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**Review**

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## **Spiritual foundations of the modern consumer slavery**

### **Introduction**

Among the feudal lords was the accumulation of money, but not the capital. Even when the feudal lords resorted exploitation, based on the use of credit and debt, it did not make them capitalists. Credit interest, in any form (cash, in-kind or the form of tillage) went to personal consumption of feudal lords, it was not turning into capital. However, this does not mean that in feudal society there was no capital and capitalism. Capital and capitalism were as they were in the Roman slave-owning society. In Ancient Rome, the capital did not exist in the commodity or production form, but in money, capitalism was not a commercial or industrial, but usurious. There the “professional” usury was practiced by people from the stock of horsemen.

In the late Middle Ages there were also the “professional” loan sharks. They have opposed to the feudal lords “earned” money not to spend it but to make money again allowed into circulation. They have been the “real” capitalists. Almost all of them, without an exception, were Jews, which were not related to the Christian rehabilitated not God-honoring work and who have permanently affected that “niche” of the medieval business. The famous sociologist, historian and economist Werner Sombart in the early twentieth century published the work “The Jews and the economic life”<sup>2</sup>. In it, he argues that the Judaism was the basis of the capitalism; he provides a positive assessment of the role of Judaism in forming the basis of capitalism. He cites the numerous examples of how the Jews practiced usury and trade even in the bosom of medieval European society and created conditions for the initial accumulation of capital. It is somewhat Werner Sombart right in his assessment of the role

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<sup>2</sup> Вернер Зомбарт, *Евреи и хозяйственная жизнь*./Пер. с нем. — Moscow: Айрис-пресс, 2004.

of Jews in the development of capitalism. But only partly. He himself says that many Jews escaped from the continent to the British Isles, there were baptized and became a prominent puritans (Protestants subspecies, which are distinguished by special asceticism and fanaticism). And no one forced them to be baptized; in England, unlike Spain and other continental countries there was no Inquisition<sup>3</sup>.

### **1. Judaism, Protestantism and the desire for consumption**

The parallel research of the causes of capitalism in Europe was made by another scientist - Max Weber. He has also in the beginning of the twentieth century published a paper, which is now well known as the "Protestant Ethic and the Spirit of Capitalism"<sup>4</sup>. He denies the role of Judaism in the development of capitalism, pointing out the very substantive principle in the late Judaism based on the Talmud. However, the main role in the development of capitalism, he assigns to those changes that have taken place in Christianity. It is the Reformation that led to the emergence of "a renewed Christianity" in the form of Protestantism. And protestantism (especially in a modification, such as Calvinism) abolished the pre-existing "taboos" in the European society to engage in usury. Moreover, not only it abolished the "taboos", but also in every way it has encouraged the industry for the creation and the accumulation of capital. "Professional" usury could be now done not only by Jews, but also by "progressive Christians." And not only usury, but also other forms of capitalist business - trade, the manufacturing and the agricultural.

Weber, as well as Zombrat, welcomes the transition of society to capitalism and highlights the special "merits" of the transition to the subspecies of Protestantism, such as Calvinism. In the context of this problem M. Weber put Calvinism even beyond Judaism. Calvinism, in his opinion, orients man to the infinite accumulation of capital; Judaism, encourages in every way possible the acquisition of wealth, but the wealth remains a means, it is not converted into the purpose in itself. Here is how are summarized these considerations of M. Weber about the differences between Judaism and Cal-

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<sup>3</sup> After all, Puritanism had a lot in common, which explains the ease of crossing Judea in that religion (the study of the Mosaic Pentateuch, respect the Sabbath, keeping the service in Hebrew, a request for the adoption of the constitution on the basis of the Torah.). By the way, later as easily Puritans passed into Judaism. About closeness of Puritanism and Judaism testifies the policy of Oliver Cromwell, who, as is known, said that he is the follower of Puritanism and at the same time was particularly fond of Jews. It is thanks to his efforts the Jews were granted permission to freely move to the British Isles and deal with the exorbitant activity.

