

Pentecostal Doctrine and the Value of Work Practical Values, for the Times of Unemployment in the Current Economy

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Abstract:- This article sets out the results of a research process whose objective is to identify the economic values that are disseminated from the Pentecostal congregation, how they are transmitted and, consequently how they practice in their daily lives. The methodological design consists of an analysis based on Weberian sympathetic sociology, and the sociology of phenomenological matrix focused on the reflective analysis of consciousness, from where the internal understanding of the ego becomes transcendental. Among the main results is expressed that, because there is no explicit theological teaching on salaried work and their respective valuation, the Pastor and preachers only make vague references about the work, from a General idea and they value and reproduce it as a blessing that makes survival possible. The importance of these religious institutions is emphasized, insofar as they cover the function of linking the subject to their environment and linking it to a set of emotional values that allow them to join their trajectory giving sense to their daily actions.

Keywords:- Pentecostal Doctrine, Value of Work, Tzotzil Population, Phenomenological Matrix

I. INTRODUCTION

This paper presents the results of an investigation in the anthropological area, held in the Highlands of Chiapas, México. The study was carried out to almost four decades of the first expulsions of population of the communes Chamula and Zinacantan, events produced mainly for political-religious reasons. This was added to the consequences of the armed uprising of the Zapatista Army of National Liberation (EZLN) of 1994.

Much of the history of mobility and population displacement in the highlands of Chiapas, towards San Cristóbal de Las Casas, has been due to three major social phenomena: 1) The expulsions of indigenous population, initiated in the municipality of Chamula at the beginning of the Decade of the seventies of the last century; 2) The Zapatista uprising, and 3) the increasing interstate migration.

The case of the displaced men, elders, women and children, are indigenous to the Tzotzil culture, one of the dialectal variants of the Great Mayan language family. Its

municipality, is located in the highlands of Chiapas, only 10 kilometers from the city of San Cristóbal de Las Casas and, according to the XII General population and Housing Census of the year 2010, is one of the most numerous indigenous groups, with 417.462 people, who, with the passage of time, after the arrival of the Spanish conquistadores, have recreated their 2 cosmogony through the elaboration of a religion with elements of Western Christianity and elements of its ancient Mesoamerican religiosity.

This study, is an exploration to near a reduced population, which was expelled from its place of origin, almost all of them coming from the municipality of San Juan Chamula, who, from the seventies of the last century, emigrated in a forced way to the city of San Cristóbal de Las Casas.

With the interest of delving into the understanding of the phenomenon of religious change of the expelled population, we quote Francois Houtart (2009), who argues that, for the Latin American case, coincidentally with the application of this doctrine and with the deepening upward of social inequality, there was also an unprecedented rise in the so-called Protestant movements, highlighting among them Pentecostal-type churches. Likewise, this phenomenon also coincided with the emergence of an unemployed population and large migratory flows from the countryside to the cities. In the case of the study population, who were violently expelled, meant that they left their life forms and their lands, which led them to generate new processes that would allow them to adapt to the life of the city.

For the last decade of the twentieth century, this new reality, progressively dominated by globalization and neoliberalism, presented a difficult scenario for most Latin American countries, who saw their standard of living in an alarming way with the increased unemployment, poverty, insecurity and increased social conflict. In this dynamic, the new economic and social relations caused an increasing number of young people were excluded from formal employment. It is estimated that in the early 1990s, between 45% and 50% of the economically active Latin American and Caribbean population shared such a condition. It is this population that constitutes the social ground for the development of

new religious movements, especially Pentecostalism (Houtart, 2009).

With the lack of employment increased the impoverishment in the living conditions of the majority sectors of the society, which provoked an increasing atomization of the social relations in the Latin American peoples. The so-called neoliberal reforms, imposed on our continent in recent years, have resulted in the progressive end of social policies. In such an adverse scenario, families living in popular media have had no choice but to develop survival strategies, as is the case with the immigrant population in this city.

For Mexico, the figures relating to unemployment, poverty and social inequality are extremely alarming. According to the National Council for the Evaluation of Social Development Policy (Coneval, 2014), in Mexico there are two million more poor compared to 2012, standing from 53.3 million to 55.3 million in 2014, representing 46.2% of the national total. Chiapas was one of the states where poverty rebounded.

The Coneval report mentions that, in Mexico, only two Mexicans out of ten are not poor (20% of the population), while the remaining 80% of the Mexican population lives in poverty and vulnerability. Likewise, it was reported the decrease in the revenues of Mexicans in the same period, and highlighted the fall in wages in 3.2%, locating Mexico, as one of the most unequal countries in the world in terms of income.

In this scenario, and in relation to Mexico, Jean Pierre Bastian, says that "the Pentecostal churches penetrate the indigenous groups in which social solidarity has been broken, as well as in depressed areas in social disintegration and migration zones of Work and in the urban regions "(Bastian; 1994:544).

