

UDK 316.347 : 17 27-42.7

Published Professional Conference Contribution

ORTHODOX ETHICS AND HOUSEFATHER SOUL¹

Peter ANDJELKOVIC²

University of Priština with a temporary residence in Kosovska Mitrovica
Faculty of Philosophy, Department of Sociology

Abstract: It has been a little over a hundred years ago (1906) since one of the most influential and controversial sociological studies of the German sociologist Max Weber: *Protestant Ethic and the Spirit of Capitalism* appeared. Weber invested a considerable amount of effort in order to sufficiently develop the concept of the soul, so that it could serve him for a comprehensive sociological analysis of the entire history of the occidental new age of capitalism, in order, inter alia, to point out the relationship impact of culture and religion on the phenomena of social and economic development. Since then it seems like that orthodox societies have fallen into the trap of waiting for an “orthodox Weber” (Dragoljub Djordjevic), and attempting to pass some meaningful judgment about the Orthodox Ethic and the Soul of Capitalism. This paper is an attempt to indicate the possible different approach, that namely Orthodox societies had, and that they should keep their metaphysics (Hegel), which makes the creative force of national life and soul, that spiritual clip that establishes a hierarchy of values and moral order with which the nation creates and is held together. In other words, every nation that wants to be a nation should become a “historical individual” (Dilthey). The power of a nation emerges from its stand-point, and the power of the Orthodox societies has been and is to be the Orthodox ethics. In contrast to the utilitarian ethics (*good is what is useful*), which has become a way of life of the Western man, unlike the ethics of Buddhism (*passive suffering and submission to the evil*), Orthodox ethics is an ethics of work, action, live examples and it has created and spawned a humane and spiritual Orthodox housefather. The basic housefather principle reads: *God is the housefather of the World, the Christ-loving ruler is the housefather of a country, the devout Orthodox man is the housefather of a family*. To be successful means to be a responsible housefather in relation to the property which he is entrusted: *gather and do not dissipate, create and do not destroy, enlarge and do not decrease...* This is - roughly speaking - the status of each Orthodox housefather on the basis of which developed orthodox economics and society as a whole are to be built.

Keywords: Orthodox societies, Orthodox ethics, housefather soul, globalization.

¹ Paper presented at International Scientific Conference *Facing Social Traumas: A Challenge for Sociological Research*, Faculty of Philosophy, within Ss. Cyril and Methodius University in Skopje, Skopje 23-24 April, 2015

² profaetar@gmail.com

*A good tree cannot produce bad fruit,
nor can a bad tree produce good fruit.
Every tree that does not bear good fruit
is cut down and thrown into the fire.
So then, you will know them by their fruits.
Gospel by Matthew*

Under conditions when globalization appears as the dominant social process, affecting all elements and dimensions of society and human life, in conditions of “risk society” (Beck) as a threatening force that destroys everything on its path as “Moloch” (Giddens), in which science produces conditions for prosperity, risk and destruction in the same degree, the question/dilemma arises: do we need new answers to the old questions regarding man and society. Has the period of “the end of history” begun with the alleged triumph of neoliberalism paradigm and with it those issues are definitively resolved or might those answers be sought and found elsewhere, in the Orthodox tradition for instance. It is, however, beyond the term “globalization”, which is being used around the globe now, and should describe the seemingly natural (economic) developments of connecting global/lucrative markets and economies of countries, that political, legal and economic interests of imposition of Anglo-Saxon or Anglo-American major capital are hidden/concealed, the capital which in a majority of cases is stronger than of the individual or even of some medium-sized states. What is being little or inadequately spoken and written today is that behind this phenomenon stands the imposing of Anglo-Saxon values in all areas of modern life, more precisely imposing of the Anglo-Saxon culture, and that is why the term “Anglo-Saxonism” should be used, instead of the term “globalization” in order to accurately describe what is actually happening globally.

If it turned out that the current neo-liberal approach and form (paradigm) do not give the expected – so needed – results, as it has, then the need for search of a new paradigm is more prominent. We need another, different view of society and its development, released from the clamps and dominance of the theory and methodology that has been imposed as the only desirable (obligatory) by the global powers. Therefore, we need a self-reflective approach to social issues in orthodox societies. The demand reflected in the need that they turn to themselves and reconsider their potentials and opportunities is in question. At the beginning we need to conclude whether there is and what is meant by the term Orthodox society. Also, the question arises whether it is possible to develop a particular paradigm, such as “Orthodox ethics”, by which the influence of Orthodox Christianity (Orthodox ethics) on society development may be explained, as well as the significance of Orthodoxy for explanation and resolving of social problems. In order to answer these questions in this paper we have attempted to explain the three theses: people as individuals – whether there is an Orthodox Society; the Protestant Ethic and the Orthodox Ethics, and Western capitalism and orthodox economics.

People as individuals - whether there is an Orthodox society?