<sup>4</sup> Макс Вебер, *Протестантская этика и дух капитализма*. — Москва: Ист-Вью, 2002.

vinism by our domestic philosopher J. Borodaj: "(...) even the principle of contraction in Judaism is not as universal as in Calvinism: first, it does not apply to proceedings between" themselves" and most importantly, the collection here preserved the "traditional" character, that is, it is oriented on consumption and because of that it does not turn into a devouring passion much like in Calvinism (...). Unlike Judah orientation, where the capital is only the means of immediate enjoyment or domination, that is the safest means of the maximum orderliness of the all earthly material life, for Protestants, the true masters of the new arrangement, the accumulation of capital becomes the purpose in itself"<sup>5</sup>. We will add one more clarification in discussions of M. Weber and J. Borodaj: indeed, during Judaism accumulated capital becomes the means. But we should distinguish between the Early (Old Testament) and the Late (Talmudic) Judaism. For the Early Judaism accumulation of capital was largely "enjoyment", and for the Late Judaism - the means of "dominance". The reorientation of religious consciousness of Jews to the world supremacy, as pointed out by historians of religion, happened before two and a half thousand years ago, at the time when they were taken into Babylonian captivity and there came into contact with the Gnostics and Manichaeans (with their settings on the "choseness "and" predetermination "). It has been documented that a reorientation was preserved in the Talmud, which was written in the first centuries of our era (after the destruction of Jerusalem, when Jews were already in exile) and which is set in contemporary Judaism beyond the Torah (Five Books of Moses)<sup>6</sup>.

And why at Protestants, especially in the Calvinist, the accumulation of wealth, capital becomes an end in itself? In the early Protestants it is especially striking. Because they have strived wealth, became rich, but at the same time led and continued to lead an ascetic lifestyle. Some researchers are trying to give a purely "materialistic" explanation for this phenomenon: they say, asceticism was for the first capitalists needed to "economize" and quickly accumulate the capital. But for some reason having even millions, first Protestants continued to keep themselves in the "black body". Karl Marx wrote in the Capital: "Capitalist plunder their own bodies" and can not clearly answer why the capitalists do that. And he can not because on the history of the genesis of capitalism he is looking through the eyes of the materialist. The first

<sup>5</sup> Юрий Мефодьевич Бородай, *Почему православным не годится протестантский капитализм?* „Наш современник“, 1990. №10.

<sup>6</sup> About these shades of the early and the late Judaism we can read in the famous work Лева Александровича Тихомирова „Религиозно-философские основы истории“, which is also written in the early twentieth century. From the recent works on this topic we can recommend the book Игоря Ростиславовича Шафаревича «Трехтысячелетняя загадка. История еврейства из перспективы современной России».

capitalists were not driven by the “economic interest” (as K. Marx thought), but the religious feeling. The point is, the central dogma of Calvinism was the dogma that the entire humanity is divided into the “selected” and the “others”. This is very similar to the central dogma of Judaism on the division of humanity to “the Jews” (they are the same - “chosen”) and the “others”). One can not become a Jew as a result of this or that merit in the earthly life, Jew is born. But it can not be revealed any external signs of the “choseness” on the man’s body, as well as in his mind and the spiritual abilities. The sign of “the chosen people” lies outside the man and consists of wealth that belongs to him. Therefore, religious follower of the Calvinism the whole life is tormented only by one question: “Am I the ‘chosen’ one or not?” But by that he does not bother only his soul, but also his body. He lives on the edge of his physical and mental strength, gaining and increasing his wealth, trying through this wealth to prove to himself and his surroundings, that he is the “chosen one”. A fanatical passion of collecting capital, is not a “substantive”, but “spiritual” religious passion. He leaves into the background all the other passions, including a passion for the material, sensual pleasures.

