Universidad del Azuay
Faculty of Juridical Sciences

School of International Studies

Analyses of the common and/or parallel tendencies between
Capitalism and Protestantism

Graduation project prior to obtaining the degree in
International Studies minor in Foreign Trade

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Cuenca, Ecuador
2015
Acknowledgments

First of all I would like to thank the different people that in one way or another are related to the development of this investigation Project; mainly the teachers that created the questioning and doubt about the topic in me and those who helped me with their opinions about it. Second, I would like to thank my thesis Director, Tamara Trownsell, for having had an important role in the development of this investigation; without you this thesis would not have been even accepted, thank you for the inspiration. Finally, I would like to thank my family (parents, grandparents, uncles/aunts, siblings, cousins, Pablo), thanks for the support, the strength and for believing in me; special thanks to my mother for being always the first filter of corrections and critiques in this investigation. Finally, I leave these words that have filled me internally in these challenging times, surprisingly I have also related them to the development of this thesis: “It is only with the heart that one can see rightly; what is essential is invisible to the eye”–Antoine de Saint-Exupéry in The Little Prince.
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Resumen

Este trabajo de investigación representa un análisis del paralelismo entre el capitalismo como un sistema económico y el protestantismo como un sistema religioso, analizado desde su historia hasta sus características principales. En general es un estudio teórico de estos dos sistemas, para el que se han utilizado como fuentes a los principales escritores relacionados con estos temas (Lutero, Weber, Calvino, Marx y Engels, Smith, Ricardo, etc.) y la Biblia por supuesto. Como resultados obtenidos puedo asegurar que efectivamente existe un paralelismo en lo que se refiere a características como el trabajo, la propiedad, el ahorro, el individualismo, entre otras.
Abstract

This investigation presents an analysis of the parallelism between Capitalism as an economical system and Protestantism as a religious system, taking into account their history and their main characteristics. In general it is a theoretical study of the two systems, for which I have used as sources the main writings related to this topic (Luther, Weber, Calvin, Marx and Engels, Smith, Ricardo, etc.) and the Bible of course. As a result I can confidently express that a parallelism related to characteristics such as labor, property, saving, individualism, among others, exists.
Introduction

By talking about Capitalism, we face the socio-economic model that rules worldwide. That is why analyzing one of its sources is important in order to understand its nature. Conceiving Capitalism as a socio-economic model and not only as an economic model leads to think that maybe before there was a Capitalist theory, people lived guided by religion whose practices are nowadays called Capitalist practices. In this investigation project I will analyze religion as one of most influential cultural sources of Capitalism, in order to find out the similarities between these two systems. Namely, I will make an analysis of the parallel characteristics of Capitalism and Protestantism.

The main motivation for the development of this investigation was the desire to understand where western society comes from and what are its roots and influences. To carry out this project I have decided to set out the question: What common conceptual patterns do the Protestantism and Capitalism share? Being the answer to this question a summary of all the concepts suggested for the development of this investigation in the following way:

First, I will make an historical investigation about Capitalism with the intention of having a clear idea of the period of time where this economical system developed and the reasons for its overwhelming success. Also, I will examine the main characteristics of Capitalism with the intention of providing the reader with a clear idea of what this economic theory represents. Second, I will carry out a historical research about Protestantism and what the main causes of the creation of this group were, in order to understand what this religious group represents and where it comes from. Also, I will analyze the main characteristics of this religious group to understand what values they function on. Finally, I will make a study of the parallelism between Capitalism and Protestantism with the intention of showing if there are similarities between the practices and the values of these two different perspectives.
CHAPTER 1: CHARACTERISTICS OF CAPITALISM

“Economists still need to overcome their childish passion for mathematics at the expense of historical research” - Francis Fukuyama

The investigation of an economic system nowadays is not only done through numbers and formulas. The need for studies to be based on history and the reality surrounding the economic system is greater every day. That is why in this investigation I have suggested exactly to make an analysis of capitalism from a historical point of view and not with an economic-statistic focus.

This first chapter has as its objective to leave a clear idea of what Capitalism is, what its characteristics are and where this socio-economic system, which has had great importance and impact worldwide, comes from.

I have decided to start with the history of capitalism, mainly based on the different pre-Capitalist models and practices, with the intention to show clearly how the world slowly changed into what it is today. In this first part of the chapter, I will include the analysis of the bourgeoisie as an essential group for the development of Capitalism, and the Industrial Revolution as an engine for this economic system.

On the other hand, in this chapter I will also analyze the characteristics of Capitalism with the objective of presenting what this economic model implies. The characteristics will not only be based on the economic analysis, but rather on the common practices and even in what is known as Capitalist values.
1.1 History

Capitalism is the predominant socio-economic model in the world (occidental) today. It arises from the idea of using work, money and goods for production with the objective of creating and accumulating wealth. The term ‘Capitalism’ comes from the word capital referring to the group of goods that a person or company owns. Speaking of Capitalism I refer to the economic system based on the privatization of property, capital investments, and wage labor.

In order to understand better the characteristics of Capitalism, it is important to make a historical analysis detailing where it comes from and what influences it has. Even though there are pre-Capitalist systems that have been of great help for the development of a Capitalist theory, like mercantilism, there are also some practices that have existed and that repeat throughout history that deserve to be named (reciprocity, redistribution and oikonomia).

Economy and economic practices are almost as old as sedentary human race. Practices like reciprocity, redistribution and the production for own use are really important as a starting point of the evolution of the economic practices, and even today these practices are found in small societies different than the Capitalist society.

All these practices function by having a great sense of collectiveness and the search for common interests. These economic practices, unlike the Capitalists’, do not have the accumulation of wealth as an objective, but rather survival and also sharing the different fruits of their labor in a community. Nevertheless, it is easy to imagine how these communities developed to a point where the accumulation of wealth and the personal interests prevailed. Karl Polanyi gives us a clear idea about it with this quote from his book *The Great Transformation* (1989), “usually the social relations of men encompass its economy. Man acts, not so much to maintain their individual interest for material goods, but to ensure their social position, their social rights, social conquest” (76).
The reciprocity works always when it is managed from a collective-interest point of view. When living in community, work is divided and so everything produced by the entire community is later enjoyed and equally divided between the people. Karl Polanyi agrees on the following “all long-term obligations are reciprocal, so that by observing them, each individual also serves in the best possible way, <in a give and take>, to their own interests” (77).1

In the Andes before colonization there were small communities (and some still exist) that also had these types of practices, where relations also work based on reciprocity. This quote from the article *Perspectivas y aportes desde la Economía Comunitaria como alternativa para el desarrollo de “otra economía” en Latinoamérica*, (Perspectives and contributions from the Communitarian Economy as an alternative for the development of ‘another economy’ in Latin America) show us how it works: “The principle of reciprocity is central and exists upon the exchange of goods, services and gifts in this hierarchical society without currency or market” (Mutuberria Lazarini y Chiroque Solano 2011).

On the other hand, we find the distribution which implies a division of labor. Polanyi describes this situation: “the larger the territory and the more varied the products, the redistribution in a higher level will have as an effect a real division of labor, since it must help join together groups of geographically differentiated producers” (81). This situation is not different to the reality of the economic relations nowadays; what has drastically changed is that from a labor for the common interest, we have come to a labor based on self-interest. Mutuberria Lazarini and Chiroque Solano, give us a good explanation on redistribution from another perspective:

Another principle is redistribution, as a function of chiefdoms and states in the case of a hierarchical reciprocity, where the government is responsible for redistributing goods, services and gifts to the

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1 Every quote that is listed in the Reference list originally in Spanish has been translated by me to English.
governed and subdued, offering in return the products, services and tributes for the maintaining of the society (2011).

These words show us that the redistribution can also be viewed from the perspective of the need of a government. This government would be the one in charge of redistributing the services or products to the entire population and territory under its protection. Once again, it may be said that despite having the need for a government, the redistribution works based on the common interest.

Finally, the oikonomia\(^2\) is based in a more domestic life rather than one in community. Its delimitation would be the family group. Here labor is distributed domestically and the family only produces and harvests whatever is needed for their use. Whenever there is an over production (surplus), this extra quantity could be sold, exchanged, etc. Clearly there is not a profit motive, since their main objective is to supply their family group. This situation is also known as historical materialism between the Marxists, which studies the different forms used by humans to cover their basic material needs throughout history.

Finally, it is important to consider the following quote that shows the importance of redistribution, reciprocity and oikonomia, “It can be stated generally that all economic systems we know until the end of feudalism in Western Europe, were organized following the principles of reciprocity, redistribution, domestic administration, or a combination of all three” (Polanyi 1989, 89). In order to finish with this topic it is important to say that even though all these kinds of societies with economical practices existed and still exist, all of them not driven by a profit motive, represent relatively simple socio-economic principles applied in a primitive way or in small communities (Polanyi 1989, 89).

\(^2\)The word oikonomia comes from the Greek oikonomía, by putting together the word ὀἶκος that refers to home and νέμω that refers to the administration, we obtain the word oikonomía. Its exact meaning would be: direction and administration of a home. The word economy comes from these words” (etimologias.dechile.net 2014).
Once the pre-capitalist practices have been explained it is important to mention that the starting point of Capitalism in history was through the mercantilist era lived in Europe around the XV century and even before that time. The mercantilist practice basically looked for the European countries to export more products than the ones they imported, mainly based on the import and export of raw materials. Thus, these countries would increase their wealth (gold and silver) due to the high prizes of the exported products, and decrease the amount of capital outflows. This idea started in England when King Richard the III was looking for a way to avoid England from falling into a financial tragedy.

Little by little through the mercantilist era people understood that it was not effective to have wealth (monetary) without injecting it into the economy and that way to make it grow. People started to use their wealth to make big purchases in foreign countries which then would be sold within the country, but without letting an imbalance in the trade balance. It is important to note that in this era governors played a significant role to assure a balance in the country’s balance of trade.

Being the main objective the country’s economic prosperity (at the expense of any third party that had to lose), it is clear that mercantilism is one of the sources, or a less developed stage of what we nowadays call Capitalism. Thus, in the mercantilist era people noticed that money not only represented wealth treasure, but also capital, that is, money that when used correctly could generate more money.

