa 7 KLV LV WKH UHEL UWKLQJ RI <sup>3</sup>GD dialectical consciousness (p. 210), manifested through arts and other artistic expressions. Pope Francis (2015) describes it in the same way, <sup>3</sup>\*RG LQ VRPH ZD\ VRXJKW WR OLPLW KLPVHOI things we think of as evils, dangers or sources of suffering, are in reality part of the pains of childbirth which he uses to draw us into the act of FRRSHUDWLRQ ZLWK WKH &UHDWRU´ S 1 cannot remain in a romantic sense, it should lead one towards transformation and emancipation of those around ~~her~~ her. This is the fourth path, via transformativa. It is the renewal of creation towards a renewed centered life, i.e., in renewing relationships where erotic justice, love, compassion reigns over contemplation (p. 247).

Thus, unlike the Augustinian fall-redemption spirituality, the Christian spirituality of creation works on the idea that, humans are originally blessed, blessed abundantly by the gifts of nature bestowed by God. Creation spirituality works on the celebration of the innate human goodness on creative energies G L U H F W H <sup>Passion Reos</sup> and

imagination conferred by the divine. This, consequently, makes humans co-creators and healers of this world (universe) to bring things whole and new. This is made possible as creative works become the embodiment of what is creative and good in each individual, found in the work of each hands, in words that reflect the truth, the voice that expressed the deepest selves

capitalist to profit. The work of the laborer does not reflect his person; instead there is a depersonalization happening to him as he is just wRUNLQJ WR ³GHOLYHU WKH JRRGV´ +LV FUHD interests of the capitalist. And so, a commodification of his/her fruit of labor happens (Marx, 1990 [1867]). There the worker becomes alienated to his work, from his nature as a creative being, as creator and a healer. He/ She is, likewise, alienated from his own fruits of labor thus, there is no true ownership and sense of responsibility from his part, which consequently, there could be no real enjoyment for him out of fulfillment, or a celebration out of a rewarding task (Marx, 1990 [1867]). It cannot be ritualized!

As creative energies are stymied in a capitalist HQYLURQPHQW WKHUH LV DQ DEVHQFH RI YDU products that are manufactured in factories, where uniformity is UHSURGXFHG JX-LWHQGDUGXDELOWXUH EHFRRP readymade as well. This is expected since art is lost, because the ones who should give soul to it is nowhere to be found. And so, mass and popular culture proliferates. And as products become pop (popular), uniformed, and lifeless, their worth becomes valuable only in their utilitarian sense (Critical Theory). While this seems to be innocent at first glance, this in turn influences the evaluation of oneself and others because the power of social setting directs thinking and behavior. This is the case with the way

there is no soul in them; they are ~~pur~~<sup>3 P D W W H U ´ P D Q X I D F W X U H</sup> by mechanized noesis.

Likewise, it must be noted ~~W K D W Z R U N H U V L Q W K H F D S~~ do not really cooperate with one another, they compete (Marx, 1990 [1867]). And if ever they work together, they do so because ~~they~~<sup>they</sup> were told by those who hired them. The most likely reason for this is to prompt them for the ~~on~~<sup>on</sup> ~~W L P H G H O L Y H U \ R I~~<sup>3 J R R G V ´ & R P S D U</sup> hand, with the work of volunteers, who really give themselves in the service of others. They put ~~the~~<sup>the</sup> heart and soul in what they do to contribute for the betterment of the community, or even the larger society. And what drives them to do such is their passion for life; ~~the~~<sup>the</sup> wage or fame they gain from doing it. A perfect example of this would be the kind of cooperation present to those who work and live in rural ~~FR P P X Q L W L H V Z K H U H W K H~~<sup>3 E D \ D Q L K D Q ´ V S L U L</sup> to the urban milieu where the ~~wag~~<sup>wag</sup>ners are slaves of their work, such as those found busy dashing in their cubicles ~~CE X E E H G D W W~~<sup>3 Z R U R I Q V ´</sup>. There is neither spirituality, nor real passion/creativity in those kinds of work, making the workers ~~self~~<sup>self</sup> centered and myopic in their view.