The existence of the capital is the “ticket”, which gives a man the right to enter into an “earthly paradise”, and a number that determines the value of that capital, indicates in which “segment” of that “earthly paradise” can be found the bringer of the “tickets”. Centuries ago it was somewhat different: the existence of the capital was viewed as a “ticket” which entitles you to enter the “Heavenly Paradise”; the capital value determined in which “segment” or the row of the “Heavenly Paradise” will be the bearer of the “tickets”. According to some authors, in contemporary capitalist activities the religious motivation of man is held in full measure. Most often it is unconscious, and is held in the form of the programs written into the man’s subconscious. Here is what about that writes J. Borodaj: “In accordance with the Protestant orientation, in order to determine the level of the moral virtue, in the US it is enough to ask: how much is one man? This question does not have only pragmatic, but also deeply religious significance”<sup>7</sup>.

In the bosom of Calvinism (and Protestantism in general) was gradually formed a system of knowledge and the rules of the economics (rational use) of all the resources, including the time for reaching the maximum cash result - the profit. The most complete form of this system is received within a line, called “Methodism” (something like a sect within Protestantism<sup>8</sup>). Later, that

<sup>7</sup> Юрий Мефодьевич Бородай, *Почему православным не годится протестантский капитализм?* // „Наш современник“, 1990. № 10.

<sup>8</sup> Methodism was formed in the first half of the eighteenth century in Britain and North America on the basis of Anglicanism.

system of knowledge and rules (similar to the detailed regulations of all sides of human life in Judaism) got the status of the “economic science”.

Calvinism had nothing to do with true Christianity - the religion of love for man, which gives every man an opportunity to become the “chosen one” (within the meaning of salvation and obtaining the “eternal life” after death). Calvinist fanatic who through their wealth reaffirms its “God-chosenness” and the “Excellence”, at the same time acknowledges that he has the right to rule over the other people. They, above all, are necessary to him to continue increasing wealth. Other people, who did not get the “sign” of “the chosen people” in the form of wealth are people of the “other species” that Protestant God predestined to be the slaves of the “chosen one” (here is Calvinism very similar to Judaism with his scornful attitude towards those who do not belong to his tribes).

If we do not take into account that “Protestant racism” it is difficult to understand where it comes from such equanimity, which was shown by the first holders of the “spirit of capitalism” in the epoch of the primitive accumulation of capital. In Europe, that cruelty was shown in relation to the small farmers, who were first deprived of countries and then killed or forced to work as slaves. In America, white Protestant settlers, showed that cruelty in relation to the Indians, who were until the last one killed “like beasts” (incidentally, the colonists-Catholics, who have won South America, were not guilty of such cruelty). In Africa, the Protestant traders (together with merchants-Jews) have shown that cruelty in relation to the local residents, who they have taken or bought into slavery.

After all, the severity was visible and with Catholics. But among Catholics the physical violence was unusually associated with “Christian care of the soul” of the captured natives. Portuguese monks together with the Pope sought for slaves to be mandatory baptized. On that occasion it was even issued a special royal edict in 1519. In the case of slaves, who were hunted in Africa, then they had to be baptized prior to loading on ships that were sent to the shores of America. This request was challenged because, a lot of slaves died during the trip and it was proved to be touching “care for souls” of the slaves. Later, other Catholic countries also brought analogous laws. Thus the French king Ludwig XIII in the year 1648 declared the act on the compulsory baptism of slaves.

In the social behavior of Protestants is observed the religious-cultural code of Judaism, in which, as is known, is present a clear division of all people to “the one of them” and all the others, not merely “foreign”, they are not even people, but simply living beings, which have the appearance of a man. In

the Old Testament we come across a lot of places where it is visible the clear embarked on “the one of them” and the “foreign”. In the context of discussed economic issues is very important the following paragraph of Judaism “do not lend with interest to your brother nor money, nor bread, nor anything else, that can be borrowed with interest. To a foreign lend with interest, and to the brother do not lend with interest” (Deuteronomy, part 23). Jews were almost two thousand years in the Diaspora, ie. among the “others”. Therefore, the above mentioned paragraph of Deuteronomy was consistently realized through the practice of usurious exploitation of the carriers of Judaic ideology, “his and someone else’s.”