At the beginning of the 20th century, the famous Serbian historian S. Miletić indicated to the fact that in case people tend to become and remain compact must have a spiritual clamp that holds them together. "Only one thought that rules with the people and becomes common becomes a clasp of kinship, unity, entirety; only the idea is able to maintain the alliance, often between those who are not otherwise allied, whether that thought comes up on emotional, whether on the intellectual field of spiritual life" (Милетић, 1939: 148). Each nation, in its own way is a personal entity. People's soul lives in generations. The people of a particular nation rejoice and grieve, sing and cry, reconcile conflicts, defend and attack in the same manner over centuries. Thus, the cognation among people of one nation corresponds to their spiritual kinship. When merging individual souls into a collective one, a kind of crystallization around an idea, around a core, is carried out. From the common general knowledge battery, also, each individual genetically gets knowledge for its new cultural soul. In this open historical process, the entelechy of people's life generates a historical I. Thus people become one logically and ethnically arranged unity, and from their sub-history and nobleness, subconscious, grow into a cultural - creative monad, become a subject, personality. In a historical perspective, through space and time, people-individuals live and create only by themselves. To the world around them, people will react, from themselves, from their spirit and logos. In plentiful and often profound historical changes, people will remain true to themselves, as self-existence and self-recognition. This is the lighthouse, source of driving powers, strategist of the cultural identity and actions of a nation. That is the creative power of people's life and spirit, two basic elements without whose unity there is neither reality nor values leading from chaos to order. This is the one live fire that does not extinguish even when people's life sinks into the cruelty of history, and when, moreover, and forever disappears from the face of the earth. People and nations can die, but ideas live on.

Orthodox people have their own philosophy, their own views on life and the world, understanding of God and the human being, about truth and justice, wisdom and honesty, etc. All folk traditions and sayings have been imbued in people, all folk brainchildren, they contain the main base of the national myth. Just this myth is their spiritual framework. People's soul has left, as its own race-mark, its feelings, hopes that accompany the fate of these peoples from immemorial times in this living framework. In search for the ideal type-constructor of Orthodox societies, Vlada Stanković (Влада Станковић), believes that "the sum of all common cultural traditions, social institutions and civilization heritage makes a unified whole, that could be categorized under the term of Orthodox society in the collective sense." (Станковић, 2014: 9). Being aware that there are significant differences in the structure and way of expressing of social life by the method of ideal types, by generalization of common

characteristics³ the author comes to the following definition of the Orthodox Society: "We consider as orthodox those societies where the dominant Orthodox approach has left certain characteristics that make it Orthodox, and culturally-civilizationally separates them from other similar Christian societies (primarily Catholic ones but also Protestants)" (Ibid.: 9). Therefore, we could conclude that Orthodox societies, in their historical existence, have built a sort of cultural aspect⁴ (ideas, values and standards) as a system of meanings and also particular social institutions that are characteristic for Orthodox societies. To build self-knowledge and self-awareness, a clear idea of the own values and abilities, about the own reality by which - clearly without prejudices - will specifically be positioned towards oneself and the others, has been and remains as a main national task and interest of Orthodox Peoples. This particular kind of culture and lifestyle has established a proper hierarchy of values, has organized a moral order, by which Orthodox societies have entered in themselves, in their own sphere of life and creation.

The Protestant ethic - Orthodox ethic

There is no doubt that numerous authors⁵ suggest that the culture (and religion within it) have had significant role in the social development of any country, which is also the case today. Until the appearance of the Reformation, there was a unique church traditionalist understanding that an individual should be loyal only to God, to work as much as one needs to survive/live and to unconditionally accept one's destiny as God has given, while any accumulation of wealth was considered unethical. In his book *The Protestant Ethic and the Spirit of Capitalism* (1905), Max Weber put considerable effort to sufficiently explain the meaning of the concept of spirit – the key concept of historical tradition in the sense in which it was used by Montesquieu – in order to use it for a comprehensive sociological analysis of the entire history of modern Occidental capitalism. "Spirit" for Weber, as well as Dilthey previously, was "historical individual" in the sense of ideological complete set of activities that

³ a) societies where the Eastern/Orthodox or so-called Greek ritual of Christian confession is dominant; b) communities where the dominant church in the society is ethno-orthodox or national-orthodox; c) those societies in which statistically the majority of believers is of the so called Eastern or orthodox ritual of the Christian religion (Станковић, 2014, p. 9)

⁴ More broadly Orthodox cultures can be considered those that make up the Orthodox world, namely Greece, Serbia, Russia, Bulgaria and others, including the Orthodox communities in countries that are not historically Orthodox“ Л. Асхатова, (L. Ashatova) *Orthodox sociology or sociology of Orthodoxy - about the possibilities of denominational sociology, Opportunities and range of social learning Orthodoxy and the Orthodox Church*, Belgrade, Konrad-Adenauer-Junior, 2010, pp. 155-168.

