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THE RELIGION OF PROGRESS OF INCLUSIVE CAPITALISM AS AN ECUMENICAL PRESENTATION OF THE CHRISTIAN FUTURE

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Abstract: The investigation of a new economic concept, called *inclusive capitalism*, launched from the circles of global capital owners, as well as its influence on religions with an emphasis on the Christian future, represents the backbone of the research in the paper. Using the comparative method and the method of historicism through the literature of social sciences on economic history, the history of religion, philosophy, sociology, the causes and potential consequences of the implementation of *inclusive capitalism* are covered. The influence of economic growth on religion and vice versa, the role of religion in economic growth, is inextricably linked. Setting up a new economic concept called *inclusive capitalism* is an illusion not only in the oxymoron contained in its name, but also in the replacement of the thesis that economic inequality is the cause of crises in society. The economic crisis is not the cause of social dissatisfaction, it is the consequence of all kinds of moral sinking in the spiritual plane.

Keywords: *economy, inclusive capitalism, progress, religion, ecumenism.*

INTRODUCTION

From a historical perspective, eschatology often had a decisive influence not only on individuals' overall beliefs but also on the cultural characteristics of nations, organizations, the type of economic systems in states, and even on political and military power along with their strategic planning. The analysis of the relevance of eschatological and religious parameters has also found its place in the study of economic history.

The economic study of religion itself has a long history, as evident in the chapter of Adam Smith's *The Wealth of Nations* that explores the market of religion (Smith, 1998). Larry Iannaccone's 1998 survey on the economics of religion revealed that only 13% of cited articles could

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be construed as historical, with the vast majority being directly linked to Max Weber's 1904/05 thesis on the Protestant ethic (Iannaccone, L R. 1998, 1465-1495). Consequently, every new economic concept, such as inclusive capitalism, is inextricably bound to religion, as evidenced by the Vatican's involvement in the new economic concept striving to absorb the spiritual sphere in favour of the materialism inherent in global financial structures.

PROGRESS

The term progress (from Latin *progressus* – moving forward, success) is commonly defined in the literature as the direction and trajectory of development from the lowest to the highest, moving towards improvement, enhancing organizational structures, and discovering and implementing new methods in organizations and societies, with the goal of advancing beyond previous positions.

Social progress, improvement, viewed as a world-historical process of advancement from primitive communities to civilized states, encompassing the highest technical, legal, economic and other parameters that constitute contemporary civilization, can be seen as a multi-vector and non-linear process. It is multi-vector since it unfolds across various segments of social action, and it is non-linear since the level of progress across different segments in society, viewed through a historical lens, varies based on the parameters defining each of those social action segments. Frequently, progress in one segment of social action implies stagnation or regression in another segment of social action. Such a relationship is particularly evident between economic-technological progress as normative-material and religion as spiritual-immaterial.

From a historical standpoint, there is no consensus on whether ideas about progress were present in antiquity. Some of the authors, such as Robert Alexander Nisbet (Nisbet, R, 1994), who indicated that the *Myth of Prometheus* included the idea of moving from the need to the well-being, argue that the idea of progress was also present in antiquity. The perspectives of ancient thinkers on prosperity and progress differ from contemporary ideas. Plato and Aristotle adopted a cyclical approach, holding the belief that development, or progress, unfolds spontaneously, with disasters and declines being inevitable and recurring in the form of natural disasters or diseases (Meek Lange, 2011). Christian thinker, philosopher and Bishop Aurelius Augustine of Hippo, rejected the cyclical approach and the doctrine of eternal return. In his work *On the City of*

God Against the Pagans (413-427 AD), the birth, death and resurrection of Christ are unique events; some people will gain eternal life in the *City of God*, others will be condemned to eternal damnation in the *City of the World*. Blessed Augustine was the first to apply the biblical concept to the world history of humanity, asserting that it progresses positively from century to century. It should be emphasized that in Christianity, advancement, or progress, is viewed within the eschatological dimension of the immaterial.

