

Paper abstract

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Market vs Society?
Human principles and economic rationale in changing times

Cultural capital: a feedback field between society and economy. A need for sustainable management.

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The economic liberalism and the dominant perception that distinguishes it, drive to the cultural homogenisation. Furthermore, these phenomena have strong impact in local societies. In the frame of postmodernism, enough emphasis has been given in the particularities of the localities. The capitalistic diffusion continues the reproduction dependent relations between the core and the peripheries, as Immanuel Wallerstein precisely has reported by describing the historical development of capitalistic economy.

The social structures are transformed. At the same time, they look enough feeble while the sovereignty of rules of free market is established. Changes are also recorded in the mentalities and cultural habits; those signal the transformation of cultural capital in every local society. The sequence of transformation depends on various objective factors such as environment, geography, infrastructures and tradition that characterize certain aspects of social life, organisation etc. The cultural capital (Pierre Bourdieu), remains always in direct response with symbolic, social but also with economic capital.

In this paper the cultural capital is considered as the feedback field between society and economy. Its engagement as potential field helps schematically to be determined as intermediary space, where social subjects and functions come in contact with the economy which maintains the character of 'hypertext system'.

The need for sustainable management of local cultural resources is expressed through various initiatives mainly on issues relative to cultural heritage (morals, customs, monuments, archaeological sites etc). Thus, certain cultural spaces and practises are signified as quasi subjects for the construction of social reality. At the same time the symbolic and the historical capital are emerged in local level.

However emphasis should be given in the configuration of social policy, within a context where the cultural capital can contribute by adopting content from the defining characteristics of community (Ferdinand Tönnies), in order to achieve a new type of mechanical solidarity (Emile Durkheim). After all, the forms of social networking, with the use of new technologies and innovations, allow the direct communication, even if it differs from the past. For all the above, the sustainable management of cultural capital is crucial.