⁵ In the article Culture and Democracy, Inglehart Ronald points out that: "Continuing Weber's tradition, Francis Fukuyama (1995), Lawrence Harrison (1997), Samuel Huntington (1996) and Robert Putnam (1993) argue that cultural traditions are permanent, and continue to shape the political and economic behavior of societies to which they belong, so far". Inglehart, R. (2004), *Culture and Democracy, the culture is important - how values shape human life*, Belgrade: Plato, pp. 147-171.

should study sociology (as one of the social sciences) as an entire complex “of connections in the apparent reality, that we, taking into account its cultural significance, conceptually put together in one unit.” (Weber, 1989: 18). Weber actualized the “spirit” (of capitalism) lead by the primary aim to support his central sociological term – social interaction – with which these (complete) “relations in the apparent reality” had to get access to the relevant ideas and values, as well as the appropriate *ethos*. At the end the mentioned study, Weber concluded that “the civil-capitalist ethos, could not be born by itself.” (Weber, 1989: 223), but it was directed to the Protestant ethic. Protestantism, and the most radical Calvinism among many of the movements within it, demanded a different kind of loyalty to God from the individual. *Vocation* was designated as the supreme virtue, which is the ultimate aim in itself and by which an individual serves God. At the same time Protestantism proclaims to be ethical, even preferable, that an individual accumulates wealth, under the condition that it is the result of honest day's work and the results of the service to God, while the manner of one's life remains modest. Protestantism even considered aspiration towards wealth as a “*summum bonum*”, wherein, the aspiration is not the purpose of itself, but just a means that allows a man to do good deeds by serving to God, primarily by helping those in need. Just in this trinity of work, earnings and modesty (savings), as well as in the discipline and organization on which this trinity is based, Weber sees the characteristics of Protestant ethic and principles of modern capitalism. In this sense Weber speaks about “heroic individualism” as well as “conscious living, not obedience”.

Western-style capitalism encourages individualism that allows market competition especially about material values and therefore it is primarily materialistic and personal benefit dominates within it. The best way to become realized as a person – since success is measured by the amount of money that you have earned, as well as the number of people over whom you outranked - is if you're an individualist. People are driven by the self-interest which has a goal to win the game and be able to acquire property and power. The characteristics of such individualism are selfishness and ambition. In a consumer society there is no place for the common welfare, lofty goals, the question of purpose of life is not asked, moral values are relativized. Such a society needs a greedy individual, naive and ravenous man who rushes for material goods and personal satisfaction. General welfare has been repressed by individual interests, “I” has become more important than “we”. The collective awareness of the national interest and collective readiness to sacrifice for its accomplishment⁶ is opposed to the individual interests, to the rationalized “world of life” (Jürgen Habermas). The

⁶ The Patriarch of Moscow and Russia Cyril has warned that: „There are values that are not below human rights. These are values such as religion, morality, sanctities, fatherland. When these values and the realization of human rights come into conflict, the society, the state and the law are obliged to harmonize them. Situation in which the realization of human rights would suppress faith and moral tradition, that may lead to insulting religious and national feelings, mocking sanctities, and threaten the existence of the fatherland should not be allowed”, Cyril Patriarch of Moscow and Russia, *Freedom and responsibility - looking for harmony*, Faculty of Orthodox Theology - Institute for theological research, Belgrade 2010, p. 84.

fundament of the Western (Protestant) value system is the premise of the unattainable rights of man which cannot be alienated by individuals under any circumstances, even for the achievement of any higher general interests. Therefore, as Turen notes, modern (Western) sociability is not sociability. In this rationalized “world of life”, the relationship between people is not realized as personal relationship (relationship between personalities) but as a technical relationship. The Western world has remained without genuine faith. His faith is virtual, which is without works that testify it, and therefore it leads the man to a fake, virtual reality. Therefore, a man in this world feels lost, lonely in the crowd, and turns to different ideologies, which have progress and looking for happiness on the earth as a common denominator. So, earthly happiness has become a kind of supreme religion, which has its cults and for sake of it countless victims do suffer.

To summarize: There are three basic ethical reasons and kind of gaps on the body of the Western civilization, which have led to the global crisis, from economic to anthropological. The first ethical root of the global crisis is the ethos of wastefulness that is specifically expressed in the consumer society in which a large number of needs are imposed: a man no longer has the desire to do something different, but is forced to buy and spend. The entire system models people so that the more they rush forward, acquire and consume without directing their views towards the sense. There is no need to look for a meaningful goal but follow *the mainstream* (matrix) – this is the motto of modern consumer civilization. The second ethical root of the global crisis in which modern man has found himself/herself, is the absence of *empathy* and the basic consideration of the other one. This lack of feelings for each other in the matrix of corporate capital is reflected through the uncompromising fight in the market and, indirectly is transferred to the general social trends where there is no place for compassion and sympathy. And third, the key generator of the crisis is the overwhelming greed whose proportions have not been seen in the history of the world. This kind of greed expressed through the frenzied race for profit, in which the stronger devours the poor, the rich get richer but the poor becomes poorer and poorer (the principle of inverted socialism⁷) is at the same time by far the strongest generator of the global crisis that devastates the planet and destroys the individual. Accordingly, the global crisis in which the world has found itself, actually is a global anthropological crisis. The man has come to a crisis – crisis of relationships with others, with himself/herself, and of course, with God. Man has now become subordinated to the stuff, becoming a screw in a great machinery. The places of subject and object in the entire system have been reversed, the system is profoundly dehumanized and does not pay attention to the man – except when the man is used. Lies, viciousness, sexual licentiousness, cunning, corruption, hypocrisy, vanity, immense pride (up to self god-creation). To paraphrase Tacitus: *they have made a desert and call it freedom.*

⁷ About the principle of reverse socialism, the paradigm according to which the modern world functions, in the book Andjelkovic, P. (Анђелковић П). *The ardent patriotism and/or (EU) slavery*, Faculty of Philosophy Kosovska Mitrovica, 2104, p. 227-254.