The first to express a clear idea of progress from a materialistic standpoint was Jean Bodin, who, in 1566, published the work *Method for the Easy Comprehension of History* (*Methodus ad facilem historiarum cognitionem*) (Bodin, 2000). Later, the philosophy of Renatus des Cartes played a crucial role. For the first time in the history of science, Descartes completely rejected the principle of Higher Authority, particularly the views of the ancient thinkers on the authority. He established the primacy of the human mind capable of comprehending the immutable laws of nature, independent of the will of Providence. His work *Discourse on the Method of Rightly Conducting One's Reason and of Seeking Truth in the Sciences* (*Discours de la méthode pour bien conduire sa raison et chercher la vérité dans les sciences*) was originally intended to be titled *Project of a Universal Science which can elevate our Nature to its highest degree of Perfection* (Descartes, 1997).

Bearing in mind that Descartes was the originator of a new philosophical direction of rationalism, built on the concept of universality while rejecting the will of Providence, his vision represents the axis, the embryo, of the so-called *religion of progress* as a universal material concept. People were no longer satisfied with the explanation of the world provided by religion. Natural sciences became the primary source of their worldview and very quickly gave birth to a revolution in production methods, which completely changed the entire way of life of human society. Science influences people's thinking differently than religion, but with an equally decisive impact, because for them it has become a trusted source of knowledge inspiring their *confidence*.

From *Charles-Irénée Castel, abbé de Saint-Pierre*, who presented a consistent theory of progress in his *Observations on the Continuous Progress of Universal Reason* (1737) (Энциклопедический Словарь, 1907) to *Anne-Robert-Jacques Turgot* (1727-81) (Turgot, 1750) and *Marie Jean Caritat, Marquis de Condorcet* (Condorcet, 1795), who incorporated their thoughts on scientific discovery into writings on progress by proposing that philosophical progress is the fundamental

condition for scientific progress. In essence, progress represents the secularized interpretation of the history of Blessed Augustine, and what their contemporaries could not secularize on the religious level, they tried and continue to try to homogenize through the concept of ecumenism, resulting in all the historicisms of Modernism.

In the 18th century, classical economists such as *Adam Smith*, *Bernard Mandeville*, and *David Hume* emphasized that human material needs can grow continuously. They believed that it is inherent in human nature to constantly want materially more and to act accordingly, continuously in pursuit of their self-interest. Associated with materialistic optimism, these attitudes made the topic of original sin, in the eschatological plane, relative. In other words, they tried to erase the memory of it. Consequently, the concept of *progress* assumes the contours of a pseudo-religion, observing the idolization of man towards the new material, where every innovation is a priori better solely based on its novelty. This endless thirst for the new, progressively material, positioned as synonymous with the best, has become one of the dangerous illusions of our time.

The concept of progress faced criticism in the 19th century from representatives of historicism, such as Leopold von Ranke and Friedrich Meinecke², who abandoned the idea of progress. After the Second World War, *Theodor W. Adorno* expressed doubts about the reality of social progress, while *Walter Bendix Schönflies Benjamin* poetically expressed the criticism of the idea of progress in its Hegelian and Marxist versions in the part of *Theses on the Philosophy of History* (Benjamin, 1969).

Modernism has replaced Christian eternity with the contemporary notion of progress, transforming the idea of *progress* into a *pseudo-religion*. This ideology of *progress* permeates all segments of social action, grounded in the belief that novelty holds value simply for being new. From this comes the belief that today is better than yesterday, and that the technical, technological, and economic advancements in civilization undeniably contribute to happiness and well-being, as an imperative to the materialistic worldview.