Third, when talking about the history of Capitalism it is necessary to talk about the bourgeoisie and how this group has led Capitalism to reach unimaginable levels. It is worth emphasizing that a starting point for this group can be found. Even nowadays there are still power groups that handle things based on the same values as in the beginning.
The bourgeois represents the groups of large industrials, merchants and bankers of the era (XVII century). The etymology of the word bourgeois shows that it comes from the Latin *burgus* and the German *burg*, meaning small villages that depended on the big cities nearby. Nevertheless, the word bourgeois was used to appoint the upper-middle class of a society. McCloskey in his work *The Bourgeois Virtues* (2006) defines the bourgeois in the following way: “city dweller practicing an honored profession or owning a business or functioning at a managerial level in someone else’s Enterprise including governmental and non-profit Enterprise” (85). On the other hand, we find that Marx and Engels defined this group in their book *Communist Manifesto* in the following way “We understand the bourgeoisie to be the class of modern capitalists, who are the owners of the means of social production and employ wage labor” (2004 [1848], 22). In the beginning this upper-middle class was represented by the merchants and craftsman of the time. Nevertheless, afterwards these people became the bankers and businessmen. Subsequently it is this same group the one who starts developing the needed technology to better the production and exchange processes of products.

The bourgeois always supported the monarchy to go from a feudal era to the conformation of States at the end of the middle Ages in Europe. It was precisely this social class the one that was most benefited for this change becoming economically-privileged people, because they became the owners of the means of production. Little by little the bourgeois gained prestige through their effort and personal labor, always based on the bourgeois values, such as hard work, innovation, progress, happiness, equality and freedom.

As time went by the bourgeois became more and more powerful. Nevertheless they did not have enough participation in the political decisions. It was precisely in that moment when the bourgeois started to support and lobby for changing the monarchical governments into constitutional governments that protected the citizens’ rights and that defended the individual, political, economic and religious freedoms. These revolutionary ideas are the ones that drove the settlers in North America to become independent from the British monarchy and that is how the United States of America is formed.
To continue through history, it is important to analyze the Industrial Revolution as one of the major sources and bases of Capitalism. It is in this era, that the different thinkers, philosophers, economists, etc. started asking themselves about the system and they started to capture into theories what they saw was going on.

The Industrial Revolution is the process through which Europe changed its life from being based on agriculture, livestock and craft production, to one based on industrial production. All this was possible thanks to the invention of different machines in the late XVIII century which helped accelerate the processes and way of production. Between the new invented machines we find the steam, spinning, furnace, railroad machines. This event that started in Great Britain slowly, but in an uneven manner, expanded to the rest of Europe and the world.

All this Industrial Revolution led as well to some changes within the population who started to migrate from the countryside to the city. Although at the beginning the death rate was really high, due to the lack of planning in the cities (housing, sewage system, health, etc.), later on the death rate decreased because of the abundance of food and the increased hygiene. Also, the birth rate increased because more children in a family meant more workforces and therefore a higher income.

The Industrial Revolution led to a growth in the domestic market and later on the international market. So, slowly countries started to export more processed goods instead of raw materials. Also with the help of the main invention of the Industrial Revolution (the steam machine) the means of transportation were developed, like the railway or the steam boat, which allowed the transportation of goods in a faster and more efficient way, and also in larger amounts. All of these reasons where the ones that made countries like Great Britain, France and Spain (among others) to start looking for new markets in the American, African and Asian continents. In the ‘new continent’ they were able to find a great source of exploitation of raw material and that is when the expansionist policy was implanted, which at the same time ended with protectionism.
All this Industrial Revolution led Europe towards a new lifestyle. Cities grew bigger and the countryside habitants decreased. The health and hygiene developed together with education. But this was also the era that started to define, in a new way, the social classes conformed by the bourgeois, who controlled and ran the means of production, and the proletariats who contributed with the workforce. Around that time new economic theories started to appear from writers such as Adam Smith with his work *The nature and causes of the wealth of nations* written in 1776, David Ricardo with his work *On the Principles of Political Economy and Taxation* written in 1817, etc. Also, critiques to the system and the exploitation of the proletariat started to appear lead by Karl Marx and Friedrich Engels with their work *Communist Manifesto* in 1848 and *Capital, Volume I, II and III* written in 1867, 1885 and 1894 respectively.

As it was mentioned before, together with the Industrial Revolution a time of search for new territories and colonization started which will be further analyzed below. It is important to understand that although the first conqueror, Christopher Columbus, landed in America in 1492, it was not until the XVI century that the colonization and search of new territories became established as a way to develop the capitalist system. For this reason, it is not until this era that the colonial struggles between the different European countries started.

The colonization is really important to this topic because this was basic to establish Capitalism as a socio-economic model worldwide. The Industrial Revolution drove the colonization to another level with the intention to find new markets and new sources of raw materials, and the search of new territories in Africa as well. Also, in a way there was a competition between powerful European countries to claim unknown territories at the moment.

The search for new territories increased when they noticed all the extraordinary things that could be found, mainly gold in abundant quantities. The economy at that time was based on the gold-pattern and all the money that flowed had a gold backup. That is
why, economically speaking, these expeditions were successful. Polanyi supports this topic saying “If banknotes have value it is because they represent gold. The latter has value because, as the socialists believed, it incorporates work or as the orthodox doctrine maintains, it is useful or rare. The fact is that for once everyone agreed on the same belief” (1989, 49).

Also, it was through the colonizers that they found a way to expand these economic practices to new territories and afterwards establish Capitalism as the main economic system in the world. As a result of this expansion, it may be said that Capitalism has become nowadays so large and important that the economic relations between countries are now one of the main reasons to maintain peace in the globe.

Finally, it is necessary to analyze the first Capitalist theory structured by the huge contribution of Adam Smith. It was Smith who managed to put together the existing ideas, improve them and turn them into a relatively complete economic theory in his work The nature and causes of the wealth of nations written in 1776.

Smith’s theory was strengthened with the rising of the Industrial Revolution, the colonizing expeditions, and the search for new territories and raw materials. Today Adam Smith’s theories have been argued and in some occasions they have been considered wrong by researchers. Nevertheless his work was so important at the time that he is considered the father of Capitalism. This theory was successful at the time thanks to the impulse of the previously named Industrial Revolution in the XVIII century and the bourgeois in the XVII century.

It is also important to say that although Smith is considered the father of Capitalism, there are many economists or people passionate about political economy that helped develop this Capitalist theory, such as Hume, Quesnay, Turgot, Sismondi, etc. Nevertheless in this research their works will not be further analyzed.
On the other hand, it is relevant to name David Ricardo’s work written in 1817 called *On the Principles of Political Economy and Taxation*. Ricardo was an English economist son of an important stockbroker who taught him since he was little about the Stock Market in England. For this reason, Ricardo started to work in the Stock Market when he was really young, with great skills for speculation and at a young age he created a great fortune for himself. “Thanks to his unique abilities, at twenty-five he was already considered a highly skilled banker and one of the most famous millionaires of London, whose capital was estimated at 30 million francs” (Lain 1964, 192).

Finally, since the beginning, David Ricardo was interested in Smith’s work and even in some of his publications he cited Smith’s quotes on *The nature and causes of the wealth of nations*. Ricardo with a big influence from Smith’s work started to analyze similar topics and he even disagreed on some topics like the agricultural income, the profit and the wages.

The following graphic shows briefly and through a timeline, all the topics previously analyzed or named. This way it is easier to understand and locate them chronologically in history.
Graphic #1
Timeline of the History of Capitalism

Pre-capitalist practices
1492 Christopher Columbus reaches the Americas
XVII Consolidation of the Bourgeois
1776 The nature and causes of the wealth of nations - Adam Smith
XVIII Industrial Revolution
1817 On the Principles of Political Economy and Taxation - David Ricardo
1848 Comunist Manifesto - Karl Marx y Friedrich Engels
1885 Capital Vol II - Karl Marx
1894 Capital Vol III - Karl Marx
1867 Capital Vol I - Karl Marx

By: María Elisa Malo
1.2. Characteristics

When trying to name the characteristics of Capitalism, without a doubt the person that managed to best describe this economic system was Karl Marx. That is why, for this part Karl Marx with his works *Capital* Volume I (2012 [1867]), Volume II (2012 [1885]) and Volume III (2012 [1894]) will be used as the main quoting source. Nor can we ignore Adam Smith’s work *The nature and causes of the wealth of nations* Volume I and Volume II (1794 [1776]) for the investigation in this section.

The characteristics of Capitalism that I will analyze, based on the works previously mentioned, are the following: the transformation of money into capital, the division of labor, the technological development, the wage work, the savings, and private property. All this characteristics are equally important and necessary for this system to run.

First, I will start with the importance that this system gives to money and its’ transformation into capital. Money is not more than the representation of gold created by the State. That is why Marx starts his book *Capital* Volume I saying that the good-money is gold (2012 [1867], I, 66). The purpose of gold and later on of money is to give a value to all other goods available in the market, from raw material to processed products and even the workforce. In other words, gold has an equivalent representation in all other existing products and goods, quantitative value given based on the work/time that was spent in the production/extraction/ transformation of each one of them.

Once it is clear what gold represents and where the idea of the quantitative value of money comes from, it is necessary to explain how little by little the money can turn into capital. At the beginning with the circulation of goods people wanted to buy only what was necessary to survive, but then they wanted to increase their purchasing power in order to be able to save some money. In the first Volume of *Capital* (1867), Marx says, “Now, the goods are sold, not only to buy your product with others, but to replace goods with money” (80). When keeping some money, this money turns into treasure and the
person who saves the treasure becomes a hoarder; nevertheless this money cannot be considered capital yet. The key point to turn money into capital is that no matter what the economical transaction is, it must generate a surplus.