Contrary to utilitarian ethics (good is what is useful), which has become a manner of life of the Western man (unfortunately, becoming more as well as of the Orthodox one), unlike the ethics of Buddhism (*passive suffering and obedience to intrinsic evil*), the Orthodox ethics is ethics of works, action and the living example. It is so, because the true Christian lives with spirit and acts by spirit. The Spirit dwells inside every true Christian. That is why we cannot agree with Nietzsche who believes that Christian morality is morality of slaves. There are two basic postulations on which the Orthodox ethics is based: *freedom and responsibility*. So it is clear that in Orthodoxy, there is no question of slavery state, but of higher state of mind permeated with love and sense of self-sacrifice. In the Orthodox ethics love is emphasized above all virtues, and it is the sum of perfection. The Orthodox love has two elements: *the metaphysical*, which is reflected in the love of God; and *social* one which consists of love towards the close ones. Orthodox faith establishes the principle opposite to the ideology based on narrow interests of groups and individuals, a principle that restrains man's egoism, because it calls for a spiritual rebirth in which one's own and others' evil will be won over through love and forgiveness. This principle in the Orthodox tradition is best reflected in the principle: *Love your enemies, bless those who curse you, pray for those who persecute you, do good to those that hate you, that you may be sons of your Father in heaven*. Orthodoxy as a spiritual religion strives for nobler, more honest, truthful goals, and communication with the very living God. For Orthodox ontology "man is realized only if he is in God" (Георгијева, 1995: 14). Therefore, Orthodoxy is a way of life and thinking that has primordially influenced the formation of the ethnos, and the ethos of Orthodox peoples, preserving their national identity and character traits.

The fundamentals of Orthodox ethics are rooted in the Orthodox anthropology, where the meaning of human existence consists of discovering the divine love and spirituality in one's own being and individual existence. When a man discovers this truth and lives up to it, he passes from a natural to a spiritual state of being, from death to new life. Orthodoxy emphasizes the ethical orientation of morality, according to which the sacrifice for others is a duty prescribed by the Sacred Books, but it is also a real and good way of approaching the world. Orthodox ethics in essence, therefore, has a specific humanistic dimension. Real religiosity also implies morality, so the true believer is necessarily also moral. The immoral man erases the very root of his possible religiosity. In the religious, spiritual being, morality is a form of his nature, and he will always - no matter the circumstances - manifest moral values. Moral conduct of the religious man is just a confirmation of his holiness, the manifestation of the presence of divinity in him. Morality is a proof that the divine has been incarnated in us, but it is also a means to elevate what is human within us to the divine level. The root of morality and faith in the Orthodox tradition is of the same kind, and that is love, or God, because God is above all and before all - Love.

In Orthodox society based on spiritual vertical line special place is dedicated to the family, since is the most important form of human community. Unlike the consumer society, in which people who are in the race for material goods have lost families, or - at its best - have turned them into some sort of business arrangements, in Orthodox society, a stable host family in the true sense is a healthy foundation of the stable society. A family based upon homely spirit is governed on the principle of compliance rather than equality. The principle of harmonization of family members and also each community, is based on the self-knowledge and to the ability in relations with others (in this case family) we start from what we really are, rather than what we want or imagine that we are, and when we are such we align with another one who *is*. So, when we understand ourselves and our opportunities - but also others and their capabilities - and develop a sense of respect for our own and other people's personalities, harmonize our relations - then is the community (family) happy. Stories about equality, human rights, brotherhood and the like are most often just illusions and serve the dominating ones to dominate more easily. The idea of equality is not good, because people have never been and will never be equal, and is not good since it means comparison, i.e. measurement of people by some sort of a wrong yardstick. For a man, the most important thing is his/her own identity and not equality with others. Happiness rests on the inner peace of a man, harmony and stability of his own identity which can be achieved in a harmonious community in which the relationships are consistent but not equal. It can best be seen when looking at the status of women in Orthodox society that, despite some elements of the patriarchy, has had the central role in family life. When the relationships among family members are harmonized, there is a sense of solidarity and loyalty to family members and the family as a whole. These characteristics that are developed within the family, lasting and stable, are easily transferred to the wider community and the fatherland in general. It is therefore easy to understand why most people in orthodox societies have pertained to these characteristics (solidarity with others and loyalty to the fatherland).

Western capitalism and orthodox economics

According to George Manzaridis, in his book *Sociology of Christianity*, progress as economic enrichment or accumulation becomes the highest good for the world and an alibi for any option. Man, guided by the ethics of progress, has given to himself the freedom and the right to do anything to make profit and thus ensure a better future. In that sense, value becomes something of an economic nature and which can be measured, regardless of whether it degrades or elevates man. Over time, globally, it becomes the leading ethics of economic progress, which as Manzaridis claims is amoral, i.e. outside of any moral values and attitudes in line with the ethics and culture that had been established until then. The consequences of modern ethics are manifested upon the nature and its inability to restore what had been taken away. According to such an ethics, morality and spirituality in man is ignored, contempt for tradition is being

developed since in modern society it has no value, they are even considered to damage the new culture, previously established cultural value patterns are considered obsolete and are rejected, and a new system of evaluation is established which includes neither traditions nor customs features. New Ethics has a globalist character and applies to all nations equally, with the aim of accumulating of the world's wealth, which represents blessing in the ethics of economic progress. Economy, encouraged by progress, imposes a new system of values in whose center is education as the foundation of modern progress, and people - carried by the new spirit - in the quest for money - forget the nature, tradition, religion, and culture.