The principle of “his - someone else’s” was developed in Protestantism, which imposed and continued to impose to society the ideology and psychology of the extreme individualism. In Judaism there is the ethnic individualism (ethnos, tribe, nation remains the sole objective, not divisible into parts); in Protestantism there is a personal individualism. In economic science of the West the standard model of such individualism is homo economicus - the economic man. It represents the ultimate degree of individualism, when among “his” man ranks only himself (ego) and all the others are “foreign”.

Significant are observations to which reached V. Sombart in his book “The Bourgeois”. In it, he fully justified draws the attention that the most consistent and the most energetic carriers of the “spirit of capitalism” were foreigners or the immigrants. They did not have any blood ties with the local population and were not burdened with prejudices such as “motherland”, “historical roots” and the like. For the migrants (colonists) local were all without the exception “foreign”, to which one could (and should) apply cruel - like cattle or beasts. Also marauding could in the same way relate to the surrounding nature and the culture of the local people and its history. He identifies the two main categories of the ruthless newcomers: the Jews, who were permanent settlers all over the world, and European the settlers in the New World.

These attitudes of the Protestantism adopted the European philosophy that emerged immediately after its victory (probably it appeared to fulfill the “social order” of those who were interested in building capitalism). The sense of rejoicing “dogma” of European philosophy is very simple: “the war of all against the all” as an objective, “natural” law society. Then it came into the world the European economic thought (naturally, also to meet the “social order”) it “enriched” the formulation of the law of the “universal cannibalism” and called it the “competition law”. Several generations of “professional economists” constantly gave its contribution to the “breeding” of the capitalist competition. Today our students are totally convinced that capitalist competition is the main “driver of progress.”

The foregoing represents a spiritual and religious roots of contemporary capitalism especially when it comes to countries where it was above all accepted the Protestantism, in its most radical, Calvinist and (or) a puritan variant. These are the capitalist countries of the “first echelon”: England, Netherlands, Switzerland, and later the United States.

Admission to the European “civilization” of the capitalist countries of the “second echelon” occurred at a slightly different algorithm. There it began with the imposition to the elite of these countries, the desire for consumption, that grew into a passion for mindless consumption. The capitalism of the countries of the “first echelon” could evolve rapidly at the expense of the active conquest of foreign markets. This conquest was quite aggressive, focused on the search for and creation of demand for products of capitalist manufacturing and goods of such trading companies (primarily East-Indian English and the East-Indian Dutch). Conquering new markets capitalist protestants have begun to decay elite of the “won” countries as the most capable part of the society through corruption. Here is how the gradual transition to capitalism of the countries of the “second echelon” describes J. Brodsky, “Progress toward Western civilization is the robbery of natural resources and extreme intensification of labor in backward countries that begins with ‘buying’ ruling class in these countries. Among the traditional rulers and those who have achieved the status of local speculators-upstart are starting the bacchanalia of the excessive and mindless consumption: it is rekindled the frenzied appetite for modern foreign suits, sets and objects for everyday life - “as in the best houses of Philadelphia. It starts the search for the latest funds for sophisticated entertainment and debauchery and especially expensive goods for the purposes of personal prestige. In the epoch of young English capitalism epidemic of prevailing usury, is inevitably linked to the strengthening of fiscal pressure, engulfed even those that are not underdeveloped countries of continental Europe. It is enough to remember the insane bacchanalia and luxuries in the foundations of the demolished pre-revolutionary France. This grandeur is particularly monitored with puritan restraint of the English gentleman who became industrial and financial magnates”<sup>9</sup>.