In relation to Chiapas, since the beginning of the poverty measures in Mexico, our state has always occupied one of the first places at national level in the proportion of population living under conditions of patrimonial and food poverty.

Daniel Villafuerte and María del Carmen Aguilar (2006), tell us that the rural crisis that Chiapas lives, since the late eighties of the last century, is profound and structural in nature. Being Chiapas a predominantly rural state, the model of agriculture of plantations and of extensive cattle-raising hit the bottom with the commercial opening and the economic deregulation, economic policy that eliminated subsidies and diverse supports to the production and Marketing. These measures of an economic nature, were part of the conditions for the entry into force of the North American

Free Trade Agreement (NAFTA), and were responsible for producing a substantial change in agricultural and agricultural policy in our state, and At the same time, they generated profound changes in the socioeconomic structure of Chiapas, such as the abandonment of the countryside, a gradual fall in wages, the decrease in formal employment and the increase in underemployment, which at the same time detonated the phenomenon of Migrations.

"The continued collapse of the gross domestic product (GDP) of Chiapas from the year 1980 to date, has been the product of the application of a neoliberal economic policy, which, among other Consequences, has brought the dismantling of the productive activity of the field, the main source of employment of the Chiapas, and the growth of the reserve labor armies, in particular the unskilled workforce (López and Núñez, 2015).

For the year 2012 and about salaried work, the authors of this work tell us that formal employment in the country is proportionately three times higher than that of Chiapas. The wage labor rate at the national level was almost 62.5% while in Chiapas it was 43.9%; The rate of critical occupancy conditions of the entity is three times higher than the national and the economic polarization index of Chiapas is double that of the national.

There is abundant supply of labor, but of low qualification and that the demand does not grow in the same proportion because of the lack of dynamism of the economy, therefore, most of the Chiapas take refuge in activities of low productivity, in the informality and in the underemployment. The main objective of this study was to identify the economic values that are disseminated from the Pentecostal congregation, how they are transmitted and, consequently, how the subjectivities and practices of the congregation are built in their daily lives.

II. METHODS

The present study was carried out during the period 2014 to 2018. The development was based on Weberian comprehensive sociology, and the sociology of phenomenological matrix focused on the reflective analysis of consciousness, from where the internal understanding of the ego becomes transcendental.

25 interviews were conducted in depth to the believers of the Pentecostal congregation The Anointing of the Holy Spirit, rescuing from them the experiences, experience and testimonies that bring us closer to the knowledge of the economic culture of this non-Catholic Church Located in the city of San Cristóbal de Las Casas, Chiapas, Mexico.

III. DISCUSSION

One of the most important contributions in Weber's work, "Protestant Ethics and the Spirit of capitalism", is that it has to do with having identified that Protestant Calvinism, as a theological rationalization of the world, paved and impelled the development of Capitalism, by forming a series of ideas and ethical values, related to work, saving and investment.

These values relate, by elective affinity, to the capitalist basic principles of labor, saving and investment, aimed at conceiving them, as the fundamental means for material accumulation and enrichment of man and for To invest in productive activity, so that a simultaneous process of strengthening the development of these production relations was generated, which had already taken a boom in Europe from the 16TH to the eighteenth centuries.

This historical process, characterized by this kind of relationship between this Protestant Calvinism and the capitalist model of development, thus generated a particular lifestyle, a concrete way of living the economic from that specific type of Calvinist morals: a Religious subjectivity, sustained by a body of values, which further stimulated that spirit of capitalism.

For Pentecostals, the biblical references related to work, saving, investment and the accumulation of wealth, do not occupy a central position in the doctrine. During the cults in the congregation, and as a central part of the doctrine, the Pastor and the preacher cite constantly and with special emphasis the "Deuteronomy", the "facts", "Proverbs", and "Romans" and, in few cases, the Gospel of St. Matthew, thereby reaffirming the Need to obey and worship the Lord. They also make special emphasis on the divinity of Jesus Christ and the Holy Spirit, on the gifts bestowed by him and on the good adventure of the poor in spirit, who, according to them, will inherit the Kingdom of heaven.

In both the doctrinal message and the testimonies of the congregation's indigenous urban believers, there is apparently no theologically objective orientation that promotes this ethic through work (at least not explicitly) and that it is proposed to materialize, at the level of the practice of everyday life, a concrete form of economic conduct that fosters work, savings and investment, so as to shape a class of future capitalist and business men.

If what we are proposing is true, a new question is to be asked: what happens then? José Andrés García Méndez, in his work "Chiapas Para Cristo" (2008), has already proposed that, for the case of religious phenomena in our entity, the non-Catholic Christian religious message has undergone a process of adaptation to economic, political, Social and cultural values of the receiving converts, in such a way that it is very interesting to observe the diversity of forms adopted by non-Catholic Christianity in its landing on the Chiapas lands.