As specific "economic spirit" arises from Protestantism the same can be identified for Orthodoxy to some extent. The Russian religious thinker Bulgakov points out that in Orthodoxy contemplation is of higher primacy, because of the salvation of souls and therefore work and acquisition i.e. accumulating of wealth are not paid considerable attention. Labor serves primarily to satisfy physical needs (food, clothing, senses), and ideal is considered the work that is done without any personal benefit and is done free of charge. Such an understanding of work is closer to the socialist than capitalist conception of economy, which might have led Dostoevsky to claim that "Orthodoxy is our Russian socialism" (Булгаков, 1991: 258). Orthodoxy has always pursued economic order worthy of man. Such an order would imply a market economy, which connects social and economic institutions in accordance with the Orthodox worldview. Orthodox religion establishes spiritually, and correct economic and political principles practically allow to create a healthy community. The correct method of production leads not only to productivity and equitable distribution of material resources for life, but – more importantly – to the inclusion of all people and all the elements of creation in an "accountable system" of the society. Salvation belongs to everyone and salvation means that everyone works with others to put a creation in harmony with the desire of all people to be saved and to come to the knowledge of truth.

Orthodox nations have always been merciful, and in this sense the term host has axiological value. The use of the term host speaks about its meaning, because if people want to emphasize someone's value, for the concerned is said to be a host. *Orthodox host-style principle is: God is the host of the world, the Christ-loving ruler is the host the country, the pious host is a host of the family.* To be a successful host means to be responsible with respect to the property that is entrusted to him: *gather and do not waste, create and do not destroy, enlarge and do not decrease, set up housekeeping and do not do the contrary...* This status is somehow the status of each Orthodox host. Orthodox host spirit is the brightest feature of Orthodox Peoples. In slavery, and in exile, and in captivity, the Orthodox one knew how to show and express his host spirit and impress foreigners. The rejection of traditional family ethics is the cause of the serious demographic crisis in Europe, which has affected many European countries and threatens Christian population with extinction. The danger of a blind, uncritical

acceptance of all “values” that come from the West, which dissipates the Orthodox house, was wisely observed by Bishop Nikolai long ago and warned Serbian people in his monumental work *Teodul*: “Do you know, *Teodul*, from where is the greatest source of misfortunes among people? If you do not know, I’ll tell you: because people have lost the spirit of host. They have lost the spirit of host, my *Teodul*, and have been fostered by the spirit of mercenary. And a hireling can care neither about his own house nor about someone else’s one. The damaged house of the Serbian people can we only consolidate again in case Serbia regains the spirit of good housekeeping” (Nicholas, 2001, p. 233). The Orthodox religion has embodied the Orthodox ethic that demands from the Orthodox host: getting rid of the superfluous wealth; renunciation of the threatening abundance; getting rid of the consumerism in which we eventually consume ourselves; instead of hedonism - the ruthless pursuit of pleasures - we should cultivate modesty and moderation in use; develop solidarity in the distribution of goods etc.

A landlord relies on himself, does not expect of life more than what he can achieve and therefore fosters the spirit of free hardened toilers. A landlord works hard and lives frugally. A landlord does not spend on luxury (does not take a loan to buy a car or spend on summer vacation) he invests in production to enlarge it. Spending, borrowing, encouraging the consumption of luxury items... all this is contrary to the spirit of host. The host is his own boss on his estate, no matter how big or little it is. A boss who gathers and strives to enlarge his household and create a stable family community that will continue generational bloodline, and whose main task is to increase the family’s property and keep the family name. Responsible people who are good to themselves and others derive from such houses. Orthodox culture of life and work imbued with the Holy Spirit has created, has given birth, to the humane and spiritual Orthodox host who treats his servant as his own inmate, places beggars at the festive table, cares about neighbors and neighboring people in landlord manners. After all, who are the people that still pray to God with such a generous prayer: *Help, my God, everyone, and then also help us*. The way people are, such is their national myth.