Among the aristocracy of Europe is growing interest in the philosophical teachings that help elite to forget the Christian commandments, prohibitions and restrictions. Among these are restrictions that have restrained spending “over the standard”. It is known that in the ancient world the passion of aristocracy for the pleasures found its reflection in the philosophy of hedonism and Epicurean. On the outcome of the Middle Ages, the Renaissance comes

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<sup>9</sup> Юрий Бородай. *Третий путь*. // Наш современник, 1991. № 9.



from these teachings. Hedonistic motives are spreading in the epoch of Revival and then in the ethical theories of educator (Thomas Hobbes, John Locke, P. Hasende), as well as the French materialists of the eighteenth century who have in the fight against religious conceptions of morality often resorted hedonistic interpretation of morality. The most complete expression the principle of hedonism got in an ethical theory of utilitarianism, which recognizes the benefit as an enjoyment or the absence of suffering. The main representatives of these theories are J. Bentham (1748-1832) and J.S. Mill (1806-1873)<sup>10</sup>. Ideas of two authors were, incidentally, very fashionable among the Russian nobility at the beginning of the nineteenth century, and they have certainly played a role in “stimulating” the pursuit of luxuries among our aristocracy. Thus, in A. S. Pushkin we can read:

You, moody of the senior world,  
Left first by Him;  
Indeed, today is flourishing with you  
Boring, empty, high tone;  
Although perhaps some lady  
Is interpreting Bentham.

But to consume imported luxury the “indigenous gentlemen” had to earn money. They begin to rapidly reinforce the oppression of their peasants, to reinforce fiscal pressures, more actively to address local and foreign money-lenders for loans. All this has exploded the basics of traditional feudal society, created the conditions for the initial accumulation of capital (taking the land from farmers), strengthening the position of usury capital.

The above mentioned algorithm of movement towards capitalism of the countries of the “second echelon” fully explains the flow of the historical development of the Russian empire from XVIII to XIX century. It should be noted, that “another attempt” of Russia to move to capitalism at the beginning of the twentieth century began when “among traditional rulers and those who have achieved the status of local speculators-upstart” began the “bacchanalia of the excessive and mindless consumption”. We witnessed those “bacchanalia” and after a period of Gorbachev’s government in 1985. Destructive energy of those “Bacchanalia” became for the Soviet Union more terrifying and destructive than the energies of tens of nuclear bombs. And after the col-

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<sup>10</sup> Utilitarianism (especially in version of J. Bentham) not only justifies the “naturalness” and “harmful effects” of consumption and pleasure, but also justifies the means, to ensure the fulfillment of these aspirations, even when that means are contradicting the Christian principles.



lapse of the USSR and the formation of the Russian Federation holders of the “bacchanalia of the excessive and mindless consumption” received almost the official name - the “new Russians”.

So the passion for profits (money) and a passion for Energy - are two sides of the same coin, called capitalism. Architects of capitalism sought that in every member of society (regardless of his social and financial status) at the same time there are both passions. Our countryman F. V. Karelin (1925-1992) in his work “The theological manifesto” (1987), justifiably observed: “... the capitalist mode of production is in need of sin (greedy entrepreneurs and the abandoned consumers).”

Everything we have said before, shows that capitalism is - not only and not even so much economic phenomenon, as spiritual and religious. Unfortunately, about that are silent our textbooks and representatives of our science. Unfortunately we do not see so far serious spiritual reviews of capitalism and by our church hierarchy and theological scholar. Only sometimes ecclesiastical authorities are forced to somehow respond to the serious challenges of the capitalist present, but even this reaction is somehow cumbersome and unclear.

## **2. Modern consumer and spiritual slavery**

So, the ordinary pagan of the epoch of capitalism are polytheists. In a word, they at once worshiped many gods-idols. Those gods-idols are infinite world of things and virtual performances, produced by modern capitalist economy. Today's capitalism is a capitalism of consumption. At the very least, it is this capitalism that exists in the area of residence of the “golden billion”. Apologists of modern capitalism proudly speak of the West as the “consumer society”. But this is not an ordinary “consumption” as an act of meeting the human lifetime necessary needs.

First, today is “consumption” primarily “over the standard” or the “excessive” consumption, which aims to achieve satisfaction.