2 German historian Friedrich Meinecke (1862–1954) is the most influential intellectual figure in German historiography following Leopold von Ranke. This is especially due to the fact that, with his special position within the German historians' community, he greatly contributed to the direction of the historiographical discourse politics, exerting a decisive influence on the German historiography mainstream from the late 19th to the middle of the 20th century. Starting from the *disciplinary matrix of classical historicism*, Meinecke pioneered the history of ideas as a distinctive theoretical and methodological approach to studying history which, at the same time, marks the zenith of historicism as a theoretical paradigm.

The *quasi-religion of progress* can be called a rationalist ideology. The historical consequences of such materialistic thought include the devaluation of past beliefs, traditions, convictions, and history, along with the destruction of traditional organic social structures. Max Weber (*Maximilian Carl Emil Weber*) coined this phenomenon as the *disenchantment of the world*.

A key distinction between the spiritual and materialistic visions of the future is that the future in the secular version has taken the place of the other world, while the spiritual salvation has been replaced by a materialistic happiness called *progress*, which people believe in to the extent that it becomes a *pseudo-religion*. In the eschatological view, the future recognizes the superiority of the divine plan. The Christian future is focused on the Kingdom of God at a metaphysical level, in contrast to the idea of *progress* and its future happiness, focused on the so-called *heaven on Earth*, the physical plane. That *heaven on Earth* in the future introduces a new economic concept known as inclusive capitalism.

INCLUSIVE CAPITALISM

The term *inclusive capitalism* was coined by Coimbatore Krishnarao Prahalad³, an Indian economist and professor of corporate strategy and international business at the University of Michigan. In his 2005 book, *the Fortune at the Bottom of the Pyramid*, Prahalad posed the question in the foreword: *Why can't we create inclusive capitalism?* (Prahalad.C.K., 2004)

In 2014, the idea of inclusive capitalism was discussed at a conference in London attended by IMF⁴ Executive Director Christine Lagarde (*Christine Madeleine Odette Lagarde*), HRH Prince Charles (*Charles Philip Arthur George*), Lynn de Rothschild (*Lynn Forester de Rothschild*), former US President Bill Clinton (*William Jefferson Clinton*), Lord Mayor of the City of London Fiona Woolf (*Dame Catherine Fiona Woolf*). Lynn de Rothschild was the main initiator of the meeting.

Speaking at the 2016 New York Conference on inclusive capitalism on the *Role of Business in Supporting a More Inclusive Global Economy*,

³ Coimbatore Krishnarao Prahalad, a Tamil name without a surname. It reflects the diverse naming systems prevalent in India, which vary by region, religion, and caste. India's population speaks a variety of languages and represents almost all of the world's major religions. This diversity often causes confusion when distinguishing between different naming systems. For instance, the concept of a full name with multiple elements did not exist in South India until the introduction of modern law, when the use of the middle name was introduced to reduce ambiguity. However, a middle name in South India is not always a surname. It can be a patronymic or even the given name of a spouse.

⁴ International Monetary Fund

IMF Director General Christine Lagarde underscored the importance of business in supporting an *inclusive economy* as part of a comprehensive *inclusive society*. On that occasion, she emphasized: *This will require pulling on all policy levers – monetary, fiscal, structural – to support demand, boost productivity, and reinvigorate trade* (Lagarde, 2016).

In December 2020, under the auspices of the world's largest investment companies and business leaders, under the name *Guardians of the Council for Inclusive Capitalism* (Inclusive Capitalism, 2021), with assets totalling about \$10.5 trillion, the *Council for Inclusive Capitalism with the Vatican* was founded in collaboration with the Vatican. *The Council* aligns with Pope Francis's stance on applying *moral principles to business and investment practices*. The participants pledged to take concrete actions to establish a more equitable, sustainable, and trustworthy economic system.