To summarize, we could say that the difference between the Western capitalism and Orthodox economics is reflected in the fact that: Western capitalism is based on obedience because it originates from the work of other people’s resources of production, it requires discipline, precise organization, power, control over others and therefore it needs confirmation in material things. Such a system has partly succeeded in its intention, it has created wealth (again mostly through colonial conquest and depletion of others’ resources), has gained powerful position, but has spent people by the way. This world has created a powerful economic machine where people are less and less necessary. Therefore, in such a world longing for free life occurs, looking for values above and beyond material wealth, and above all people are sought. In such a world Diogenes seems to roam with a candle in vain. Orthodox economics is based on freedom, independence of hard labor, on one’s own property, with own means of

production. Orthodox host does not dream blurred dreams, wishful thinking (American dream): he moves between the opportunities that are given, rely on himself, and does not expect from life more than he himself can do and create. He considers as highest values living and accomplishment of life. You need to find a way to live your life, that it does not make a mockery of your values. Growing and educating on the spiritual vertical the host knows he is linked to a community, from government, guild to family. He knows that to fulfill a vow to which he consistently adheres to (to Caesar what is Caesar's, and to God what is God's), he is advised to enter into cooperation and unity with others. For he is aware that business can go well for him only when the whole community is successful, that he also has to contribute to the success of the community. For the host status and reputation - which are primarily reflected in the opinion other people in the environment have about him - are not luxury, but the essence of social life. Status and reputation, in other words the name (family name) are not given once and for all, but are painstakingly acquired and easily squandered, because it is the primary obligation for the host towards the name that his ancestors had been acquiring and had been building.

The Russian Orthodox Church in 2000 adopted a document *Fundamentals of the social concept of the Russian Orthodox Church*, which in its essence represents the sum of moral principles and rules that describe the ideal economic model primarily of the Russian society, which now does not exist, but to whose realization Russian society should and has to incline, and which can also serve as a guideline to other Orthodox societies. In that document, the ROC aware of the fact that in history, Russian spiritual and moral traditions have mainly given priority to spiritual over material, the ideal of self-sacrifice of the personality for the good of people, which often led to terrible tragedies, seeks to create such a concept that will be able to harmoniously realize both spiritual aspirations and material individual interests and those of the society. The most important messages of this doctrine which aims at building life that is worthy of man and of the people are: *The cult of wealth and morality in human beings are incompatible. The attitude towards wealth as an idol inevitably destroys economic and legal culture, bears injustice during distribution of the fruits of labor, social "war of all against all". The accumulation of wealth for the sake of enrichment leads to a dead end of personality, and jobs, and national economy. Primarily it consists of examination and responsibility. For a moral human being property is not only a means for gaining profit, but also a means to serve the ideals of goodness and justice. Respect for the verbal and written agreements is the basis for harmonious relations in the economy. "Profit above all, but honor above profit." Business reputation is a long-term asset. It is hard to gain and easy to lose (ROC, 2007).* Certainly, today's reality in the Orthodox societies does not correspond to this document. However, it cannot be said in advance that the goal of moving towards achieving the same is elusive, because it's worth dreaming dreams and striving for their achievement. And that is, as the ancient Greek sage Philo explained, just the difference between successful people

(nations) and unsuccessful ones. And while we're dreaming, it is better to dream our own than someone else's dreams.

For Orthodox peoples the lesson why the communist experiment imposed to Orthodox countries failed is also very important. In our opinion it failed because of two key reasons: firstly, that noble idea - which remains as a dream to which humanity should aspire - had no chance to succeed where there were no elementary conditions for its implementation, as Marx considered (material conditions at a high level and developed consciousness), which is also in line with the spirit of the teachings of Christ that seed cannot grow on stone. Another reason is the people themselves who set out to build communism. They have shown what can befall new, revolutionary and noble ideas when people from the social bottom put their hands on them. No matter how much an idea is noble and intentions are decent they cannot be accomplished with people who originate from the bottom of society, and through lies, deception and fraud.

That is why this kind of capitalism - "second hand"⁸ capitalism - cannot succeed. And it will also collapse like the communist experiment did, but only the consequences will be all the more damaging. Especially because - as we mentioned - it is about the continuity of "emergency of long duration" where communists destroyed capitalism to build socialism and now again destroyed socialism to build capitalism – but not capitalism of the host kind but capitalism for predators and parasites.

Grafting of communism in Russia (Orthodox people) brought misfortune both to communism and Orthodox people. As people in Orthodox countries were not asked when communism was imposed to them so they were not asked again when the same people and their ideological followers – communist/capitalists who had imported communism now destroyed communism to build capitalism again. They have changed the name, have taken off one and have put on another overcoat, and now are promising market economy to people, civil democracy and readily offer to pick up the people's property. But as communism was imported as second-hand product so is now the new capitalism in Orthodox countries – second-hand capitalism. People are confused and emotionally shocked, misled by false political games in which they were given the illusion that they are asked something that they choose, decide, until they realized that their property, which has been built for years, is being seized by several thousands of nouveau riche capitalists. Under the pretext of transition and transformation of the economy, almost all the production has been halted. Through mass dismissal of workers, with enormous and totally undeserved enrichment of the political elite - all in the

⁸One of the leading experts on European transition, Dr. Zoltan Pogacha, a professor at the University of Shopen in an interview for Pechat (359/2015, 6 March) titled *East of Europe is the European Mexico*, for Hungary, but it certainly applies for countries under delayed transition says: "We are a society of state socialism and state socialist economy, and instead of our own, we chose second hand capitalism. We have imported multinationals and have allowed them to take all the big state companies".

name of democratic changes and market liberalization - the economic fabric of the Orthodox societies was destroyed, and they have sank into deep economic crises. Instead of the promised prosperity a falling rate of economic growth occurred, combined with collapse of morality and of all traditional values, plenty of lies and deceptions, technical and technological backwardness in the areas where it is most sensitive. The gap between the masses of poor people, and a handful of wealthy ones is rapidly deepening. The deep gap between the huge impoverished crowds and a very narrow layer of rich people who were suddenly enriched by appropriating social and state property, represents a good foundation for criminalization of the society and threatens to further deepen its instability. Tycoons (communist-capitalists) through wild accumulation of capital, and shadow economy, directly influence policy, and all this leads to a process known as "state capture".