The easiest way to understand the transformation from money into capital is through a mathematical formula created by Karl Marx, which functions as follows: $D \rightarrow M \rightarrow D'$ where $D' = D + \Delta D$ (97). In order to understand this formula it must be said that $D$ represents money and $M$ represents the goods. If you buy with money ($D$) different goods ($M$), which later on will be sold for money (money in which the goods were bought + an increase of the money $D'$) we will find an excess from the value we started with. This excess ($D'$) is the surplus value (or $D + \Delta D$), and it represents the money that turned into capital. The same is explained by Marx, “The value initially paid does not only remain in circulation, but its magnitude of value experiences, within it, a change, it increases with surplus value, it is valued. And this process is what transforms money into capital” (97).

Finally, it is important to say that through foreign trade the production of goods increased as well as their exchange for money. This situation led many people to get more money from money, which basically means turning money into capital, and thus, becoming Capitalists.

Second, when talking about Capitalism it is really important to talk about the division of labor. According to what was mentioned before, the workforce is seen only as another good/product offered in the market. That is why some Capitalists go to the market searching for people who offer their workforce, to work in someone’s businesses or industries producing the goods that will be sold afterwards. Marx considers the workforce as follows “we understand for workforce or capacity the set of physical and spiritual conditions that occur in corporeal nature, in the living personality of a man which he puts into action to produce use values of any kind” (106).
In the beginning the workforce was used to make the person who sold his workforce elaborate a specific good from the beginning to the end. In larger industries each person had the obligation to accomplish all the necessary stages involved to have as a result a finished product. But as time went by, the Capitalists understood that it was more effective to make each worker do only one specific task of the many needed to have a finished product.

That is how from a historical perspective we get to what we nowadays know as division of labor. This activity consists in hiring many people to do one specific task over and over again from a number of tasks needed to obtain a finished product. Once each worker finishes his task, the semi-finished product goes to the next task where another group of workers will take over. This process will go on until we obtain a finished product ready to be sold. According to Adam Smith (1794 [1776]) the division of labor occurs due to three causes: “the greater skill of each particular worker: saving the time commonly lost in passing from one activity to another of a different kind: and finally the invention of a large number of machines which facilitate and abridge labor, enabling a man to do the work of many” (I, 13).

The division of labor is born from the boost of competition and the need of improving the efficiency in the manufacturing businesses, considered the main Capitalist production system. According to Marx manufacturing emerges in two forms:

One consists of bringing together in one workshop, under the command of the capitalist, workers of various independent offices, through whose hands the product must pass to completion. But manufacturing can also be born in an inverse way, when the same capital brings together simultaneously in the same workshop many officers running the same or a similar work (2012 [1867], I, 207).

The importance of the division of labor in manufacturing arises from the belief that the workers develop more skills and abilities for their work when they have to concentrate in only one specific task. Also it is considered that less time is wasted
because workers do not have to change from one task to another. Adam Smith accompanies this statement:

When a man puts all his attention on only one object he is more in the ability to discover the most timely and expeditious means to play at the desired point than when his imagination is dissipated with a variety of subjects; and as a result of the division of labor naturally focuses attention on a single and simple object (1794 [1776], I, 415).

In order to finish the analysis about the division of labor, it is important to mention that this type of production will be the one that sets a hierarchy between the workers. Because there are easier and more complicated works, there will also be workers that earn more money and others that earn less money for the activity they perform. Marx affirms, “Because the functions of a collective worker is sometimes simpler and sometimes more complicated, more primitive or more developed, it claims the bodies of individual workers to have very different degrees of development, which is why they have a very different value. Thus, manufacturing creates a hierarchy of workforces, which corresponds to a scale or gradation of wages” (2012 [1867], I, 212). This quote in my opinion shows the need of specialization among workers, with the objective of being the closest to the top of the hierarchical pyramid named before, with the intention of receiving a higher wage.

Third, we find that the technological development is also known as one of Capitalism’s characteristics. Together with the Industrial Revolution, Capitalism and most of all the Capitalist production system were taken to another level. Thanks to the invention of different machines, the production of goods was increased to never seen before levels where not only the quantity increased but also the goods started being more uniform and became of better quality. Little by little the production of handmade goods was left aside and the production of industrial goods increased. By spending less time to produce more and better quality goods, the industries started to generate high amounts of capital for their investors and an optimal situation for Capitalists.
These specialized machines slowly substituted some workers in different industries. Marx explains: “The machine-tool is a mechanism that once the appropriate motion is applied, executes with its own tools the same operations executed by the worker with other similar tools” (2012 [1867], I, 227). At the same time, Adam Smith somehow agrees with Marx’s opinion, “as the operations of each employee are gradually reduced to simplicity, new machines that increasingly facilitate and abridge those operations are invented” (1794 [1776], I, 3). These clarifications are really important because they show that with the invention of industrial production machines many workers were displaced and unemployed. Nevertheless, many other workers were hired to carry out much more specific and complicated tasks.

It is in this moment where they start to find more specialized people for the profession offered in the industry. In my opinion, it is in this exact stage, in which an increase in education and specialization may be found among the industry workers, in order to carry out more difficult or sophisticated tasks than those they used to. Marx describes the various workers in industries and the division based on their technical skills so precisely and in such an interesting way that it is important to capture in this analysis below:

The essential distinction is established between the workers actually employed in the machine tools (included in this category the workers who watch or feed the motors) and the simple pawns that help these mechanical workers (which are almost exclusively children). Among the pawns are more or less all feeders (which merely provide the material for the machines). In addition to these classes, which are the main, there is the staff, unimportant numerically, responsible for the inspection of all machinery and continuous repairs: engineers, mechanics, carpenters, etc. These are a higher level category of workers, which in part have a scientific culture and in part are simply craftsmen, and move outside the orbit of the factory workers, as added items to them (2012 [1867], I, 244).

This transition to the machine-based-industry increased the production and quality of the goods, but it also led to more demanding work conditions for the workers. With high rates of unemployment and with work hours of over 12 hours a day, the workers faced a
lot of exploitation. Marx talks about it “There where the machine gradually conquers a production field, it causes chronic poverty among the working layers competing with it. If the transition is fast, the effects are given massively and have a sharp character” (2012 [1867], I, 246). The only option for the workers not to be exploited for their workforce is to climb in the hierarchical pyramid now divided in a technical way. That means, getting a better position due to their intellectual capacities and not to their strength. It will be there where education will be making a difference for the future of these people.

Once the position of the technological development and how it benefits the Capitalist production system is clear, it is important to analyze the following characteristic: wage work. As we talk about wage work we mean that the workforce is seen as a product/good that can be offered in the market, and has an equivalent in money. By applying workforce to certain task, the people that apply that workforce will receive an equivalent amount in money, also known as wage. Smith has a clear position on the concept of wage work: “Everywhere wage work refers to that reward given when the worker is someone other than the owner of the flow used therein” (1794 [1776], I, 110). That is how Adam Smith understands wage work, as the reward workers receive for their work.

Marx on the other hand, also has a concept for wage work which is the following, “On the surface, at the level of bourgeois society, the salary received by the worker is presented as the price of labor, as a certain sum of money paid for a given amount of work” (2012 [1867], I, 323). Marx’s concept is really interesting in comparison to Smith’s because he does not think that the owner receives a reward for his work but that the money he receives is what corresponds to the amount of what his work represents. It is not a surprise to find Marx in this position since he has always been known for being an example and motivation for the revolts and struggles of the working class.

Finally, the importance of the relation between work-time-efficiency in order to determine the wage must be named. More than considering the amount of workforce each worker applies to develop a task, the time needed to develop the said task and the
quality of the performed task must be considered. This amount of time can be measured in hours, days, weeks and month of work, and that way the wage will be determined. “The workforce is always sold for a certain time. Therefore, the transfigured way it presents daily the amount daily, weekly, etc., of the workforce is that of 'pay for time', namely, days, etc.” (Marx, 2012 [1867], I, 328). As we can see in this quote, Marx in his work *Capital* Volume I, in fact the amount of money that will be given as wage was based on a work-time relation.

As a fifth characteristic of Capitalism, we find savings. Savings is one of the bases for the functioning of the Capitalist system. It was usual to think that the Capitalist society depended on consumption; nevertheless, it mainly depends on savings. This is also known as the accumulation of capital by Karl Marx which is the basis of the functioning of the Capitalist productive system. Without it, the Capitalist system would be reduced to a more basic/primitive goods production system. As Marx says,

> The accumulation of capital presupposes surplus value, surplus value, capitalist production and the existence in the hands of producers of goods of large masses of capital and labor. This whole process seems to move in a vicious circle, which we can only leave by assuming an accumulation-originated previous to the capitalist accumulation (previous accumulation, Adam Smith calls it); an accumulation that is not the result but the starting point of the capitalist mode of production (2012 [1867], I, 449).

These words from Marx are precisely the ones that show us that the Capitalist production system has as a starting point which is the accumulation of capital/wealth. Without this accumulation of wealth, the Capitalists would not be able to buy investment goods (machinery for production) the same that in the future would become a source of more quantity and better quality of goods necessary to meet immediate needs.

The accumulation of capital is based on the idea that all the people should not spend 100% of their monthly income. That is why ‘no’ 100% consumption of their income leads to saving, not satisfying our immediate needs to be able to, in a given time, satisfy our future needs. These ideas and values are the ones that led some groups of people to
develop investment goods (boats, railways, etc.) and capital goods (industrial machinery, trucks, etc.); for example, these ideas even led to the construction of Schools, Colleges, and Universities, representing the physical space (buildings) where a service is given (education), which in the future will become a source of stability and development of the local economy.

Finally, it must be said that a society that consumes 100% of their income is a society where the production system could only be based in the production of goods to satisfy immediate needs, leaving aside the savings and at the same time the investment in improving work tools, productive capacities and workers-technical abilities. Instead, in a society where a lot of people consume a 100% of their income, but only a small portion consume a part of their income but save the other part would be a Capitalist society where technological, production progresses exist as well as training for workers which means in the future a higher generation of surplus value or more accumulation of capital.

