

Spiritual Capital as a Fundamental Element of Cultural Capital

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Abstract

Cultural capital is usually regarded as a mechanism of influence on personality. Coleman contributed to this study largely, although Bourdieu introduced the concept of a theoretical understanding of capital varieties. He was interested in the convergence of social, cultural, and economic capital. The authors propose to focus on the cultural capital of both the qualitative characteristics of the state of society. The problem is that in the presence of cultural capital as a funded system of values in the form of works of art and science, society degrades morally. Any cultural capital based on traditional religious values. This does not mean the broadcasting of religious themes in works of art, although it excludes, but rather a philosophical position of artists and researchers, through which the public receives the interpretation of events, their assessment of a certain value-regulatory system of coordinates. This element is the spiritual capital of the company and is a fundamental element of cultural capital. Qualitative state of society, its morality depends on the amount of spiritual capital, which he occupies in the field of cultural capital. A striking example of how the degradation and spiritual revival of capital in society can serve as the processes that took place during the last century.

Keywords

Spiritual capital, traditional religious values, culture, funded system of values

Thoughts related to the study of turbulent processes revival of Orthodoxy in Russia, accompanied by formation and growth of the Orthodox community, led the authors to the need to distinguish the term “spiritual capital”. Orthodox does not represent a class or a stratum. It is a community that lives by the same laws of morality, has its own history and rules of existence. This community does not differ by geographic allocation (Russian Orthodox Church is cosmopolitan), by nationality (Serbian, Georgian, etc.) or by social stratification belonging (i.e., in general, it is not an isolated strata, but a community that has a hierarchical structure). First, orthodoxy is a phenomenon of civilization. Second, it might seem that the Orthodox community is dissolved in society and Orthodox people that follow generally accepted

norms and laws of behavior: They attend regular schools, graduate from secular university, and work in all areas of employment. Third, Orthodox people have their distinctive features; perception of their own peculiarity makes them feel a sense of cautious attitude toward them. The entire Russian culture is riddled with Orthodox ethics and morality. Fourth, specificity of Orthodox thought and behavior norms

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has been a part of Russian nation mentality.

One of the key issues of this study is the following: What significance does Orthodoxy have in contemporary Russia?

PARADIGMATIC CONTEXT OF SPIRITUAL CAPITAL CONCEPT

Before we talk about the concept of spiritual capital, it is necessary to determine methodological context of this discussion at the paradigmatic level. The spiritual component of society has always been associated with religion determining the boundaries of moral action. As a result of secularization processes that began in the depths of history with the disposal of the property of the church (the fifteenth-sixteenth centuries), all spheres of public and private life were released from the influence of religion.

Secularization processes were accompanied by separation of religion from culture and isolation of secular culture (the seventeenth-eighteenth centuries), and a new state of mind of an individual, which has ceased to be religious, was formed due to them. Comprehension of this secular society is clearly illustrated in Emile Durkheim's social reality concept. Durkheim separates religion into a separate element of society, gives it the status of a social institution and endows this institution by certain features. It was a key moment in theoretical views of Durkheim, as his "social fact" (a thing that affects the individual from the outside) was based on the morality of a moral life, which consisted of two elements—the good and the duty. Thus, the good reflected intimate interests and needs of the individual, and the duty arose under the influence of social coercion and was obligatory. So the moral or public conscience was formed from a number of sources of an institutional nature.

The influence of religion in society was so weakened that the problem of moral values of religion (non-)acceptance had been transferred to the private sphere. Social project of the age of Enlightenment

assumed natural death of religion due to the victory of reason, its erection on the pedestal of the absolute, thereby replacing God. This principle position served as a basis for creating further social religions. In his work *Spiritual Capital—The Moral Core of Social and Economic Justice*, S. Rome showed how the church itself had contributed to these secular processes, exploiting (Catholic Church in the Middle Ages) or justifying new economic forms of housekeeping, lined up on the principles of greed (Protestant labor ethic) (Rima 2012). Going away from Old and New Testament value guidelines in the area of social and economic justice led to spiritual depravity. John Wesley (1704-1791), British Evangelist and Methodism founder, attracted attention to this point two centuries later. With the deepening of society secularization processes, its spiritual impoverishment continued to grow and there appeared a necessity for spiritual revival that J. Wesley mentioned before.

J. Habermas called contemporary state of society "post-secular". At least three views on the phenomenon of "post-secularism" are known for today:

(1) Post-secular society is a secular society development stage, where secular and religious values can coexist (Habermas);

(2) Post-secular society is the end of secularism hegemony as anti-religious ideology, and the dawning of the age of spirituality that will reconcile faith and reason, religion, and science (Joseph Ratzinger, Mike King);

(3) Post-secular society is a defeat of secularism and in a way a kind of Christian hegemony restoration (John Milbank).