Concluding considerations

The West – most of its existence – has lived and developed on the basis of colonialism - imperialism. The essence of the old and the new imperialism is to establish control over the country-victim. In the old kind of imperialism, control is exercised directly (using hard power), while in case of the new imperialism, it is much more subtle - using soft and "smart" power. The new imperialism is primarily economic, which occurs when a country controls another one and uses the resources needed for that control. It is justified, especially in the country-victim (which is in charge of the comprador elites) by the narrative that it is the only way to modernize the country. Through political influence, which is not directly visible, the imperial power assisted by agents of influence (comprador elite) make the country-victim dependent (technologically, financially), by which it is positioned directly under their control.

Notwithstanding the apparently expressed return of Orthodoxy in the social consciousness of Orthodox societies, they are rapidly transformed in direction of Western liberal ways of life and that is in its worst manifestations. Orthodox civilization is losing the last characteristics of identity - such is the paradox of "Orthodox Revival" based on west oriented economy. The expansion of Western Christian civilization threatens to conquer the "canonical territory" of Orthodoxy, to "subdue" it to the Western-liberal economy! That is why before the Orthodox societies, especially their elites (scientific, political, and theological) is the historical and spiritual responsibility for defining social and economic doctrines which correspond to the national tradition of those societies. Even in the middle of the nineteenth century, A. Gertsen wrote: "With the social issue begins our equality with Europe, or rather, it is a point of intersection of the two roads; since they met, each will go in its direction" (Герцен, 1982: 406). A worthy and adequate response of the orthodoxy to the current challenge of history is that starting from the fact that there is no universal (unique to the whole world) liberal-capitalist model of social relations is to build its own one. Every

true spirituality has in the background an evident social expression, both in personal and in social sense, and if it does not exist - then this spirituality is self-deception. The economy is materialized ethics. The form of economic relations directly reflects the spiritual level of society and defines the parameters of social organization. As Rousseau - realizing where the causes of social inequalities are - expressed the demand of "return to Mother Nature", so the modern social doctrine of Orthodoxy also has to return to its sound basis. This is not a request to return to the past ("he who only relies on the past, relies wrongly" - Herzen), but the search for a solid foundation on which it is only possible to build a reliable "building" (Orthodox society). This solid foundation, sound basis of the Orthodox society is home economics based upon Orthodox ethics to the same extent as the social doctrine of Catholicism today is the conception of capitalism. Otherwise, all that remains to us is to be satisfied with the social doctrine of Catholicism, already completed in its neo-liberal dogma, as "dogmatic" basis for our own entry into the Western civilization.

Due to the ongoing Anglo-American-Vatican-Protestant political, economic and military threats to Slav Orthodox countries, it is natural - just as is the instinct of survival quite natural - that the idea of defense, protection and preservation of the security of the Orthodox way of living is created and established. The presence of United 15 Orthodox countries (Serbia, Serbian Republic, Montenegro, Macedonia, Russia, Ukraine, Belarus, Bulgaria, Romania, Moldova, Georgia, Greece, Cyprus, Armenia, Ethiopia...) as well as regions that aspire to Orthodoxy, would mean the existence of "one roof" built for over 400 million proud and free citizens, protected from the economic enslavement of the Anglo-American-Vatican-Protestant alliance. *United today, protected tomorrow!* - is a motto that can find its echo in a large number of Orthodox countries. United they would represent the most powerful group of people - owners of about 75% of natural resources of the whole world⁹.

Developed capitalism, "firsthand capitalism", is neither possible to transplant in Orthodox society nor would it take roots. These societies can only obtain kind of "second hand" western capitalism, with all its defects. Despite all the flaws people did not reject socialism, communist leaders have done it - and instead of giving account to the people - carried out a counter-revolution from the top, calling it transition¹⁰ and - in order to stay longer on power or to come to power - teamed up with the world capitalist sharks. People faced with their betrayal, but also confused by political games and electoral fog, did not have either ways or means to stop the actors in this shameless business. In most

⁹ More about it in *Arguments for creation of an economic union of the Orthodox countries*, Group of authors, Belgrade, 2000.

¹⁰ Uros Šuvaković defines the transition just in a similar way: "what is specific of transition is that stands out as a special form of social change, a special case of a counter-revolution" (2014, p. 18). Or, more precisely „stated in Marxist terminology: transition represents a special case of counter-revolution with a delayed effect of 70 to 45 years", (Ibid.: 17) in Шуваковић, У. (2014).