As the sixth and last characteristic of Capitalism, I have decided to analyze private property. The term ‘private property’ has been described in the book Microeconomics in the following way: “The right of private persons and firms to obtain, own, control, employ, dispose of, and bequeath land, capital and other property” (McConnel, Brue y Barbiero 2003, 76). In the beginning the term ‘property’ referred only to the possession of land, but later with the influence of the Capitalist system this term started to designate the property over the means of production. Namely, it went from describing a piece of land to a piece of land that could produce capital. It was not until the Industrial Revolution and the establishment of the Capitalist model that the private property turned into a good, and as every good, it could be bought and sold.

When analyzing the concept of the term ‘property’ we find the following “Someone’s right or authority to own something and to dispose of it within legal limits” (Real Academia Española 2014). The private property gives their owners certain capacities within the legal terms to act somehow in their own convenience. Also, this concept
shows us that the private property gives certain right to individuals or companies (different than the State) to own and dispose of the said property for their benefit.

Private property is considered as one of the main keys for the functioning and performance of the Capitalist system. By having private property and being this property in the hands of individuals and companies it would be much easier to handle a production system in their own benefit and will. The Capitalist system is based on the privatization of the means of production, that way the power groups have the control over the offer and the availability of certain products in the market, which could also lead to a control over the prices. “In a market system, private individuals and firms, not the government, own most of the property resources (land and capital). In fact, it is this extensive private ownership of capital that gives capitalism its name” (McConnel, Brue y Barbiero 2003, 76).

In order to end this first chapter it is important to name everything that has been studied starting with an analysis of the practices and pre-Capitalist life forms, the same that show how Capitalism came to be what it is today. Then I analyzed the history of Capitalism and the activities that helped this system grow. Finally, I showed the different characteristics of Capitalism which all together are the bases of this system. The said characteristics were presented together with important and relevant quotes as a backup. All this analysis has allowed us to understand what Capitalism means in order to continue this investigation analyzing the next topic in the second chapter.
A religion has within its institution or group, people that have a same belief and a way of understanding life. Because of this reason it is important for the current investigation, to determine where this religion comes from in order to understand its characteristics and how it has developed throughout history. Hence, this second chapter will be about Protestantism its origin and its features.

First I will focus on showing the Judeo-Christian routes of Protestantism and the general characteristics of this religious tradition. Then I will analyze the process of inconformity that led the reformers to separate from the Catholic Church, showing how this process took place throughout history and what the main causes for the separation were. Additionally, I will analyze the main philosophers and theologians from that period of time that helped develop the Protestant theology. Also I will analyze some vital dates for Protestantism and history as the Thirty Year War or the Treaty of Westphalia in 1648, which marked the separation between the political and religious power of the States. Finally, in this chapter I will examine the main characteristics of Protestantism. These characteristics, just like in the last chapter, will not be based only on the religious doctrine, but they will also reflect the common praxis of the religion and its’ values.

2.3 History of Protestantism

In order to begin with the history of Protestantism it is very important to start investigating briefly its sources, which obviously have a Judeo-Christian influence. Additionally, I will examine how Protestantism comes from the Catholic religion, but at one point Protestants start their final separation and later on they start their expansion process in Europe, America, and the world. Also, I will give special importance to
showing who the father of Protestantism is and which reformers had influence afterwards.

First, when I talk about Judeo-Christian religions I refer to all religions that find their starting point either on Judaism or in the Christian religions (Catholicism, Protestantism). These religions are also known for having founded all of Western culture.

When we talk about the common characteristics of all these religions, we find that all of them are monotheistic; all of them have a similar geographical background in their beginnings and in some way a common doctrine. Also, they all handle a common concept of Church or community as a socio-religious structure, and as one of the main points, these religions recognize some authority as a whole or at least in one of the biblical texts.

Although it seems that Protestantism as well as Judaism and Catholicism come from the same root, it is important –to accomplish these investigations’ objectives- to comprehend where the term ‘Protestantism’ comes from and the historical process of emergence of this new religious group. Protestantism is considered as the group of people that around the XVI century separated from the Catholic Church through the Protestant reformation. The term refers to the disconformities and complaints made by the population in 1529 when the Catholic majority with Emperor Charles V revoked the liberty of the States to decide in their territories over religious matters.

Going back in history, in the XV century and in the beginning of the XVI century the papacy and the Roman-Catholic-Church had become so powerful and influential in Europe that a great part of the European territory was partially or entirely under its domain. Things worked based on an agreement between the popes and the different monarchies, and internally the pope named the clergy and the Church’s representatives in order to maintain control all along the territory.
Because of the power handled by the Catholic Church, little by little it began to build a financial system that allowed the pope and its’ Italian bureaucrats to live in a never before seen luxury. This financial system was supplied almost entirely by the monarchs’ and people’s mandatory contributions to the Church. It is important to quote a sentence from the book *Historia de la Humanidad*, “In the time of raising prizes, the papacy had managed to organize a financial system that allowed them to live in a luxury concur with its position as one of the powers of Christendom” (Unesco, 1966, 5, 253).

From the beginning, this system was heavily criticized by the people who had to contribute for its operation, because most of the people counted with little to live on and they had to be witnesses of how their money disappeared. Activities such as relics worship, pilgrimages and payments of indulgences were the main causes of the hard critiques and the destabilization of the Catholic Church.

There were some really important pre-reform movements that were the first to question the Catholic Church. John Wyclif, English pilgrim, translated the Bible from Latin to English in order for the people to be able to interpret it. Nevertheless, the impact was not as broad because at that time the printing press had not been developed yet. Also, personalities as Johan Colet, “Preached sermons reporting the clergy and demanding drastic clerical reforms already in 1512” (254), as the book *Historia de la Humanidad* declares. Erasmus criticized where religion and the religious practices had gone to, saying that the real Christian had to base his virtuoso life in education, Christian intelligent sacrifices and personal formation of good deeds (255).

As shown before, critiques to the religious system existed before Luther came into context. Nevertheless, nothing is compared to what Luther caused by nailing his 95 Thesis (1517) on the door of the Wittenberg Church. Following, I will talk about who Luther was and what his contribution to the reformation theology was.

The founder of the reformation movement is Martin Luther (1483-1546), an Augustinian friar born in Eileben-Germany who wrote 95 Thesis in 1517, which showed
his opposition to Catholicism and the Institution of the Catholic Church. It was that 1517th day in which Luther nailed his 95 Thesis, doing something that was common at the time, “announce his intention to discuss with another theologian [about it]” (256).

Luther’s reformation at the beginning questioned the Catholic Church’s indiscriminate indulgence sale, act that according to some Protestants was considered to go against the Biblical teachings, because salvation was guaranteed with faith. This indiscriminate indulgence sale was considered in Germany “with particular dissatisfaction for being understood as one of many plans destined to divert the national wealth into roman chests” (257).

Besides questioning the indulgence sales, there were other suggestions made to limit the power of papacy, considering the gospel as the only divine inspiration in Christendom, among other proposals. Luther managed to cause such a great impact because of the photocopies made of his 95 Thesis and its distribution in Latin and German.

By questioning the Catholic Church the authority of the Pope (Leo X) was doubted, and even though Luther was asked to retract, he did not and this led to his excommunication from the Catholic Church. Luther had to remain hidden for over a year where he translated the Bible to German and with the availability of the printing press he was able to reproduce his work. As the peasants started to read the Bible they started to upraise against the ecclesiastical repression and eventually this movement grew and more people joined in Scandinavia and Central Europe.

With all this reformatory ideas many new and more developed theologies appeared. Among them it is important to mention the work of a Swiss reformer Ulrich Zwingli. Unlike Luther, Zwingli in addition to a religious reformation, made a political and social reformation. Although his ideas were warmly welcomed, they did not have the impact that later on Calvinism had in Switzerland.
Calvinism is considered as the second biggest reformation group after Lutheranism, led by the French John Calvin in Switzerland, France, Germany, the Netherlands, Scotland and England and afterwards in the North American colonies.

John Calvin (1509-1564) was a French theologian born in Noyon-France who during his youth converted to Protestantism. The execution and persecution of Protestants by the French crown made him run away to Switzerland. At twenty six years old he published his life’s work *The Institution of the Christian Religion* (1597) where he showed his opinion on religion. Calvin’s ideas had a great influence from Lutheranism; nevertheless little by little he created his own, finding predestination as one of the most important topics. Predestination will be later explained in this same chapter.

Calvinism gained followers in Europe but its base remained in Geneva-Switzerland. Calvinism reached its peak when colonization started and because of the persecutions in Holland and England (Elizabeth I) the Calvinist decided to travel in search of the Promised Land, and landed in what today is known as the United States.

To conclude with Protestantism’s different branches, I will explain briefly Anglicanism. Anglicanism appeared around the year 1533 because the English king Henry VIII decided to divorce the queen Katherine of Aragon, without papal consent. For this reason, Henry VIII is excommunicated from the Catholic Church and decides to create his own Church, with him as the leader.

The Anglican life style is very similar to the Catholic religion. Nevertheless, in this religion the monarch is established as the governor or head in the political and religious administration of its territory. In contrast with the Protestant branches explained before, this religion does not start because of the reformers’ questionings, but because of the disconformities of a monarch.

Once the explanation over the main theologians and the different branches of Protestantism throughout time has been made, it is important to explain further the
historical events that are relevant to this topic. That is why I will start by explaining the Thirty Year War and the Treaty of Westphalia. The Thirty Year War started in 1618 and ended in 1648 with the signing of the Treaty of Westphalia. It was a war that at the beginning took place in the German territory, but as time went by, the rest of Europe got involved. In the book *Historia de la Humanidad* the following is said in that regard: “Germany was the main battlefield, devastated by mercenaries of both sides” (340).

Among the reasons that led Germany to start the war, is that with Matthias of Habsburg Emperor of the Holy Roman Empire (who was Catholic), had managed a tolerance to other religions policy and his main interest as Emperor was to extend his territory (gaining power and possessions). A similar policy was held two generations before with his father and grandfather.

Once Matthias of Habsburg died, Ferdinand II inherited the throne. Ferdinand the II was a convinced Catholic who had been educated by Jesuits and who thought that Catholicism had to be restored in the Empire. These ideas led the Protestant–majority-councilors to throw the Catholic councilors, who supported Ferdinand II, out of the window of the palace on the day of the coronation in Bohemia. This rejection and discontent in Bohemia was what triggered the Thirty Year War.