According to the announcement of *the Council for Inclusive Capitalism*, the new economic concept of the organization of society as a whole, on a global level, under the name of *inclusive capitalism*, is a kind of global movement aimed at uniting representatives from private capital, the state, and civil society. The goal is to create a more materially equitable system of value distribution in the economy, addressing the issue of growing income and wealth inequality with a focus on the *progress* of society as a whole as a future imperative. *The Council for Inclusive Capitalism* emphasizes that *making economies more inclusive requires trying new ideas and making progress*. Individually, the *Council* members commit their organizations to specific, measurable actions and publicly declare these commitments on the *Council's* online platform. *Collectively, our workstreams, like our just energy transition initiative, bring together industry leading companies with academics, experts, policymakers, and other stakeholders around market moving reform* (Inclusive Capitalism, 2021).

The *Council* has formulated a sort of Declaration of *inclusive capitalism*, which underscores imperatives such as equal opportunities and trust for all, ensuring the dynamic and sustainable nature of the concept, promoting a sense of responsibility, reforming global capital markets and practices, and encouraging innovation through an inclusive economy and synergy between stakeholders in economy and the like. The declaration contains a lot of demagogic phrases and is just a rebranding of existing capitalism, *old goods in new packaging*. It could not have been formulated in any other way except at the demagogic level, since the terminological construction *inclusive capitalism* is an oxymoron consisting of terms that inherently oppose each other. Capitalism, by

nature, is not inclusive, and on the contrary, it is exclusive, it implies making profit only in the interest of the capital owners to the detriment of the working class, the employees. It can be said that this oxymoron is a kind of euphemism that conceals the intention of the capital owners to manage not only their capital but also the structures of the states that would be absorbed into the system of *inclusive capitalism*.

Considering that the entire organizational structure for the implementation of inclusive capitalism is hierarchically arranged, following the principle of subordination, with the *Council* at the top of the pyramid, *managers* subordinated below the *Council*, *allies* – various organizations managed by managers, *individuals* at the bottom of the pyramid, one can observe the existence of a kind of global structure which is:

1. Supranationally oriented, ignoring the sovereignty of states as the basis for international action.
2. A centralized organization, with clear subordination of management, and there is no question of decentralization of management and democratic principles as postulates of liberalism promoted by capital owners worldwide.

Throughout history, it has been established that methodology serves as the foundation of power. Consequently, the supranational, centrally managed structure set up like this, under the guise of the new economic concept of *inclusive capitalism*, relies on the same methodology used when banks expanded beyond the borders of their home country, a practice that was once overlooked:

1. Regulations established by the Bretton Woods Agreement on the control of capital movements (Article VIII of the Articles of Agreement of the IMF),
2. The repeal of regulations introduced by Franklin D. Roosevelt during the great crisis, which distinguished commercial from investment banking.

The reason for introducing the Vatican into the Council is interesting. There are at least five reasons:

1. Recognizing that industrial capitalism has fulfilled its purpose, that financial capitalism has taken precedence, and as such has begun to destroy itself by bringing the world into constant economic crises, there was a need to introduce a terminologically new concept, in the form of *a new economic system* that is *ethical and moral*, while

- actually maintaining the same form of capital. The *ethical and moral* aspect should be guaranteed and covered by the Vatican.
2. The Vatican is known for making significant investments through the structures of the Rothschild family in Great Britain, France, and the USA, owning shares in large transnational companies (Четверикова, 2019).
 3. In April 2010, the first Catholic Christian stock index in the history of finance, *Stoxx Europe Christian Index* appeared on the European fund market (Четверикова, 2019), aimed at helping investors, disappointed by the financial crisis, choose securities of ethical companies in line with their religious beliefs. This created the possibility for the Vatican representatives to attend the committee for the management of the stock market index, which included 533 European issuers, including those with ethically and morally questionable activities.
 4. The Vatican Bank has faced accusations of money laundering, as confirmed by *London Telegraph* investigations in the *Inside Fraud Bulletin*, where the Vatican Bank is mentioned as one of the main tax havens along with Macau and Nauru (www.voltairenet.org, 2001).
 5. Throughout historical epochs, the introduction of a new economic form or system required taking something away from the people. Slavery deprived the people of their freedom. Feudalism took away their land. Capitalism took away materialized labour. Land and materialized labour are material factors of production. Consequently, it remains to deprive people, as a factor of production, of their social behaviour, their needs, i.e., the spiritual sphere, to make them absolutely obedient to globalist structures. Ecumenism, under the patronage of the Pope, is ideal for suppressing the spiritual sphere and depriving individuals of their original religious norms or dogma.