Orthodox countries, regardless of whether they have entered the EU or are somewhere on their "long journey to Europe" there is an economic and political mess in which post-communist "fraudsters" - communist-capitalists "fish in troubled waters", grabbing anything that can be grabbed. In order to strengthen and "cement" their positions in the economy of their countries they bring world capitalist sharks who will eventually introduce "law and order" - of course - to their advantage. People found themselves pushed into a gap: local tycoons on one side and world capitalist sharks on the other side, while both sides are on the same mission and the same purpose. In case those societies fall - and they have considerably advanced on that journey - into the clutches of the imperialist capitalism, with time they will completely disappear.

Orthodox nations have no other way out but to decide and be hosts of their economies. This path requires strenuous, painstaking work, with modest earnings at the beginning that can gradually increase. The best advice we can find is by comparison of Chinese and American economies. Chinese economy, a mixture of state economic planning and market economy has one of the largest growths (about 8%) of the gross domestic product together with a gradual but continuous increase in the standard of living. The US economy is based on the neo-liberal concept and the maximum impelled consumption with a much higher living standard than China, but therefore it is by far the most indebted country in the world, and China is its biggest creditor. It is essential that Orthodox nations primarily realize that nations are as powerful as their economies are. In today's world battles and wars are fought (won and lost) on the economic stage. Freedom and independence are acquired and defended on the field of economy. Successes in the economic field do raise hope, return back optimism and strengthen confidence in the state. People are ready to work hard and even earn less in case national pride is awakened, if general national - primarily economic upswing - is flared, when everybody undertakes to assist carry the burden and share responsibility according to his ability.

The known folk wisdom says that people are not dissatisfied because of the scarcity but because of the injustice. This injustice which is most easily explained by the principle of "reverse socialism" is the essential problem of the whole world and especially of the countries of the former socialist camp. Work, but free and dignified, especially on one's own property (private ownership) is the only way to achieve freedom and defend it. Work is - as far back as Marx spoke - the bridge that connects the world of freedom and the world of necessity. Freedom is not just defended through work, but work is the best if not the only way to achieve freedom. Therefore work has to be affirmed as the highest moral and social principle. In case they leave their fate to Western capitalism, Orthodox nations will be converted into slavery nations. The road leading up the hill - strenuous, arduous, in which there are no shortcuts, in which living is modest - is the host road and host economy. But for Orthodox society it is the only correct and the only possible pathway - the road of survival and preservation of the national sovereignty. The West has conspired to change the minds (mood) of

Orthodox societies, since that mood is different from theirs. They do not like that temper - which had taken us through centuries towards good and freedom, and that used to make those societies stable - and are eager to change it. The change of tempers imply also change of view points and consequently everything that these nations were streamlined by and were holding them together for centuries - demolition of the compass that indicated the right direction. Orthodox societies should go their own way, to follow their views of the world and not to blindly follow the western-style path, because our mood is different from theirs. It is ours, common, no matter if it is approved by others or not, it is worth fighting for. *Why are we waiting, then?* Orthodox ethics and homely economy are that support for Orthodox societies, which they can and should grab, in order to avoid tumbling down and sinking in the western capitalist abyss; ground for returning back on track, a host-type track, from which it slid assisted by the imposed communism.

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ПРАВОСЛАВНА ЕТИКА И ДОМАЌИНСКИ ДУХ

Петер АНЃЕЛКОВИЌ

Айстираќи: Пред нешто повеќе од еден век (1906 година) беше објавена една од највлијателните и најконтраверзните социолошки студии на германскиот социолог Макс Вебер: *Протестантската етика и духот на капитализмот*. Вебер посветил значителни напори за научното развивање на концептот на духот, за да му послужи за сеопфатна социолошка анализа на целокупната историја на западното ново доба на капитализмот, со цел, *inter alia*, да укаже на значењето на врската помеѓу културата и религијата врз феномените на општествениот и економскиот развој. Оттогаш, се чини дека православните општества паднале во замката на исчекување на „православниот Вебер“ (Dragoljub Djordjevic) и во обид да дадат некои смислени заклучоци за Протестантската етика и духот на капитализмот. Овој труд претставува обид да се укаже на друг можен пристап, според кој православните општества треба да ја зачуваат својата метафизика (Hegel), која ја создава креативната сила на националниот живот и дух, таа духовна спојувалка што етаблира хиерархија на вредности и морален поредок кој ја создава и одржува нацијата. Со други зборови, секоја нација што сака да биде нација треба да стане „историска индивидуа“ (Dilthey). Моќта на нацијата израснува од оваа перспектива, а моќта на православните општества лежи во православната етика. Во контраст со утилитарната етика (*добро е она што е корисно*), која стана начин на живот за човекот од Запад, за разлика од етиката на будизмот (*пасивно страдање и пооднесување на зло*), православната етика е етика на работата, акцијата, живи примери и има поттикнато и создадено човечки и духовен православен стопан/домаќин. Основниот домаќински принцип гласи: *Бој е сѝојан на светиот, владејателот христијанин е сѝојан на земјата, посветениот православен човек е сѝојанот на семејството*. Да се биде успешен значи да се биде одговорен домаќин во поглед на имотот што му е доверен: *собирај, а не се расфрлај; создавај, а не уништувај; зголемувај, а не намалувај...* Тоа е – грубо кажано – статусот на секој православен домаќин на кој се базирани православната економија и општеството во целина.

Клучни зборови: православни општества, православна етика, домаќински дух, глобализација.