Also, even though at the beginning it was a religious dispute, later on other interests like political balance or hegemony of Europe were involved. What led this to become a political dispute was when France, supposedly Catholic, joined the Netherlands, Sweden, Denmark and Lutheran Germany against Spain, Austria and Catholic Germany. “That way, the war in Germany became a general outbreak in which the battle between Protestantism and Catholicism was inextricably combined with political rivalries that eclipsed the religious disputes” (Unesco 1966, 5, 340).

This war is well known for its huge consequences in what refers to deaths, famines and sicknesses. The Thirty Year War led to big catastrophes for the settlers in Germany.
and other parts of Europe. Because of this reason, this war is known as a dispute that caused serious economical inconveniences in Central Europe.

Finally, the Thirty Year War ended in 1648 with the signing of the Treaty of Westphalia in the cities of Münster and Osnabrück. This religious agreement established a religious peace in Germany and Europe where the liberty of religion and worship were instituted. Also, it was furthermore agreed that there would be no distinction between Protestant and Catholic States within the Holy Roman Empire. In addition, it was through this Treaty that a real separation was set between the political and religious power in the States afterwards. Finally, it was through the Treaty of Westphalia that the notion and concept of the Nation-State was born.
2.2 Characteristics of Protestantism

In this second part of the chapter I will talk about the characteristics of Protestantism, in which I will present those characteristics that represent Protestant values and their most common practices. In this case I will use as a base the main Confessions (Helvetica, Westminster, Augsburg, and Scottish), as well as some works of the most important Protestant theologians, like the *Institution of the Christian Religion* written by John Calvin in 1597. I will use, as well, some works that are relevant to this topic like Luther’s *95 Thesis* written in 1517, or *The need to create and maintain Christian schools* written in 1524, among other works as important as the ones mentioned before written by the same author.

The characteristics I will analyze are the following: education, work/labor, individualism, and property. All this characteristics have been randomly positioned in order and all of them are equally important and necessary in the Protestant system.

First, education has been without a doubt a very important characteristic of Protestantism. From its beginning Protestantism differentiated from the Catholic teachings for their desire that every person could and had the ability to read and interpret the Bible in their own way. For this reason the reformers insisted on translating the Bible to different languages and pronounced as one of their main rules the following:

Let in the church everything be made decently and orderly; let everything work for constructing. Off with foreign languages in worship! Let everything be pronounced, said and spoken in the peoples’ language, usual language, common that people will understand in the worship reunion! (Segunda Confesión Helvética 1978 [1566], 68).

The Protestants were always promoters of a religion in which there existed no need for an intermediary (Pope, priests, etc.) between the people and God. For this reason, for the people to have a relationship with God, they needed to be educated in such a way that they could understand and interpret the Holy Scriptures. These reformers’ ideas
were greatly influenced by the Enlightenment which they were living at the time. That is why they established as a challenge to educate the German nation and afterwards other territories.

This education that at the beginning sought a private relationship between the people and God, little by little transformed into a source of stability for the cities, a way to assure peace, and a source of accumulation of wealth. The quote I will present next shows Luther’s positions about education: “The greatest prosperity, security and fortitude of a city consists in having many capable, wise, well-behaved, honorable and well educated citizens, which later on will be able to accumulate, maintain and utilize properly treasures and all kinds of assets” (1524, 5).

The Protestants even got to think that the decline of the Christian religion was caused by the lack of education of the people and the believers. This lack of education was also the cause of the lack of interest in learning new languages and therefore the population became ignorant and the religion declined. The following quote will help back up my argument:

It is undoubtedly that if languages are not preserved the Gospel will disappear. The experience has shown and still proofs. Immediately after the apostles’ times, the languages started to disappear, the Gospel and faith also declined, and so did the faith and the Christendom. Until everything sank under the Popes’ authority (Lutero 1524, 8).

The education the Protestants sought went beyond a religious teaching. In certain points they wanted a whole education in branches like languages, history, mathematics and music. With the intention to obtain erudite professionals (teachers, governors, princes, councilors, men and women), assuring that each of them would practice their profession in the best way possible and therefore a glorious future would wait for them.

Finally, it is important to emphasize that the Protestants understand children’s education as a duty that the parents have to their children. Being born so naïve and without knowledge, it is their parents’ obligation to teach them a language with which
they would be able to communicate the word of God and his Holy Scriptures. “It is not dogs or beasts that you bring into the world, but children that have immortal souls; and therefore it is a care and education suitable to their natures which you owe them: even such as conduceth most effectually to the happiness of their souls” (Baxter 1825, III, 411). The education of the children is an obligation of their parents. This education will represent a stability and confidence for the future of the nations. Thus, through self-development the people’s future will be assured, who at the same time will be in the condition to join the social contract. Such a situation was not seen in previous societies because people were not in the ability to decide over their lives as a community, due to their lack of education, knowledge and moral norms.

On the other hand and as the second characteristic, I will analyze the work/labor. Work has been a vital practice of Protestants. Since the beginning it was thought that the people came to earth to accomplish the work of venerating and magnifying God’s name. “Six days you shall labor and do all your work, but the seventh day is a Sabbath to the Lord your God” (Exodus 20:9-10). It is extremely important as well to analyze the following biblical passage, “And God blessed them. And God said to them, <Be fruitful and multiply and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth>” (Genesis 1:28). This precise quote shows us that ever since the beginning of times God created men (and afterwards women) in his image and likeness introducing a hierarchy in the world, where men had to order and dominate all living creatures on earth. The hierarchy that was created will be presented below in a graphic:
This hierarchy shows that men, because of God’s decree (who made men superior to any other living creature), are the ones responsible to work hard constantly to dominate everything there is on earth. This ‘hard work’ to maintain everything under his domain, will be what they will be judged on at the end of the days.

In relation to the previous paragraph, the work was also directly related to the idea of predestination and salvation between the Protestants, John Calvin in his great work *Institution of the Christian Religion* cites the following: “By predestination we mean the eternal decree of God, by which he determined with himself whatever he wished to happen with regard to every man” (2002 [1597], 568). The idea of having a successful job, with a steady income was interpreted as a way of election or acceptance from God.

At the same time, work comes hand in hand with the profession that is why it is important to analyze the profession as a part of the work. According to Protestantism
each person has a profession that is a task imposed by God, “Position in life, of a concrete kind of work” (Weber 2001 [1904-1905], 57). The accomplishment of a profession means a duty people have with God, since it represents their responsibility on earth.

It is important to mention that the term ‘calling’ has a double meaning, which is important for what it represent. For this reason I have decided to analyze both meanings below:

1. “The summons, invitation or impulse of God to salvation or to his service; the inward feeling or conviction of a divine call; the strong impulse to any course of action as the right thing to do” (Oxford University Press 1971, I, 32).
2. “Employment ability or profession someone practices and for which he receives a remuneration” (WordReference.com 2014).

These two meanings are very interesting because they demonstrate the double intention with which people work or practice their profession. First, understanding it as the job for which they receive a retribution, but also considering it as the path God has set for them to follow in search of salvation or to magnify his name. It is also curious, and that it is why it is worth mentioning, that this word not only has a double meaning in English (calling), but also in German (beruf), Spanish (profesión), among others.

For this reason and in order to finish this topic, in a situation where the accomplishment of a profession is the duty imposed by God, it is easy for people to find the urge to study, educate and specialize in the profession they are destined to practice. We educate ourselves, study and specialize with the intention of accomplishing God’s duty in the best way possible, with the hope of being selected for salvation.

Third, I am going to analyze the role of individualism as a characteristic of Protestantism. Individualism represents a major characteristic since Protestants from the beginning searched for a more intimate and private relationship with God. The idea that confession and the relationship with God were private, without the need of an
intermediary (what would be the role of the Pope or the priests among the Catholics) is the essence of Protestantism. “Every man is bound to privately confess his sins to God, praying for his forgiveness; by confessing and turning away from them he shall find mercy” (Confesión de Westminster 1649, 20).

By having a more intimate and personal relationship with God, the responsibility of all circumstances resulting from our individual actions are also personal. The guilt sentiment is individual and for this reason each person shall secure his/her salvation through faith and through living a Christian life which seeks to magnify God’s name.

To demonstrate the direct relationship Protestants have with God, I present the following quote taken from the Confession of Augsburg:

Our preachers teach diligently that to comfort the anguished consciences and some other reasons, confession must be retained because of absolution, what is the main point and the primary part of Confession (1530, 19).

This quote shows us that the Protestants consider the real confession is performed through the real guilt and regret of the people, not through ‘good deeds’ or through the confessions made to a priest. This confession may be practiced privately through regret and prayer. On the topic the Confession of Augsburg cites the words of Chrysostom which are very important to back up my argument:

From poenitentia the words from Chrysostom are cited: <I'm not saying that you should expose publicly nor denounce yourself nor admit your fault in the presence of another person, but obey the prophet who says, "Reveal the Lord your way." Therefore, in your prayer confess to Christ your Lord, the true judge; do not manifest your sin with the mouth but with your conscience> (19).

Also, according to the Protestants the only mediator between God and human beings was Jesus Christ, who came down from heaven to forgive us for our sins and also to show us the path to follow, which is that of salvation. Calvin argues the following about the topic, “We must set out with this principle that the office which he received from the
Father consists of three parts. For he was appointed both Prophet, King, and Priest” (2002 [1536], 305). Priests are not intermediaries between God and people, but people that help spread the word of God. Sometimes they can also help people confess but it is not an obligation for people to confess to a priest. Finally, it is important to explain that this argument shows that one more time the Protestant religion is without a doubt an individualistic religion, where people give account of their acts directly to God.

Finally, it is important to notice that the topic of individualism is very interesting and has a close relation to what was mentioned before about education. Going back a little through history, the Catholics and the Catholic Church managed a system where only priests could understand and interpret the Bible, it may be said that with the intention of maintaining control over the people. Nevertheless, the moment that the Reformers started translating the Bible and started showing the importance of people reading it, understanding it and interpreting it, is the very moment in which they made out of Protestantism an individualistic religion. A religion where people are responsible to follow the Holy Scriptures and where they are responsible for their own actions and the kind of life they have (also religiously speaking).