Secondly, this objective is a ritual, which involves planning what man intends to spend, it is the process of tracing the source of objects of consumption (restaurants, tourist companies, companies-manufacturers, stores), then the act of buying items of the consumption (goods, services), and then the process of consumption. After all, the process of “consumption” does not always end with the consumption as such. An important is the process itself, which delves into the world of human fantasy and play, taking him away from the important problems of life. It is the consumption and material process that

are partially converted into something virtual. Today listed ritual takes up a large part of the petty bourgeois life: in one way or another he is immersed in the process of “consumption” even during working hours and sometimes he continues to think of “consumption” in his sleep.

On this level contemporary capitalism has some resemblance with the capitalism of the Ancient Rome; After all, there are differences. Many writers have talked about luxury, gluttony and wasteful lifestyle of the minions of Rome (patricians). Only 1% of all the budget (conditionally) is spent on meeting the needs, and 99% - to meet the so-called ‘disposable’ needs, at the same time there were even a lot of “unnatural” needs. Master-slave owners did not forget to satisfy even the basic needs of their slaves, the more they could not fall into mind to expand the range of these shows. Somehow the patricians showed concern with regard to meeting the needs of lumpen-proletariat, by pursuing a policy of “bread and games” and that is all.

And here in today’s capitalism, everything is different. We see “touching” capitalists care about the needs of wage-earners to provide them with the opportunity to obtain maximum “satisfaction”.

Firstly, with the aim of maximizing the “satisfaction” the capitalist offer the laborers loans for “stimulation of demand”, ie. for the purchase of additional goods and services. We have previously discussed that in the context of “debt slavery”.<sup>11</sup>

Second, the strategic line of conduct of the capitalists of all colors and types (cash, commercial, industrial) is the maximum expansion of the circle of consumption of wage workers. Earlier, the famous American industrialist Henry Ford remarked that industrial capitalism is different from the financial capitalism by first meeting the needs of man, and the others creating them. There are basic needs, and much needed (food, clothing, heating, roof over your head). Such requirements are necessary for man’s life and minimal survival. In the structure of needs of the population of periphery of the world of capitalism, as previously was the case, the basic needs take center stage. While at the statistical average citizens of the “golden billion” are increasingly reducing their share and growing a specific weight of the other “new” (or “false”) needs<sup>12</sup>. The composition of the “new” needs include:

1. *Needs related for increasing comfort.* These include the need for large houses or apartments, air-condition and the most advanced technical household appliances with microprocessors, mobile phones with dozens of func-

<sup>11</sup> See: Валентин Юрьевич Катасонов, *О проценте: ссудном, подсудном, безрассудном, Хрестоматия современных проблем, «денежной цивилизации»*, Moscow, 2011.

<sup>12</sup> This issue is discussed in more detail in the following source: Невидимов Д. *Религия денег, или Лекарство от рыночной экономики.* Moscow, 2003.

tions, a toilet with music and heating, electric toothbrushes, crocodile shoes and thousands of other conceivable subjects and services. In some cases, the comfort really facilitates a person's life, but 90% of subjects of comfort, which exist in the market are obviously "superfluous". For example, in the salons of the expensive car brands, there are models in which there are an infinite number of different buttons, but as research shows, the driver and passengers use less than half of the existing functions (buttons), while about some of them they have no idea.

2. *Virtual needs.* These include the need to increase the prestige (image). Those are the needs for many of those same items of comfort, but at the same time those products have to be with the "brand" (brand-name sign), which in the eyes of the environment increases the "rating" ("capitalization") of a man who has such subjects, and incidentally increases the self-assessment of the man. Many people do not even buy objects of comfort, but rather "brands". The subject, as such, to man is not needed, or almost not needed. "Brand" often costs more expensive than the object itself; the last one is only the substantive holder of the "brand". This is the cost of the advertisement (the primary means of creating a "brand") can multiple exceed the costs of production. "There is a whole group of goods that cost more than 99% of the cost of its promotion, mainly on advertising"<sup>13</sup>.