ECONOMY, ECUMENISM AND FINANCIAL ETHICS OF THE VATICAN

The study of religion in economic history covers two different areas of research. The first area relates to economic factors that can be adopted religiously and influence changes in religion. The second area, the consequences religion has on economic development, looking for the

deep roots of greater economic differences between regions and religious communities. Most of the economic literature relates to one of the three main monotheistic religions – Judaism, Christianity, or Islam.

The monotheistic character of religions enabled the frequent historical connection of religion with economy, political power and conflicts. The doctrine that there is *one true God* that is the defining characteristic of monotheistic faiths was both a stabilizing factor for societies – because monopolized rule could curtail disagreements within religious groups – and a destabilizing factor because it spurred conflict between religions (Iyigun, 2015). Some of these aspects have been shown for Catholicism, where the institutionalised Western Church, based in the Vatican, acted as a strong political player and religious doctrine influenced the development of communes, guilds, and the interest-based lending market. Much of the economics of Islam focuses on the role that Islam and Islamic institutions played in political-economy outcomes throughout history, particularly in the divergence between the Middle East and Western Europe (Kuran & Rubin, 2018). Various works have shown how the presence of Islam in law and politics of states has affected economic outcomes such as corporate development, certain usury restrictions (although usury is prohibited in Islam as in all other religions, except Judaism), conflict and finance. In the economic history of Judaism and Christianity, the human potential stimulated by religion was a decisive element, especially bearing in mind that Christian missionaries influenced the historical development of certain areas. The concentration of Jews on highly qualified occupations was mostly the result of religious norms in reading the Torah (Botticini & Eckstein, 2012). The most extensive literature in the field of religion in economic history relates to Protestantism. Several economic, social, political and technological factors have been shown to have contributed to the adoption and spread of the Reformation (Rubin, 2014). While some studies find limited support for Weber's Protestant ethic hypothesis of a link between Protestantism and economic success in certain contexts, others suggest that just as for Judaism, there is a channel of human potential that emphasizes the need for every Christian to read God's words for himself (Becker & Woessmann, 2009). In addition to human potential, the Reformation affected secularization, political changes, the diffusion of technology and social outcomes as a whole, and thus the economy (Becker & Woessmann, 2018).

Hence, socioeconomic factors have consistently played an important role in the historical spread of religions, and vice versa, religion was the primary parameter of socioeconomic organization and the state of society.

Setting up a kind of ideological framework of a quasi-*religion of progress* of inclusive capitalism by the *Council*, at the top of which the Vatican is placed, latently, through the economic concept, the idea of the necessity of all-ruling ecumenism, with the Vatican on the throne, is imposed, in order to overcome retrograde religious differences and establish a new an ethical concept on the part of the Vatican, contributing to *equitable wealth redistribution* among capitalists who have hitherto profited from an unequal distribution of profits.

Each of the world religions has its own eschatology, a distinctive doctrinal segment delving into the ultimate fate of the world. Eschatological concepts describe the culmination of world history in the following categories: clashes with absolute evil, spiritual darkness, encroachment on the entire moral heritage of humanity, on its ideas about temporary life on Earth and eternal salvation after life, about ugly and beautiful.