Protestantism has also a very interesting link to property which will be analyzed below. First there is the idea that God created the earth for Adam and Eve in order ‘to survive’ using whatever nature provides. When there was only Adam and Eve everything was easier, but when the human species started reproducing things changed. The sons/daughters of Adam and Eve could use everything nature provided and that is where property started being defined. Everything a human being can collect and get to cover his/her basic needs represents his/her property. Actually, Locke (1986) echoes this notion purely clinging to this religious tradition when he proposes the following as the base of the liberal philosophy: “God who hath given the world to men in common, hath also given them reason to make use of it to the best advantage of life and convenience” (19).
As I mentioned before, God put earth at their service with the intention of letting them use it to survive. But the only way to determine the property over the things found on earth was to invest some amount of effort or ‘work’ to make these (fruits, animals, earth, etc.) belong to them. Meaning, that by applying labor the products stop being part of the common property and they become the property of whom applied this labor. Locke explains, “The labour that was mine, removing them out of that common state they were in, hath fixed my property in them” (20). In other words, the property acquires its value condition the moment some kind of labor is applied to obtain the desired objects. In some cases these objects can be fruits, animals, etc., but in other cases these objects can be considered pieces of land in which humans want to settle down. For this Locke confirms, “As much land as a man tills, plants, improves, cultivates, and can use the product of, so much is his property” (22).

Everything mentioned before was applied to less developed societies. Nevertheless, as time goes by the earth starts being a source of income due to the development of the industry and it becomes a source of raw materials. In that very moment the earth starts having a value. The countries start delimiting their borders and through laws they start to delimit and put a prize on land. What God put at the common disposal of the humans, afterwards represents a piece of land that has an equivalent in money, which represents a piece of land where the labor we are destined to exercise (by God’s commandment) must be done. To back up the last argument, I present this interesting cite by Locke (1986):

Men at first, for the most part, contented themselves with what unassisted Nature offered to their necessities; and though afterward, in some part of the world, where the increase of people and stock, with the use of money, had made land scarce, and so of some value the several communities settled the bounds of their distinct territories, and, by laws, within themselves, regulated the properties of the private men of their society and so, by compact and agreement settled the property which labour and industry began (28).

Finally, as we can see that the idea of property is something that has been handled for a long time. However, previously there existed no laws or regulation that ruled in the
different territories. In any case people had the capacity to determine what objects belonged to them according to the labor involved in them. For this reason what designs the property over some object is the labor invested in it, this labor could be hunting an animal, harvesting vegetables, collecting fruits, or working on the land. All these arguments clearly show that property is a basic characteristic of Protestantism.

As a conclusion for this chapter it is important to mention that a historical analysis was made with the most important dates related to Protestantism, also the roots of this religion were analyzed and the way in which they differed from the other close religions. Also, an analysis of the most important characteristics of this religion utilizing different works and quotes as a back up to the arguments was presented. Finally I can say that through this chapter a clear idea of what Protestantism represent is set, getting to a point where we are ready to go to the next level and analyze the parallelism between Protestantism and Capitalism.
CHAPTER 3: ANALYSIS OF THE PARALLEL TENDENCIES BETWEEN CAPITALISM AND PROTESTANTISM

It is strange to think that an economic system could have certain parallelisms with a religious one; but as we will see later, in the moment we convert religion and the religious practices into rational acts these two systems start to fuse. From a point of view of accumulation of wealth we have as a result an unprecedented success, but from other points of view it can be hardly criticized.

In this chapter my objective is to demonstrate the different parallelisms that exist between Capitalism and Protestantism. First, I will analyze the role of labor, then I will analyze the division of labor in relation to education, third I will investigate savings, fourth I will study property, fifth and finally I will study individualism. This chapter has as one of the main citing sources the Bible since it is the Protestants’ main book and it is important to show how all these topics are captured in it.

First, labor has already been studied in the last chapters and it has a big relation to Capitalism and Protestantism. This is a topic that has been carefully studied by writers like Max Weber in his book The Protestant Ethic and the Spirit of Capitalism (1904-1905) and by R.H. Tawney in his book Religion and the Rise of Capitalism (1922).

Wage work in Capitalism is one of the main characteristics for this system to function, because the more people work and receive a wage, the more possible buyers there will be available to buy the different goods in the market. As it was mentioned in the previous chapters, even though Capitalism depends on that wealthy class that saves money, it also depends on those middle and lower classes that spend their wage buying the products to cover their daily needs.
On the other hand, in Protestantism, labor (or from another point of view performing a profession) is an obligation humans have with God. This quote gives us a clear idea about the topic: “The fulfillment of one's duties in the world is the only way to please God, that and only that is what God wants, and, therefore, any lawful profession before God has absolutely the same value” (Weber 2001 [1904-1905], 59). The idea of labor/work is to convert this obligation that the humans have with God to something rational, “Work is basically a vital purpose of existence, prescribed by God. The Pauline principle: <who does not work should not eat> applies equally to all; who is bothered by working shows that lacks of the state of grace” (130).

Work will be the way that the elected will fulfill their objective on earth, and it will also be the means to magnify God’s name. At the same time, it is going to be through work that people will receive a wage for the work-time relation given/spent. It is this very situation that will give people some kind of economical position and stability justified by the religion. This economical situation will be sometimes more beneficial than other times, but by having an excuse for generating and accumulating wealth, there is no reason not to have money. Weber adds the following:

Already in Luther we saw the identification of professional work as 'love for your neighbor'. However, if they were mere conjecture and mental disposition in him, in the Calvinists it becomes a peculiar factor of their ethical system. Since the 'love of your neighbor' can only exist to 'glorify God' and not the creatures, its first manifestation is the fulfillment of professional tasks imposed by lex naturae, with a specific objective and impersonal character: As a service to give a rational structure to the cosmos around us. For the structure and organization (plethoric wonderful purpose) of this cosmos, which, according to the revelation of the Bible and the natural judgment of men, seems to recognize this work in the service of impersonal social utility, as a promoter of the glory of God and therefore, as dear to Him. (84).

From a religious point of view as well as from an economical point of view, society congratulates working people and people that refuse to be lazy. Either because of the chance of accumulating wealth or because they are fulfilling God’s command, hard work is a basic law of Western societies. The Bible cites the following about the topic: “Lazy
hands make for poverty, but diligent hands bring wealth” (Proverbs 10:2). In a society where there are no more options than to work, is precisely a society where religion and Capitalism will be successful.

On the other hand, the position of wage in relation to these two different conceptions (Protestantism, Capitalism) is worth emphasizing. For Capitalism it is necessary to receive a wage for the work done, the same that sometimes can be higher or lower depending on the work done and the level of specialization of each worker. The main goal of obtaining a wage is to be able to accumulate it and eventually to turn it into capital. However, from a religious point of view we find that the wage must represent the exact amount equivalent to the work-time-risk invested. People should not earn more nor less than what they worked for. The main goal from a religious point of view is that people should earn what is just so that with that money they can survive and magnify God’s name. If they earn less they will not be able to survive nor magnify God’s name, if they earn more they will stop being humble and they will become ostentatious which is not accepted by God.

In a world where the wage work is justified as the task God has imposed on people on earth, it is more than a decision, it becomes an obligation to have a profession and a work. That is how religion turns a rational task (work) into something accepted by God. In other words it could be said that there is a parallelism between work seen from a religious point view and from an economical point of view. It is worth quoting the following words about it:

The labour of the craftsman is honourable, for he serves the community in his calling; the honest smith or shoemaker is a priest. Trade is permissible, provided that it is confined to the exchange of necessaries, and that the seller demands no more than will compensate him for his labour and risk (1922, 287).

In order to be finished with this topic, it was important before to cite R.H. Tawney who shows us an example of how work is conceived and accepted among the Protestant community.
Second, I am going to analyze the parallelism between education and the division of labor. I have decided to start clarifying which is the point where these two characteristics have a relation. The division of labor in the Capitalist system is crucial for the functioning of the market and the industries. It is only through specialization that it may be guaranteed that people have the conditions to develop the tasks offered to them. It will be this specialization that will give them the knowledge necessary to practice a profession for which they will receive a wage.

As it was mentioned in the last chapter, from its beginnings Protestants gave education a starring role in their community. This emphasis on education is what led this civilization to develop to what it is today. Nowadays we can find so many jobs and so many sub-branches of activities in enterprises that only the level of education of a person will guarantee his finding a job.

Sometimes the education will be seen as the following of God’s path, because if our profession requires more study and specialization, then our obligation will be to study and specialize. Meanwhile in the Capitalist system the specialization becomes a need in order to earn a higher wage and to have a better position in life. Max Weber finds the following similarity about the topic: “It is frequently asserted and the claim has been generally proven a posteriori, that this religious education offers the most favorable situation for economic education” (2001 [1904-1905], 43).

It is a fact that the Protestant religion has taught the importance of education in such a way between its followers that it becomes a basic activity for their lives. Nor should we be surprised to hear that the Protestants in the beginning had a greater interest in studying more technical careers and related to the Administrative Sciences. About it I will cite Weber’s words:

Let's recall, for example (to cite the most prominent case), the significant difference observed in the type of education Catholic parents in relation to the Protestants give their children. The same phenomenon is observed
in Baden, Bavaria than in Hungary, for example. It is understandable - taking into account the economic reason mentioned - the percentage of Catholics among students and graduates of the 'higher' educational institutions is not the corresponding proportion to its demographical population. But it also occurs among Catholic graduates that the percentage of those who attend modern schools specially devoted to the preparation for technical studies and industrial and commercial professions, generally regarding specifically bourgeois profession (civil higher schools, etc.) is significantly lower than that of Protestants, because Catholics prefer the formation of humanistic types taught in conventional teaching schools (2001 [1904-1905], 22).