Common to all of these positions is that religion returns from the private sphere to the public and is no longer viewed as derivation from economic, psychological, or social factors.

In contrast to European and American history, secularization process in Russia did not have immanent character but coercive. After the revolution

of 1917, new government pursued a policy to destroy the church and kill all religiosity:

(1) Separation of the church from the state (Decree 1918), confiscation of church valuables (1921-1922);

(2) Physical abolishment [by 1921, more than 12,000 innocent civilians, several thousands of Parish clergy and monastics, 28 bishops were killed; in bloody repressions of 1936-1937, thousands of priests and innocent civilians were executed over false charges, many of them died in the dungeons of NKVD (People's Commissariat of Internal Affairs), in camps and in exiles];

(3) Closing of churches (to 1939 across there were about 100 open churches around the country).

Practically, the church had to change its existence and lose its full legacy. Formally churches existed but religious activity was prohibited, and religious manifestations among people were strongly punished. Stalin had to legalize activities of the Orthodox Church in 1943 (to renew the Council of Bishops, to open religious schools), but Soviet rulers' faith into the triumph of such secularization was great. In the era of "thaw", Khrushchev believed that the post-war generation of "praying grandmothers" was the last generation. In this regard, he fulfilled policy of closing churches (the number of parishes reduced from 14,000 to 8,000 in the period of 1959-1961).

In such conditions, the Church was forced to focus on preservation of its spiritual, symbolic, and material values. The Orthodox Church had not changed its attitude to the commandments of God for centuries, had not rewarded greed. The paradox of a relationship between the church and the state in the Soviet period was that this very commitment served as one of the bases for the creation of Socialist planned economy model, based on the principle of just distribution of public goods, on the one hand. And, on the other hand, it was a creation of a Moral Code of the Builder of Communism (according to Durkheim, it is concentration of certain collective conscience) in 1961. It was a document that was a kind of batch of

doctrines of scientific communism and interpretations of God's commandments, the Orthodox virtues in the spirit of the virtues of the communist proclamations.

Thus, spiritual revival in Russia is not restoration of the status of the institute of religion, and acquisition of traditional spiritual values. We are talking about Orthodoxy as this denomination has always been fundamental in the state.

It would be more correct while contrasting Russian society to the Western post-secular society to speak about traditional society of the post-secular period.

While determining traditional society, we usually talk about pre-industrial, agrarian, not developed, primitive society. However, scientists have recently begun to pay attention to the fact that economic component, as a characteristic of traditional society, does not matter. The definition of traditional society rather lays in the socio-cultural differences, where traditional norms of behavior, thought are supported in strict accordance with the doctrine. According to this approach, traditional features are no longer judged as entirely negative, impeding social change and economic growth, and have been more often viewed as a resource for progressive change. For example, Japan, a prosperous country, is one of the leaders of global economic space, but reserves its traditional socio-cultural structure. Moreover, it managed to achieve top position owing to the wise combination of borrowed innovations and its own traditions. Japanese firm operates in the market as the owner, and at the same time is a kind of a traditional social corporation, based on the principle of paternalism and mutual support of the lower and the higher for the success of a common cause, i.e., for the sake of company's flourishing. Demilitarized descendants of Japanese samurais who got necessary training and skills took their place in the ranks of employees of those firms ("samurai with cases", as they are often called), and accordingly shifted their activity to constructive producing direction. Originating in many ways to

traditional Confucian discipline, culture and labor ethic behavior of workers who much more tend to sincere cooperation with the firm, rather than to fight with its tip in order to defend their rights, makes a substantial contribution to the prosperity of the country too.

Speaking of Russia, the authors will use the term “traditional society” as a society existing in religious traditions. The return to Orthodox tradition is not automatic of course and indisputable, after a long dominance of “secular religion” which embodied the communist view. The church has lost the experience of an active subject of social life, so it had to solve many problems on the run. Those problems were connected with restoration of material objects, increase of the flock, growth of parishes, the number of priests, etc. However, the fact that leaders of the ruling political elite are always present at all festive liturgies, speaks for itself. Moreover, the President Vladimir Putin in his recent speeches showed concerns about spiritual component of the Russian state. In his opinion, “People will inevitably lose their human dignity without values and ethic norms embedded in Christianity and other religions of the world that have developed through thousands of years” (Putin 2013). Thus, to preserve national identity, Russia as well as Japan chooses a strategy combining borrowed innovations and traditions, the origin of which is religion.