Ecumenism is a set of heretical teachings and asserts the possibility of salvation for believers of one faith within other religions. It blurs boundaries between churches and other religions, dismantles canonical and liturgical structures, and undermines original religious norms and dogma. The ideas of ecumenism were formalized in the Ferrara Cathedral in Florence under Vatican patronage (1438-1445). The Russian Church, led by Patriarch Hermogenes, at the Moscow Council in 1620, was the first among the local Orthodox churches to condemn the union and the ideas of ecumenism, but the idea was already widespread among the clergy under the Greek patriarchs, significantly influenced by the Vatican. At the beginning of the Reformation in Europe, the idea of ecumenism spread in the direction that all Christians form a type of spiritual unity and share common sacraments This perspective extended beyond relations between Orthodox, Catholics, and Protestants.

Ecumenism can be examined from two perspectives. The first, linguistic, advocates universality, while the second emphasizes equality, that all the religions of the world become one but at the same time keep their teachings and that way a *civilized method of resolving inter-religious differences* is manifested. Such an attitude is represented by the Vatican and absolutely corresponds with the principle of universal, under the guise of *economic equality* of all people in the world, universal, which is imperative for the quasi-*religion of progress* of inclusive capitalism. At the ecclesiological level, such an approach to the unity of religions represents a utopia, not only among the three dominant monotheistic religions but also within Christianity, considering the dogmatic differences between

the Eastern and Western Christian Churches. Unfortunately, the pursuit of ecumenical spiritual unity has led to the emergence of several heretical administrative bodies, with the *World Council of Churches* at the top of the pyramid.

Pope John Paul II became the first pope to refer to Jews as *elder brothers*, overlooking the New Testament's stance on the responsibility of all Jews who rejected Jesus Christ. Christians who respect the New Testament cannot refer to the Jews as *older* brothers as it goes against the principles of the New Testament.

The end of the Judaization of Christianity, under the mantle of the Vatican, occurred in 2009, at the conference of the International Council of Christians and Jews (ICCJ), when the Berlin Declaration of 12 points was adopted, which essentially marked the end of the Judaization of Christianity (International Council of Christians and Jews, 2009). This set *global ethics* on a Judaic basis, which hammered the last nail into the heart of Christian religions and Islam, their basic eschatological postulates, opposed to Judaism, which laid the foundation for the *quasi-religion of progress* and erasing the Christian vision of the future.

Modern ecumenism aims to create a kind of *common religion* based on all existing religions and, acting as a tool for globalization, leads to the destruction of true spiritual values. This overlooks the diversity of doctrines among Christian churches, particularly the distinctions between various religions, bearing in mind that faith *in God* with followers of Judaism is incompatible with faith in the Holy Trinity and Jesus Christ, the only begotten Son of God.

Vatican officials have never asked how economists apply to third world countries the process of specialization that leads to dependence on food and credit and is the result of colonialism in the past, as well as in the present, as a predatory global financial behaviour under the hegemony of the dollar.

It is interesting that in the ethics of the Vatican, which established the first Catholic Christian stock index in the history of finance, *Stoxx Europe Christian Index*, on the European funds market, the question did not arise whether the ethical ultimate goal of investors and speculators under the policy of asset price inflation, monopoly privileges and other income-producing assets as well as financial securities (stocks and bonds since 1980) that tend to rise or be *inflated* over time?!

The Enlightenment and classical political economy advocated freedom from taxation by debt-ridden governments and sought to protect the population from paying prices that included an element of rent without

labour. Vested interests opposed public regulation in this way, as well as public ownership of natural monopolies and banking systems. Why was the concern of the advocates of *financial ethics* of the Vatican not directed towards those monopolies and the banking system?

History has shown that antiquity did not have a specific term distinguishing interest from usury. Medieval Western clergy drew this distinction to compare *commercially productive loans* with *personal usury*. They did so based on the logic that commercial creditors participated in the risk of profitable business ventures under traditional legal conditions that exempted merchants from debt in cases where they lost money through no fault of their own. In such cases, the commercial interest was supposed to cover the banker's or other creditor's costs of business, plus risk compensation. Such a church ruling made it possible to approve credit for financing foreign trade. Usury, under any pretext, could not, nor should it, be justified by the Western clergy, because it was apostasy and did not promote the struggle of Jesus Christ against every form of usury. Where was the *ethics of the Western clergy* who committed themselves to serving God and not the usurer Mammon?