This example shows us the existing relation between Capitalism and Protestantism, where we can find an existing desire for education and specialization. It is this religion the one that in its beginning instilled education related to more technical branches, thus setting a precedent for future generations. The division of labor has also a big relation with the eagernessness for technological development which will only be possible through education and specialization. As a peculiar fact it is worth citing Weber’s words:

It has always been the Protestants (especially in some of their confessions ...) which, as oppressed or oppressor, as majority or minority, have shown singular inclination towards economic rationalism, inclination that neither existed nor exists between Catholics, in any given situation (2001 [1904-1905], 23).

Finally through the examples shown above I can say that there is a parallelism between Capitalism and Protestantism, concerning division of labor and education. By turning the division of labor (rational characteristic) into a way of developing and exercising a professional calling, we find that the Protestants gladly get educated and specialized to exercise their profession in the best way possible.

As the third characteristic I will analyze savings seen from the same two points of view used in the analyses before. As Benjamin Franklin mentions in his book Poor Richard’s Almanack, “The thrifty maxim of the wary Dutch, is to save all the Money they can touch” (1999 [1759], 9). As I mentioned in the first chapter, Capitalism
depends on saving, the ‘no’ use of the 100% of the income one receives leads people not to think in what they can get in the present, but what they will be able to get in the future. This vision of the future is the one that in several occasions led Capitalist to build railways, industrial machinery, Schools, Universities, etc. and precisely in this point is where we find a relation with the Protestant ideas.

For Protestantism savings depends on the idea that the accumulation of wealth is not frowned upon, but what is criticized is the waste of Money in ostentatious things. This attitude totally contrary to humbleness is the one that is not recognized nor accepted by God, the people that act that way shall not be saved. Weber says that the ‘ethics’ of the Protestants would be the ongoing persecution of accumulating more and more money, avoiding an immoderate enjoyment of this wealth (2001 [1904-1905], 34). Nevertheless, the fact of accumulating wealth is not something criticized by the Protestant religion; the following quote will show us what the Calvinist position about the earthly possessions is:

The first principle to consider is that if the gifts of God are directed to the same purpose for which they were created and designed, they cannot be handled wrongly. He has not done earthly blessings to our detriment but to our benefit (Calvino, 2004 [1550], 41).

Also, it is this very Protestant attitude towards savings the one that in several occasions led the saved money to be spent in the construction of Universities, Colleges and Schools. The Protestants thought that the only way of making people understand, interpret and to be able to have a relation with God, is through their own education. In many occasions a comparison has been made between the Protestant settlers in North America and the Catholic settlers in Central and South America, having the first settlers built mainly educational institutions and the second settlers built mainly Churches in the colonized territory. The following quote shows the importance Protestants give to education:

Because a city needs to have [educated] people, and since the lack, scarcity and general complaint is that there is a lack of [such] people, one
should not expect it to occur by spontaneous generation; nor will they be sculpted in stone nor carved in wood. God will not do any miracles, while the matter can be resolved by other goods provided by him. So we must work together, sparing no effort or expense, to raise them and train them (Lutero 1524, 6).

In this citation Luther shows us the importance Protestants give to education, considering that God has given us all the means to make education accessible to people, it only depends on us to invest in Schools, Colleges and Universities where people could be educated. Precisely with this intention many important and prestigious Universities where built in the United States, for example, the ‘Ivy League’ institutions.

On the other hand, this topic about saving comes hand in hand with the accumulation of wealth and turning it into capital. It is for this very topic that the Bible gives us, through one of Jesus Christ’s parables, one of the clearest examples of how the Christian religion is in favor of it:

He said: <A man of noble birth went to a distant country to have himself appointed king and then to return. So he called ten of his servants and gave them ten minas. “Put this money to work.” he said, “until I come back.”
>But his subjects hated him and sent a delegation after him to say, “We don’t want this man to be our king.”
>He was made king, however, and returned home. Then he sent for the servants to whom he had given the money, in order to find out what they had gained with it. The first one came and said, “Sir, your mina has earned ten more.” “Well done, my good servant!” his master replied. “Because you have been trustworthy in a very small matter, take charge of ten cities.” The second came and said, “Sir, your mina has earned five more.” His master answered, “You take charge of five cities.”
>Then another servant came and said, “Sir, here is your mina; I have kept it laid away in a piece of cloth. I was afraid of you, because you are a hard man. You take out what you did not put in and reap what you did not sow” His master replied, “I will judge you by your own words, you wicked servant! You knew, did you, that I am a hard man, taking out what I did not put in, and reaping what I did not sow? Why then didn’t you put my money on deposit, so that when I came back, I could have collected it with interest?’ Then he said to those standing by, “Take his mina away from him and give it to the one who has ten minas.” “Sir,” they said, “he already has ten!” He replied, “I tell you that to everyone who has, more will be given, but as for the one who has nothing, even
what they have will be taken away. But those enemies of mine who did not want me to be king over them—bring them here and kill them in front of me.”> (Saint Luke 19:12-27).

This parable shows us the Capitalist attitude found in the Bible. The important thing for the King was to turn his money into more money (capital) and everyone who did so was awarded. On the other hand whoever did not accomplish what the King wanted, was punished. In this parable they even mention the easiest way of saving and investing which is through a Bank. Leaving the analyzes aside, it is clear how this parable shows us that for the Christian religion money saving is important as well as investing it, showing that there is a parallelism between the Capitalist system and the Protestant system in what has to do with this topic.

Fourth, we find the property in relation to the Capitalist and Protestant systems, topic that was already addressed from these two perspectives in the last chapters. It has been said that the private property is considered as the right a person has over the different objects and goods. This right is basic in the Capitalist system for its functioning. For example, by having the right over a piece of land you also have the right to sow, harvest, and produce all the products obtained from that piece of land. The piece of land can also be used to build factories on it, where raw materials can be transformed into finished products which will later be commercialized in money exchange. All these possibilities, among many others, are the one that private property has given people together with the Capitalist system. It is this property system as well, the one that has given a determined group of people the capacity to accumulate wealth in an enormous manner.

However from a religious point of view, property is seen as the right that one gets over land or any other object because of the labor or work inverted in it. That means, that object belongs to somebody because that person invested labor to pass that object from a common state to a private state. In a planet where everything was created by God for humans to use, it is in our hands to move objects from a common to a private state. The Bible shows us the following about the original myth: “The fear and dread of you will fall on all the beasts of the earth, and on all the birds in the sky, on every creature
that moves along the ground, and on all the fish in the sea; they are given into your hands. Everything that lives and moves about will be food for you. Just as I gave you the green plants, I now give you everything” (Genesis 9:2-3). Religion shows that the earth was precisely created for the human-beings’ use, it is also thought among Protestants that is was created with a variety of fruits and animals not only to cover basic needs but also to cover our pleasures. Calvin’s word will back up my previous argument: “If we study, for example, the reason why God created different kinds of food, we find that His intention was not only to provide for our needs, but also for our pleasure and delight” (2004 [1550], 41). Without a doubt it may be said that from a religious point of view, the land is at the disposal of the humans.

It is also interesting, and is worth capturing in this part, Manfred Max-Neef’s opinion about nature in his work La Economía Descalza: Señales desde el Mundo Invisible (1986):

Nature was there to deliver fruit to humans or to act as a simple backdrop. This is evident even in literature or painting until well into the eighteenth century, where the only role representing nature was to fill the gaps around the central theme: the divinity or the human being. (46).

These words are the ones that show once again that nature has been treated with indifference throughout history, especially —as this case shows us— in relation to the religion—(original myth).

For Capitalists we find that nature and property are only a source of raw materials. There is no conscience about the conservation of nature in production and raw material extraction terms. Capitalism is a system where competition governs, that is why whoever produces more gets more money, leaving aside a long-term vision of nature’s regeneration. The Capitalist system is constantly criticized by Vandana Shiva, these are her words about it: “Exploitation, manipulation and destruction of the life in nature can be a source of Money and profits” (1994, 25). This existing disconnection between the
western culture, nature and cosmos is the simple cause of this culture being an individualistic one (topic that will be analyzed in the following paragraphs).

About property and religion a clear separation can be found between the different actors in life. There is a separation between God and men, men and animals, and men and nature. Religion, as much as Capitalism, shows us a system where the different actors are so separate from one another that they have nothing else but many reason to compete with each other: for being elected for salvation, for the sources of raw materials, to win, to have a better economic or social position, etc.

To finish on this topic, it can be said that there actually is a parallelism between Protestantism and Capitalism in relation to property. Since these two analyzed groups feel, in some way, threatened by nature and must dominate it. From both perspectives it can also be considered that labor and the use of the earth represents a source of income. Vandana Shiva defines this nature-exploitation-model for generating an income in the following way: “Maldevelopment is the violation of the integrity of organic, interconnected and interdependent systems, that sets in motion a process of exploitation, inequality, injustice and violence” (1994, 6). A system where the separation between the different actors of life prevails is a system where harmony and cooperation cannot be found, but an individualist and competitive system.

As fifth and last topic to analyze, we find individualism related to Capitalism and Protestantism. This topic was already analyzed in relation to the Protestant system, where I showed that since its beginnings this religion differentiated from Catholicism for that individualist desire of letting every person manage their own relationship with God. “The pope has neither the will nor the power to remit any penalties beyond those imposed either at his own discretion or by canon law” (Johnson 2001[1517]). It is this exact Protestant desire different from Catholicism the one that shows that Protestantism is governed by a more individualistic way of looking at religion.
On the other hand, we find that Capitalism, due to its competitive nature, is an individualistic system. The constant competition for reaching new markets and for accumulating more wealth is the base of the Capitalist system, where entrepreneurs feel constantly threatened by each other and a tendency to individualism starts to exist. In the book *A Dictionary of Marxist Thought* the following words are found:

The control of individual capitalists over the labour process and over the financial structure is modified by its constant operation in an environment of COMPETITION with other capitals either producing the same commodity or a near substitute, or just fighting for markets or loans. This increasing competition operates as an impersonal law of value forcing the capitalist to adopt new techniques and practices which will cut cost, and to accumulate to make possible the purchase of improves machinery. (Bottomore 1991, 72).