If Durkheim’s definition of a model of social reality is quite logical for post-secular society, it is not acceptable for traditional society. Referring to the works of Russian philosophers, theologians of the late nineteenth to early twentieth centuries, we can make a model of a different vision of social reality.

The main difference of this vision of social reality is that morality is limited by religion. Divine beginning corrects collective consciousness through the activity of the church and by spiritual purification and ascension of the personality itself. According to Vladimir Solovyov,

Religion, speaking generally and in the abstract, is a connection of a man and the world with the absolute beginning and with the focus of everything that exists. Obviously, if one accepts the validity of the absolute principle, it should determine everything and everything significant done, recognized and produced by the man should be related it. (Solovyov 2011)

The main value-normative Solovyov’s dimension of a social fact is considered to be “a reunion”, or religion. A mechanism of management of social processes “consists in bringing all elements of the human being, all private beginnings and humanity forces into the appropriate attitude toward absolute central beginning, and through it and in it to the right toward appropriate agreed relations between them” (Solovyov 2011).

The starting point of all processes of a social change is the human soul. Berdyaev wrote that,

For the Christian consciousness, human soul is of an absolute value, but mortal, empirical life of a man does not possess an absolute value. Value, shrine, spiritual reality is more important than mortal empirical life, than their good and satisfaction, than man’s life itself. The triumph of the value of a personal well-being would lead to the fall of the individual. Only the point of view of a supra individual value leads to elevation of the individual. (Berdyaev 1952)

The case that Durkheim referred to life morality as “collective conscience”, was replaced by Russian philosophers by the Church as “the church is the soul world’s soul and the soul of the world history” (Bulgakov 1994).

THE POSITION OF SPIRITUAL CAPITAL IN BOURDIEU’S THEORY

Theoretical bases for creating of his own concept of capital for Bourdieu were Karl Marx, Max Weber, and Emile Durkheim’s works. Expanding the boundaries of capital, Bourdieu retained class and social inequalities’ positions that are broadcasted by cultural and social capitals. It was important for him to

understand the mechanism of conversion of cultural and social capital into economic. According to Bourdieu, economic capital “forms the basis for all other types of capital” (Bourdieu 2005). As for religion, Bourdieu following Emile Durkheim views it as one of social institutions that possesses all varieties of capital (economic, cultural, symbolic, and social). Since “secular culture” is separate from religion, all these types of capital are considered separately in every area of their formations. According to the theory of Niklas Luhmann, an “exchange” cooperation is possible in the best case. Bourdieu compares activity of the institution of religion with an ideological basis and draws analogies more with the institution of policy, than with the institution of culture.

Bourdieu distinguished boundaries among cultural, social, and symbolic capitals rather unclear; nevertheless, the main differences are the following:

- (1) Cultural capital is necessary for production of good;
- (2) Symbolic capital provides recognition or non-recognition of these goods based on their knowledge in a specific social context;
- (3) Social capital is defined by the presence of a social network and depends on cultural and symbolic capitals of this social network.

This concept missed the element responsible for morality, as different cultures and contemporary subcultures differ in the understanding of what is good. This is due to the fact that the category of good directly depends on ethical and moral standards, spread in the community. In this regard, spiritual capital is perceived as a “source of moral energy” (Baker 2012).

The concept of “spiritual capital” appeared in a scientific discourse at the turn of the twentieth to twenty-first centuries. Among the first were B. Verter (2003), D. Zohar and I. Marshall (2004), H. Urban (2005). A certain polarity in the definition of the term appeared from the very first works. On the one hand,

it is a sort of alternative economic model of society, which is based on religion (B. Verter), on the other hand, it is an economic tool based on the business culture, forming global public good (Z. Danah and I. Marshall).

However, the era of worship to economic laws as guarantors of the existence and development of a human civilization has given way to critical understanding of consequences of the action of this concept, and there appeared a necessity to find new views on mechanisms supporting stable development of society’s well-being. Toynbee considers “spiritual transformation” to be a leader in this new vision.