This is the cultural consciousness of the ~~criti~~<sup>criti</sup>cal ~~mao~~<sup>mao</sup>1n-



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Other mystics from non-Christian religions, as well as sacred texts, also support the same thought. According to Ibn Arabi (n.d.),

, Q DV P X F K DV \* R G ¶ V ( V V H Q F H LV , Q G H S H G  
 the cosmos is not He, but in as much as God freely  
 assumes relationships with the words through attributes  
 such as creativity and generosity the cosmos manifests the  
 He. If we examine anything in the universe, God is  
 independent of that thing and infinitely exalted beyond it.  
 + H LV ³ L Q F R P S D U D E O H ´ W D Q ] t K Z L W K H D  
 things. But at the same time each thing displays one or  
 more of G R G ¶ V D W W U L E X W H V D Q G L Q W K L V U H  
 E H V D L G W R E H ³ V L P L O D U ´ W D V K E t K L Q V

The ancient Hindu scripture Bhagavad Gita expresses this same  
 S D Q H Q W K H L V W L F W K R X J K W S R H W L F D O O \ ³ 2 8  
 many, many arms, bellies, mouths and eyes, expanded everywhere,  
 Z L W K R X W O L P L W ´

Thich Nhat Hanh (1999), a Buddhist scholar has this to say,

One thing is made up of all things. One thing contains the  
 Z K R O H F R V P R V « \$ S L H F H R I E U H D G F R Q W  
 Without a cloud, the wheat cannot grow. So, when you eat  
 the piece of bread, you eat the cloud, the sunshine, you eat  
 the minerals, time, space and everything.

Chief Seattle (1854) of the Suquamish and Duwamish tribes, a  
 Native American mystic as remarked

Humankind has not woven the web of life. We are one  
 thread within it. Whatever we do to the web, we do to  
 ourselves. All things are bound together. All things  
 F R Q Q H F W ´ ³ \$ O O W K L Q J V the keast, H W K H V D P  
 the tree, the man... the air shares its spirit with all the life  
 it supports.

### Creation-conscious Spirituality within Religions

Religions are not their creeds; they are more than their belief  
 systems. A religion expresses a subjective relationship to a certain  
 metaphysical, extramundane factor. The meaning and purpose of religion  
 lie in the relationship of the individual to God (i.e., Christianity, Judaism  
 and Islam) or to the path of salvation and liberation (i.e., Buddhism).

) U R P W K L V E D V L F I D F W D O O H W K L F V D U H G H U L

responsibility before God can be called nothing more than conventional morality (Jung, 1957). Coming from this argument, one can deduce that a perception of the divine does not fully comprise a religion, or make one an adherent of it (as Code-67(d)69749 re-S-39b(6)-5(6)-10.000073513 SDQH QWKHLVW ¶ V YLHZ FDQ EH ERWK SUHVHQV FHUWDLQ UHOLJLRQ \$SSO \LQJ & \* -XQJ ¶ V of religion, a person who adheres in one, personal, involved God manifesting his divinity in the affairs of the world (theist), can also have confidence that this same God is present in the created world (panentheist). In other words, a Jew, a Christian, and a Moslem although have a perception of the divine in a monotheistic manner, likewise, adhere to a panentheistic view of the divine. Thus, conformity to a certain UHOLJLRXV YLHZ L H 3DQH QWKHLVW ¶ V ZR X 7KHLVW ¶ V LQVWHDG ZRXOG HQODUJH LW /L as a Redeemer, does not h DWH QRU GLPLQLVK \*RG ¶ V RV Sustainer, as Creator and so on and so forth, when that person experienced God differently in another instance. The tragedy, however, happens when one gives too much attention to one particular view of God, and tur Q D EOLQG H \ H WR \*RG ¶ V R W d e r e a l l y U H D W L respects \*RG ¶ V Q d w x t b e assumed

## Conclusion

5 HOLJLRXV FXOWXUH WR 3R6QW HUDFW & DSLW  
 ,I & DSLWDOLVP EURXJKW ZLWK -LW D 3  
 personalization of individuals, reflective of the cultural industry which  
 results to a social consciousness-praxis that leads to the destruction  
 of the natural environment, then religion as a personal ascent to the  
 metaphysical and extramundane, would be the cultural consciousness  
 that will serve as antidote to counterbalance it. It is not ethical principles,  
 however orthodox, that lay the foundations for the freedom and autonomy  
 of the individual but simply and solely the empirical awareness, and  
 incontrovertible experience of an intensely personal, reciprocal  
 relationship between man and extramundane authority which acts as a  
 FRXQWHUSRLVH WR WKH 3ZRUOG´ DQG LWV 3L  
 psychological opposition between these two realms of experience is not  
 only vouched for in the New Testament but is still exemplified very  
 plainly today in the negative attitude of the Church to atheism and  
 materialism (Jung, 1957, p. 23). The individual will however find the real  
 justification for his existence, and his own spiritual and moral autonomy,  
 anywhere except in the extramundane principle capable of relativizing the  
 overpowering influence of external factors. The individual who is not  
 anchored in G

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and not in the confines of church or formal religion. The theological encounter becomes most creative when we engage with the pressing global issues of our time. Likewise, in its global praxis, theology must seek to demolish dualism, i.e., to outgrow all human constructs, and pursue intimacy with the skills and discernment of a multidisciplinary

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