At the societal level, usury leads to economic and political polarization rather than a fairer economy. However, the Vatican did not consider the issue in the *Council for Inclusive Capitalism*.

No religion allows usury, except Judaism. Hence, it was necessary to establish a *new ethical model* of Judeo-Christian ethics through the process of ecumenism, supported by the Vatican, in order to implement a *new religion of progress of inclusive capitalism*.

Numerous examples call into question the Vatican's ethics, not only in the financial, but primarily in the spiritual sphere. If they were incapable of respecting the Holy Scriptures and the words of Jesus Christ, how will they implement the *ethical norms* they proclaim in the *Council for Inclusive Capitalism*?

CONCLUSION

Religious norms and dogmas serve as the foundational pillars for understanding the world, the place and role of humanity within it, and discerning the very essence of life among their followers. Each religion has its own dogma that cannot be changed or justify its distorted interpretation for the pursuit of utility, particularly not material utility. The conflict between followers of religions and globalists will become the basis of the battle between good and evil, the core of the world history

of the twenty-first century and the very existence of humanity. Despite economic and geostrategic factors playing pivotal roles, the roots of this confrontation extend beyond the material. They are rooted in the spiritual dimensions of eschatology.

We live in a time of calculation and quantity, where the quantity of the new has supplanted the quality. In the world of the *pseudo-religion of progress*, humanity is perceived as a uniform mass, subject to forced homogenization across all facets of social activity, particularly within the spiritual domain.

The *pseudo-religion of progress* dictates an imperative for humanity to rid itself of impediments on the path to so-called progress: from *prejudices*, *superstitions* and *the burden of the past*, that is, religion and its norms or dogmas. Consequently, if the necessary goal for humanity is *progress* through *inclusive capitalism*, then anything obstructing this trajectory must be eliminated, and those in opposition must be suppressed. Anyone who opposes the *progress* of humanity can rightly be excluded from their ranks and labelled an *enemy of the people*. The totalitarian regimes of Modernism derived from this the idea of *superfluous people*, whose very existence and opposition to the materialistic *pseudo-religion of progress* prevents the emergence of a *beautiful new world*, ironically named *inclusive capitalism*, which in its terminological basis contains an oxymoron that announces absurdity in its embryo. Thus, reconciling Kantian theses on the equal dignity of individuals and the progress of humanity proves challenging.

РЕЛИГИЈА ПРОГРЕСА ИНКЛУЗИВНОГ КАПИТАЛИЗМА КАО ЕКУМЕНСКА ПРЕДСТАВА ХРИШЋАНСКЕ БУДУЋНОСТИ

Гордана Валчић⁵

Сажетак: Истраживање новог економског концепта, названог *инклузивни капитализам*, лансираног из кругова глобалних власника капитала, као и његов утицај на религије са акцентом на хришћанску будућност, представља окосницу истраживања у раду. Користећи компаративни метод и метод историзма, кроз литературу друштвених наука о економској историји, историји религије, филозофије, социологије, обухваћени су узроци и потенцијалне последице имплементације *инклузивног капитализма*. Утицај економског раста на религију и обрнуто, улози религије у економском расту, је у нераскидивој вези. Постављање новог економског концепта названог *инклузивни капитализам*, представља илузију не само у оксиморону садржаном у његовом називу, него и замени теза да је економска неједнакост узрок криза у друштву. Економска криза није узрок друштвеног незадовољства, она је последица свеколиког моралног понирања у духовној равни.

Кључне речи: *економија, инклузивни капитализам, прогрес, религија, екуменизам.*

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