This quote is so clear in what is related to competition in the Capitalist system that it almost gives us a notion of the reason why entrepreneurs walk towards an individualistic path. The entrepreneurs find themselves in a competitive world where they have to create new ways and techniques to obtain more efficient processes for their products or services to be more competitive in the market. In a system where competition governs (not cooperation) and where it is all about winning or losing, all people become potential threats to one another. Also, as Weber says: “Who does not want or is not able to adapt their behavior to the practical conditions of capitalist triumph sinks or, at least, does not ascend too much” (2001 [1904-1905], 51). The only way to stand out in a competitive system is based on our individual objectives, and usually at the expense of someone else’s.

The topic of competition is a topic that even some Capitalist have considered before. According to some Capitalists (that defend their system) competition is a basic form for the survival and growth of this system. This is David Boaz’s opinion about it: “The competitive process allows for constant testing, experimenting, and adapting in response to changing situations” (Palmer 2011, 31). That means competition is considered a vital process for the success of this system. Nevertheless, in the last period of time new ‘responsible’ Capitalist ideas have emerged which consider competition necessary to get
Cooperation is as much a part of capitalism as competition. Both are essential element of the simple system of natural liberty, and most of us spend far more of our time cooperating with partners, coworkers, suppliers, and customers than we do competing (Palmer 2011, 36).

Also, Capitalist individualism has been compared to a zero-sum-game theory, which says that the gain/loss of one person is product of the gain/loss of another one. It is said that in a system such as Capitalism, someone must loose in order for someone else to win, it could be nature, people, cities or even countries. This interesting quote by Marx and Engels (2004 [1848]) goes deeper into the topic,

The bourgeoisie has subjected the country to the rule of the city. [...] Just as it has subordinated the country to the city, so it has subordinated barbarian and semi-barbarian countries to the civilized ones, peasant nations to bourgeois nations, the East to the West (27).

From another point of view, pro-Capitalist people talk about individualism as an advantage over other systems, because this individualism gives every person the chance to act according to their ideas and liberties.

While individualism related to religion was already investigated previously, it is important to add that in one way religion can be also seen as a system where there is competition between people. Religion presents us a world where only some people will be elected and saved by God, for this reason there will be a constant competition to receive a place in heaven. Even though it is said that from the beginning of existence some people where already predestined to glory or disgrace, the earthly situation (economical, social, religious, etc.) may represent a sample of our acceptance by God in his Paradise. Tawney (1922) agrees that religion may be individualistic, “If the reformers did not explicitly teach a conscienceless individualism, individualism was, at least, the natural corollary of their teaching” (239). In a world where competition exists, individualism will stand out in order to exercise our ‘professional calling’ in the best
way possible, with the intention of reaching salvation. It will be this very topic where Capitalism and Protestantism will be related. If God could send us signs of our acceptance, without a doubt (for Protestants) they would be related to their profession and the success in it.

At the same time, it is important to name the relation of individualism with these two systems in relation to guilt. For the Protestant religion, guilt is something more personal and people (unlike Catholics) have to assume the whole responsibility and consequences of their actions, because every person has control over their own actions and their personal relation with God. Something similar occurs in the Capitalist society, where if a person fails in this system, they are left behind and they are seen as a failure by their family and community. This situation will be the result of a Capitalist-individualist-competitive system. If a person fails in it, the guilt, responsibility and failure is completely individual and in any way it is related to some failure in the economic model or system.

Finally, it may be said that based on the arguments presented before without a doubt there is a parallelism between Capitalism and Protestantism related to individualism, since both show systems governed by competition and where people constantly seek for acceptance signs (religious, social) or improvement (economic). Although the new tendencies of Capitalism show some conscience, sustainability or social responsibility, this is a system that has competition as its essence and therefore individualism and differentiating people is important and necessary. In what refers to the Protestant religion, we could see that from its beginnings it had a more individualist spirit compared to other religions, and competition for salvation is also something necessary. To end, Capitalism and Protestantism are systems where guilt is individual and where failure is the individuals’ fault.

As a conclusion to this chapter, it is important to say that different types of parallelisms have been found between Capitalism and Protestantism. It also must be mentioned that many of the topics previously treated (work, property, education,
individualism, etc.) are interconnected and interrelated with these two systems I used to compare. Although an analyses separated into pairs has been done, almost among all of these characteristics parallelisms or relations may be found. Finally, I may say that I have managed to demonstrate that there is a parallelism between Capitalism and Protestantism in relation to the characteristics analyzed. It is also clear that according to the analyses there are many more similar characteristics between these systems than one would think.
CONCLUSIONS

As a conclusion to this investigation it is worth mentioning briefly everything that has been done in this investigation throughout the different chapters. The first chapter consisted on an analysis of Capitalism where some pre-Capitalist practices where described and I also showed how this economical system developed. Also, relevant topics such as the Industrial Revolution and the colonization were studied, as well as the bourgeoisie as a group of people that represent Capitalism. In the same way I investigated about the characteristics of Capitalism where the most important I found are the transformation of money into capital, the division of labor, the technological development, the wage work, the saving, and the private property. All these characteristics where chosen because they represent the common practices of Capitalist and it could even be said that these characteristics are known as the Capitalists’ values.

In the second chapter something very similar to the first chapter was done. Nevertheless, it considered Protestantism as a religious group’s point of view. First, I made a historical analysis of the emergence of this group, from its Judeo-Christian roots to the reason and main causes of their separation from the Catholic Church, also some important dates for Protestantism were included like the Thirty Year War and the Treaty of Westphalia in 1648. Then I studied the characteristics of Protestantism, just like in the last chapter, focusing on those characteristics that represent the common practices and/or values of this religion. Among the characteristics analyzed we find the following: education, work, individualism and property.

In the third chapter I examined the parallelism between Capitalism as an economical system and Protestantism as a religious system. Among the characteristics jointly analyzed we find the following: work in relation to wage work, the division of labor and its relation to education, saving from a religious and economical point of view, Capitalist
private property and property from a Protestant point of view, and finally individualism from these two perspectives.

Once this investigation was finished I can assure there is a parallelism between Capitalism and Protestantism according to the characteristics analyzed, where these two systems are mutually reinforcing. First, in the topic of work related to wage work there is a similarity because it turns an activity accepted by God into a rational activity. As it was mentioned before, the work and the profession is following the path God sets for humans on earth. It will be based on this activity that we will be judged in the final judgment and also through it we will receive a fair wage in relation to our work-time-effort. Work represents the way of accepting the reception of money and its possible accumulation. Also, our professional success might be a sign of our acceptance by God.

Second, the division of labor and education have a relation when we talk about specialization. The division of labor demands people to train and specialize in certain specific activities and that is why only through education they will obtain the necessary knowledge to develop their profession. While from a religious point of view, education has a leading role in avoiding religion to be taken the wrong way and also to be able to achieve the task that God set us on earth in the best way possible. Unlike all the other beings of creation, God created the humans with the capacity to think, being our obligation to develop this capacity through education in order to achieve our obligations on earth. Both from a religious point of view (Protestantism) and from an economic one (Capitalism), education is beneficial to perform a work in the most optimal way. Either with the intention of obtaining an advantage when judged, or to produce products/services of a better quality and optimize the production processes, education is important and necessary in these two systems.

Third, when analyzing savings from a religious perspective we find that for Protestants it has always been important to magnify God’s name through the money obtained by their work. This money in several occasion, as we saw before, was saved in order to invest it in the construction of Schools, Colleges, Universities, etc. (with the
intention of magnifying Gods name). The money and its use is not criticized by the Protestant religion; nevertheless wasting this money is not accepted. While from a Capitalist perspective we could demonstrate previously that the savings are elemental for this system’s functioning, if the entire population spends 100% of their income, there could not be an economic growth for a determined group of people. By analyzing these systems separately we can clearly see how these two systems could fusion and support each other. If Capitalism as much as Protestantism need a small group of people that save money (group that will later be benefited by that saving), it would not be hard to think that these two groups of people are the same one.

Fourth, private property has allowed Capitalists to privatize the means of production and therefore achieve an incomparable profit. The idea that people have a right over a piece of land and all other objects that belong to them is the basis of Capitalism. From a Capitalist perspective a piece of land becomes a source of raw materials at the service of humans, and precisely here is where we find a parallelism with Protestantism. Protestant religion shows us that the earth was created for the humans to use it, and the difference between what was common property and what was private property was the amount of labor invested in passing it from a common to a private state. From these two perspectives we find that the earth is an unknown, changing and uncontrollable object and for that reason it needs to be dominated. From a religious perspective, man was created at the top of a hierarchical pyramid and he must dominate everything there is on earth, creating thus, a constant imbalance and disconnection. For Capitalism there is also a disconnection since nature becomes a threat due to its uncertain nature. Men must dominate it and get out of it as much as they can (many times in an exaggerated way) and thus achieve the maximum profit in the least amount of time. It is not a surprise that Protestants and Capitalists represent the same group of people that feel threatened by the earth, they must dominate it, and get the highest profit possible from it.

Fifth and as the last parallelism we find individualism. Both Capitalism and Protestantism have an individualistic orientation. In religion we find that Protestants differed and separated from the Catholic Church for the desire of letting each person
have an intimate and private relationship with God, whereas for Capitalism we can see it is a system where competition is needed in order to accomplish their objectives (usually achieving profit). Competition makes Capitalist follow their own personal objectives, following into a zero-sum-game. That means, win/lose at the cost of someone else’s profit/loss. It is not hard to think that people that have an individualistic life, religiously speaking, have also an economically individualistic life where they follow their own objectives with the intention of exercising their profession the best way possible generating as much income as possible, thus feeling that their success is because they are being accepted by God.

Finally, it is important to mention that in this case I have made an analysis of the parallelism between Capitalism and Protestantism, demonstrating that these two systems are related to each other, and they even reinforce and support each other as well. In my opinion, the patterns presented in this investigation project (hierarchical system, work, competition, individualism, etc.) could be analyzed from any other point of view of the westernized system, such as, the notion of State, democracy, the social pact, etc. To conclude, it is worth mentioning that even in this case an analyzes into pairs, almost all these characteristics are related to each other and could be analyzed together from different points of view.
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