SPIRITUAL CAPITAL AS A THEORETICAL CONCEPT

Conceptual vision of spiritual capital involves interpretation of the terms “spiritual capital” and “religious capital” and their interaction as social phenomena. Leaving aside the discrepancies in the definition of spiritual capital, the authors will try to find out what is the difference between spiritual and religious capital. Analyzing these two terms, Chris Baker gives the following definitions of various authors (Baker 2012):

(1) According to Robert Putnam, religious capital is “practical contribution to local and national life made by groups of faith”. Spiritual capital is “the action of a religious capital by providing a theological identity and worshipping tradition, but also a value system, moral vision and the lives of individuals” (Putnam 2000);

(2) Peter Berger and Robert Hefner describe spiritual capital as “referring to the power, influence, knowledge and dispositions created by participation in a particular religious tradition” (Berger and Hefner 2003);

(3) Chris Baker and Jonathan Miles-Watson describe cyclical nature of relations between these two capitals:

Spiritual capital and religious capital stand side by side locked in a symbiotic relationship, each strengthening the other and acting together to weave the fabric to the social world. From spiritual capital flows the ethos and the motivation for action in the world, and from religiosity capital comes both the realization of that ethos and the generator of the moods that sustain that ethos. (Baker and Miles-Watson 2008)

In the authors' opinion, religious capital is a historical legacy of various denomination practices in a particular area of the region (the state, the world of space, etc.); the consequences of complex interactions of religion in the dynamics of the development of society, which are expressed in the mutual influence, or usurpation, or rejection of any creeds, etc. Religious capital is increasingly close to perception of religion as a social institution, because it has territorial and statistical characteristics, property, and social networks. An individual can use this capital or not depending on his/her own choice.

One of the examples of religious capital is a phenomenon of sacred relics' loss and gain. There were holy sources in the vicinity of Sergiev Posad (religious center of Russian Orthodoxy) where the faithful mass pilgrimaged. There was erected a cross near those sources, icons hang and there was a priest. It was believed that if you dip into the small river, which flowed down these sources, it was possible to cure the ills. You could be cross-headed in the same river. You could see endless string of people going into the forest to the holy sources in summer, especially on the Trinity, in spite of tough anti-religious policies pursued by the Soviet government. But in the middle 60s of the last century, it was decided to make a reservoir at this place. As a result, the sources were buried under a layer of water and the area had lost its sacred meaning.

Spiritual capital is a moral component of society where faith in a higher power is the guarantor of political stability, moral well-being, and economic justice. As it was mentioned, earlier spiritual capital in

post-secular society, religion and secular culture emerged as two equal subjects. "Higher Power" in the context of secular culture spells out people that they can change their own set of virtues, depending on the situation and conditions. In any case, it is a kind of gurus technology, behind which interests of a certain group of people stand. In a religious context, it is God as an absolute and Higher Power. According to Solovyov, mechanism of management of social processes, "is to bring all the elements of the human being, all private beginnings and forces of the humanity into the right attitude to the unconditional central top, and through it and in it to the right interrelation" (Solovyov 2011).

Thus, spiritual capital in some extent is inherent to every individual. Qualitative characteristics of spiritual capital in a society depend on the strength of faith of actors. The power of faith in a secular culture requires public support. These beliefs are short-term and require a certain excitement that fuels its vital functions. It is always changing like fashion, comes and goes away, but it exploits one and the same functional set of value norms in a diverse combination. The power of faith for a religious community consists in the purity of faith itself. For example, social researches show that the number of Orthodox in modern Russia is from 75% to 80%. However, priests understand that the quantity of true believers is much fewer, but those are who really determine the force of the impact of spiritual capital of Orthodox Christianity on political, economic, social, and cultural life of the country.

Both in secular and religious cases, faith is a fundamental element of spiritual capital. Classic understanding of faith sounds in the mouth of Apostle Paul in the Holy Scripture: "Faith is the substance of things hoped and the certitude of things not seen" (Hebrews 11: 1).

Cultural studies based on this determination justify the role of faith in the construction of culture:

...faith is associated with the assumption of a miracle, that the impact of the forces that we do not know, but whose existence can believe. On the other hand, faith is also the “substance of things hoped” and it reveals its temporal character. It is because of this belief plays an important role in the constitution of the time of culture. By faith, the future can no longer be understood as a simple continuation of the past and the present, it can not and should not repeat the “visible” images, which are known in advance. (*Encyclopedia of Cultural Studies* 1998)

The interpretation of the concept of “faith” based on secular culture leads to the fact that faith is being interpreted so broadly that it loses all the sacredness and becomes one of the mundane elements of everyday life. In this case, belief is also used as one of the types of social technologies.