3. *Unnatural purposes.* These are the need for drugs, cigarettes, "sex services", pornography, sadism, brutal scenes, games of chance, and the like. These needs are formed (and partly also met) over the Internet, television and other media, cinema and books.

On the account of the expansion of the circle of "false" needs capitalists achieve increased dependence of consumers. Many "new" needs act like narcotics, the man is forced not merely to make regular purchases of goods and services necessary to meet the "new" needs, but also to increase the "dose" of the need for such goods and services. After a while, after getting acquainted with these new goods and services man is even ready because of them to give up some "essential" goods and services. For example, he will not dine to play on the "roulette". Sociologists call this change "the structure of needs". Many market experts (company experts who study the structure of customer needs, their priorities, develop sales policy of the company and the like) came to simple "discoveries":

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<sup>13</sup> Here is what writes Сергей Витальевич Вальцев about the advertisement as a means of forming virtual man's needs: «Advertising is not for a long time the information of statement. The advertising promotion from the middle of last century, actively uses the technique of hypnosis» (Сергей Витальевич Вальцев, *Закат человечества*, Moscow, 2014. S. 200)

- a) modern man is showing the greatest demand for those goods and services that meet his “minimum” needs;
- b) for further growth, of “low” needs they need to be stimulated, for which are used special methods.

The lower the spiritual level of the man, he is more prone to sin and passion; the lower the spiritual needs, higher are the “low” needs; During heavy spiritual degradation of man “low” needs become more important than even life-essential material needs.

The spirit of consumption performs a crucial influence on human behavior, who sense of life reduces to needs of spending. Funds are converted into goals. It is probably the scariest “mutation”, which occurred to a man: from lectures to God he crossed to things. It is a variant of polytheism, which can be called consumer polytheism. Earlier, at the time of Christianity, man was a slave of God. Today, he became a slave of things. The inner spiritual mutation of a man finds its reflection in all his thoughts, words, behavior, lifestyle. Here is how these external manifestations of human mutations describe American sociologists: “During 1986, the US still numbered more faculties than shopping centers. But it has been fifteen years, as the number of shopping centers was double the number of faculties. In the century of the syndrome of spending shopping centers have replaced the church as the symbol of cultural values. Indeed, 70% of US citizens every week visit the shopping centers and it is much more than the number of people who regularly attend church”<sup>14</sup>.

Consumer polytheism transforms the buying process (shopping) in a sort of “narcotic”, without which the modern man, with a very atrophied spiritual needs, can no longer cope. In most cases the goods purchased are not necessarily needed to such a delusional man<sup>15</sup>. As every passion, ie. permanent dependence on any bad habits, consumption turns into a disease. Many doctors believe that the passion for constant purchasing is resulting in severe anxiety. From it are particularly suffering women (about 25% of women in Western countries). More than 800 thousand of men are suffering from “shopping” addiction which psychiatrists recognize as a mat disease such as alcoholism and drug addiction. It is said in the published study of Technical hospital registers of Lower Saxony. Number of 800 thousand is effectively “in this or that way only the number of registered cases,” but the number of “hidden cases” is

<sup>14</sup> Джон. де Граф и др. *Потребляемость: болезнь, угрожающая миру*. Екатеринбург: Культура, 2005. С.32.

<sup>15</sup> Just one example: in American second-hand stores for about 20 percent of clothing that are sold is new (the one that was never once dressed with a label). Apparently the process of shopping is not only visiting stores for the purchase of goods, but also the process of delivery of goods in the second-hand shops (The same, p. 30).

obviously far greater<sup>16</sup>. German scientists gave that sick passion a special term “oniomania” (Greek onios; mania - madness). In the Russian language similar expressions are addiction to shopping and “shopping-mania”

That kind of dependence can be called “consumer slavery”. It is wanted to establish a permanent dependence of man from the world of things, capitalists thus increase the efficiency of other forms of slavery - first of all wage and debt.