To implant, to be accepted and to survive, the non-Catholic Christian movement has been forced to negotiate with the converts, who adjust the symbolic and moral precepts of the Christian message, to their own conditions of life; That is to say, to their conceptions of the world, to their expectations and to their daily, daily and immediate necessities.

"This capacity of response indicates that the religious message, the Bible itself, receives a particular reading from the different perspectives that the actors have, and these, finally, act in a certain social context, in which the fields are interrelated That are part of their daily life; In other words, the individual is not only a religious being, it is also political, economic and cultural, and this interrelation will influence the particular way of assuming his role as a bearer of a certain symbolic-religious capital "(García Méndez, 2008: 178-179).

These are cultural conditions and the daily, objective and immediate needs of the indigenous urban converts of San Cristóbal de Las Casas, which are more related to the daily struggle for survival. Those that have generated this adaptation between the message of Pentecostal Doctrine and the local reality of believers, recipients of that same message have built an economic subjectivity that has allowed them, at the same time, to find a practical way of life, because to get paid work in the current structural conditions of the capitalist economy, is an almost impossible.

In today's neoliberal Mexico, the Christian Pentecostal message, has had to conform to the current economic conditions of unemployment, through the implicit promotion of self-employment and its legitimation, such as street vendors, bricklayers, gardeners, pawns, Chargers in the markets, not with the idea of fomenting the emergence of a rising capitalist class, but rather, with the intention of fomenting the daily survival of its adherents and, therefore, of the Church itself.

In this conviction and acceptance of the believer to deal in the itinerant sale of chewing gum, cigars, fruits, as well as in self-employment as bricklayer's pawns, gardeners and loaders in the markets, this segment of the population that lives in this part of the Periphery of the city, it adjusts very well to the acceptance of its reality, and at the same time, it does not represent a political problem for the municipal government and the neoliberal project Mexican, to the extent that there arises a collective action, conscious and organized of these Non-Catholic believers who demand social, political and economic rights.

However, it is important to note also that, in this complex process, some of the believers, individually, also consider the importance of resorting to the organization of residents of the colony, as a possibility to find some solutions to Their demands for basic services like water, drainage, light.

In the congregation, because there is no explicit theological teaching on salaried work and its respective valuation, the Pastor and preachers only make vague references about the work, from a general idea and value and reproduce it as a Blessing that enables the survival.

At the level of their daily lives and many times from the space of their community of brethren of their congregation, believers are symbolizing and introjecting the concept of self-employment and in poorly paid trades, as the only activity to which they can aspire and with which, they can get a means to survive; And it is this significance of work, which is highly valued among the members of this religious community, meaning from which, they have built a practical subjectivity from which to confront their reality. The concepts of investment and consumption are also not prescribed and taught as part of the biblical doctrine, and at the level of everyday life, believers subjectivism and symbolize them as something they cannot achieve or practice.

IV. CONCLUSION

Because of the precarious living conditions of the majority in Chiapas, the believers of the Pentecostal Congregation of the Anointing of the Holy Spirit are more sensitive to the effects of poverty, marginalization, discrimination and expulsion with violence from their community of origin.

However, with the forced displacement that led them to emigrate, they carried with them many of the cultural and cosmogonic elements, which were deployed and recreated to be able to reconfigure and redevelop their world, adapt to the new context and the new reality urban.

However, with the forced displacement they carried with them many of the cultural and cosmogonic elements, which were deployed and recreated in order to be able to reconfigure and redevelop their world, adapt to the new context and the new urban reality.

With a sense of community, together with language, religious faith, material poverty and shared history, they were constituted in the main cultural referents that were developed in their new reality, with which they built new minimum conditions of life in the society of San Cristóbal de Las Casas.

This reality analyzed in the present study is understandable if we analyze from Max Weber (1984), Schutz (1995) and Berger and Luckmann (1997, 2001), which locate the believer as a central actor in the construction of his reality, a reality that is lived and practiced Daily and at the same time, within the intersubjective reality of the life world of the believers of the religious community of study.

Thus, this concrete and practical form that these believers have in the construction of their daily life, has been made possible thanks to the role of producer of

sense developed by his Pentecostal congregation, which through the diffusion of values contained in his message Biblical, has managed to provoke in the indigenous Pentecostal believers, a type of concrete and practical landing, resulting, at the same time, of the adjustments that, as actors, these same believers have been able to deploy, starting from their cultural matrix and their socio-economic context.

For this reason, as Berger and Lukmann suggest (1997), the importance of these religious institutions is emphasized, insofar as they cover the function of linking the subject to their environment and linking it to a set of emotional values that allow them to join their trajectory giving sense to their daily actions.

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