Alexander Men talks about fundamental role of faith in shaping the culture: “The spirituality of human, their conception of the word vision is the root of all culture, including art, literature, and the culture—it is the foliage and fruit. Therefore, it is wrong in principle to oppose faith and culture, to tear off one of the other” (Men 1988). He also emphasized:

The relationship between faith and culture is organic, that this relationship dates back to ancient times, when a man appeared, and with him appeared art, and religion, and everything else. Everything in man’s life is determined by his/her relation to ultimate Reality. And because we are created as Christianity, the Bible tell us in the image and likeness of the Creator, the purpose of our existence is clear: to come closer to this archetype, everyone should approach, because there are no small, cast-off, abandoned. (Men 1988)

Russian scientists tend to perceive culture primarily as religious and spiritual experience of mankind in contrast to Western scholars. The process of creating culture is faith for Orthodox Christians, the basis of which is personal spiritual experience. Gurevich P. wrote:

You can’t buy holiness, can’t rent it. You can acquire it only by suffering. In other words, a particular insight is confirmed by deep feelings, the whole practice of human life.

For Orthodox people, faith is both a way of life and a way of outlook, life loses its meaning without the phenomenon of sacredness. (Gurevich 1996)

Symbolic capital serves as an indication of faith. For secular cultural symbolic capital, contains stereotypes and normative patterns of individual well-being. As it has been already said, the content of this set has been changed from time to time and such changes may occur during the lifetime of one generation few times. In religion, symbolic capital means images of the verity (the truth), in search of which the individual spends his/her whole life. Images of truth in all religions are the same. The attitude of the church to these shrines is of a great importance. Separation of the Catholic Church in 1054 happened because it introduced changes to the original Christian doctrine and added new ideas there. From the moment, symbolic capital of the Orthodox and the Catholic Church kept to be very different. It is most noticeable in iconography and spiritual music. In the Catholic Church, images have more mortal features, materialize in a way and come closer to real life. Orthodox Church shows the principle of detachment from all mortal things. The icon is a symbol, not a copy of the reality. Even pictures of Russian canonized new martyrs and saints who lived in the Soviet era are traditionally performed in an abstract symbolic manner and have relative resemblance to portraits of people who actually lived. Looking at those icons people, who really knew, rather recognize features of their faces, than they see realistic portraits.

This principle of detachment and focus on the internal communion with God is manifested in all behavioral norms of Orthodox Christians and Church in social life. Political and economic laws are implemented in their form, if they do not conflict with the divine. Regulatory mechanism starts working at the mental level.

Convergence of spiritual capital into economic capital, Russian philosophers and theologians view as a

phenomenon of management in a broad sense of the word that includes economic, social, and moral human activity. For Russian philosophers, labor is not an ideal way to reach excellence and well-being, but punishment for original sin. Bulgakov emphasizes that “Work should maintain value only as means to decent life, and it’s true measure is its religious ideal. This ideal and related with it ascetic self-regulation facilities determine the spirit of work which defines them from within without being confined to certain forms” (Berdyaev 1952). They do not put forms of business that are created and offered by the human mind on the first place, but spiritual condition of a man in these forms.

The convergence of spiritual capital into social capital is fulfilled through principles of social and personal morality offered by the Orthodox Church to society. These principles, rules, and regulations are not only those announced by priests during the liturgy or the performance of the patriarch, but official documents adopted by the Council of Bishops of the Russian Orthodox Church (for example, “Bases of the Social Concept” of the Church, 2000).

The relationship between spiritual and cultural capital can not be called convergence as culture-aesthetic heritage of 1,000 years old Russian Orthodox Church has formed an authentic image of Russian culture and continues to exert considerable influence on its development.

In traditional society, spiritual capital is the basic core of defining the culture of the society in the depths of mentality. Spiritual capital affects all the other forms of social life through culture.

CONCLUSIONS

Modern Russian society, by no means, is much more complex than primitive traditional society. In its stable state, society’s spiritual capital is not homogeneous as in secular culture, so in the area of religion. At the same time in the period of transformation, there are

opportunities for invasion of alien practices models bearing other principles of spiritual capital. However, the hallmark of traditional society is its ability to absorb all positive practices without destroying their identity and integrity. Concerning spiritual capital on the example of Russia and Orthodoxy, the authors are trying to show that the thinking of scientists is also a product of culture based on spiritual capital of a certain religion.

To summarize, consider the following statements:

(1) Spiritual capital both in post-secular and traditional societies confirms Berger’s “modern world is as furiously religious as ever” (Berger 1999);

(2) Conditionally spiritual capital may be either the value of secular culture, or values of religion. In this case, no matter whose values it represents, spiritual capital is necessarily realized through faith;

(3) No matter how secular culture would demonstrate its independence in post-secular society, it still has deep roots in mental particular traditional religion, which dominated throughout the history of the development of the society and that is religious capital of the society;

(4) Level and nature of secularization determine how secular culture is separated from religion;

(5) Spiritual capital of traditional religion forms a fundamental core of the culture in any society;

(6) Symbolic capital is an indicator of complex components of spiritual capital fulfilled in a certain historical time in a particular society.

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