## Conclusion

In conclusion, here are a few elements that to a reader reveal the spiritual essence of “consumer slavery” as an inalienable trait of modern financial civilization. According to the strength and extent of the total activity, the civilization of money is the second largest industry of pleasures: food, fun, sex, alcohol, etc. (first in the civilization of money we put banking and administrative activity). By the number of employees in the industry of comfort, entertainment, and other pleasures there are employees more than in any other sector of life activities. The so-called service industry of all sorts of consumer interests, accompanied by physiological pleasure, is a joy and pride of modern (especially Western) civilization, and its test on the moral depravity, which is hard camouflaged with fashion attire, colorful containers of consumer goods, cigarettes, beer, strong alcoholic beverages, luxurious interiors of restaurants, bars, casinos. All that “civilized” successful audience, overwhelmingly is inclined to alcohol, fornication, pedophilia, homosexuality, embezzlement of state property, theft, murder with premeditation and all the other mortal sins, but is adamantly considered the best part of humanity which is shining with splendor, signs of differences, vocations etc. They are converting into a continuous party not only leisure time, but often the time of the professional work, and having the handy service for all.

People of the culture of the mass consumption of the available pleasures lie as easily and naturally as breathing. They steal nearly as common and everyday, like cleaning teeth. Practically all of their adult life, they have saved the children’s habits with pleasures, sweets and toys, which only change the modification and configuration. Balloons, frozen or stuffed bears are replaced by modern clothing, valuables, “Mercedes”, yachts, TV brands, collection of weapons, and the like. Civilized splendor, whose types and modifications are constantly multiplying, are giving amusement and pleasure to adult children with the lifestyle of cave psyche. The process of restoration and construc-

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<sup>16</sup> *Newsru.com* (21.07.2008)

tion of all the recent magnificent temples in no way change the main aspirations of people in the civilization of money - getting the pleasures of life in any ways and means, above all, the tendency to alcohol, smoking, sexual debauchery. That in itself, even in the minimum and cheapest selection, occupies all human free time, practically leaving nothing for human spirituality. All that different people working in different roles of the "sphere of services", are specialized and "perfected" only for the skills to challenge and stimulate physiological instincts "of the masses" as consumers in the increasingly narrow and always equal to the poverty spectrum: from gluttony to unbridled sex, liberally spiced with tobacco, alcohol, drugs and a variety of jokes-wits on the subject. All these industries of show and leisure not only that take up almost all the spare time of the "masses" but also take at least 2/3 of the family budget and their profits.

From the foregoing we can draw three characteristics "of the industry of satisfaction":

- 1) it occupies the first place in the economy of the "mature", "civilization of money" by the number of the employed workers in it (as well as per share in the official GDP);

- 2) it deprives man of a large part (not less than 2/3) of its cash revenue;

- 3) it creates not only and not so many goods and services, as the "new man" ("living machine"), devoid of any spiritual principles that fully meets the requirements of the "civilization of money".

In this way it is created a strange situation: all or almost all are in the state of the "money slavery", all in one way or another suffer from this slavery (not just the poor but even the richest), but at the same the faith in money does not slim but is only getting stronger. Unlike debt, wage slavery and other forms of slavery the "financial servitude" is voluntary. This proves once again the spiritual origin of this form of slavery - because to worship the deity you can only then, when you really believe in the existence of the deity and its omnipotence. That is why the society, which is based on such a belief, is best not to call "capitalism" (in the sense where the emphasis is placed on socio-economic order of society), but the "financial civilizations." This term puts emphasis on money as the spiritual core of the society, money as the object of spiritual teaching of people, money as a higher goal of the earthly existence.

The intention of the enemy of the human race, which tends to completely enslave the human soul, is extremely simple: first, make him the voluntary perpetrator of the commitments of the "financial slave", and then force a man to voluntarily fulfill obligations of the wage goods. As we see every day, he was in fact very successful in the last decade of the twentieth and the first decade of the twenty first century.

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