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Modern Transformation of Labor Culture and Aesthetics in the Light of Sergei Bulgakov's Religious Philosophy

[1]Maria S. Baynova, [1]Tatiana A. Evstratova, [2]Alexander V. Petrov,
[3]Ariadna A. Petrova and [1]Olesya A. Volchenkova
[1]Department of Social Management and Sociology, Russian State Social University,
Vilgelm Pik Street, House 4, Structure 1, 129226 Moscow, Russia
[2]Department of Sociology,
[3]Institute of History, Saint Petersburg State University, 7-9 Universitetskaya Nab.,
199034 Saint Petersburg, Russia

Abstract: In this study, we analyze the problem of modern transformation of labor culture and aesthetics in the light of religious philosophy of Sergei Bulgakov, an eminent Russian philosopher, theologian and economic sociologist. We survey how the changes in modern industrial society influence the development of the spiritual world of an individual. The study analyzes the problem and the consequences of commodification of labor culture and aesthetics. This study examines the possibilities of overcoming the mechanical labor aesthetics of the modern global economic system to the aesthetics of creative labor. The study is a result of working in the related fields of philosophy, sociology, economy, history and statistics.

Key words: Labor culture, labor aesthetics, economic philosophy, economic sociology, Russia

INTRODUCTION

The study is devoted to the research of the works of one of the most prominent and well-known Russian religious thinkers: the philosopher, theologian and economic sociologist Sergei Nikolaevich Bulgakov (1871-1944). He was born on 16 July 1871 to the family of an Orthodox priest. In 1901, S.N. Bulgakov defended his dissertation and joined as a professor of the Kiev Polytechnic Institute. In 1922, the Bolshevik Government expelled some 160 prominent intellectuals on the famous "Philosophers' ship". Bulgakov (1993a) was one of the "passengers" of this ship. In 1923, he became professor of Church Law and Theology at the school of law of the Russian Research Institute in Prague. In 1925, he helped found St. Sergius Orthodox Theological Institute in Paris.

This is an essential theme for investigating the heritage of Russian religious philosophy and sociology. His contribution to the development of Russian philosophy and culture, theology and sociology can hardly be overestimated. Bulgakov (1993b)'s works are complex and multifaceted. His religious philosophy of the last period of his creative life has been studied in a rather comprehensive way while very little attention has been paid to the previous periods. In this context, the "economic and sociological" period of his creative life arouses considerable interest. During this time he wrote such works as "Two cities" (1911), "Philosophy of Economy" (1912) and "Unfading Light" (1917) which are not very well-known in other countries. The research of these works is immensely important, as they comprise the main ideas of his religious metaphysics, inspired by the works of another famous Russian religious philosopher Vladimir Solovyov (1853-1900), namely "Lectures on Godmanhood" (1878), "Russia and the Universal Church" (1889) and others to be finally formed later into religious and philosophical sophianic conception.

Bulgakov's ideas associated with reflections on the philosophy of economy, sophianic economy are perhaps the least understood. Exactly, these ideas are analyzed in this study. The study pays special attention to the investigation of Bulgakov's criticism on the ethics of economism which began to form under the influence of development process of a new culture of industrial society. The synthetic ethics of economism opposes the Christian ethics of ascetical labor. This specific and artificial system of ideas and views deforms the spiritual basics of labor activity of a person in the longer term. That is exactly, the reason why the search for an alternative self-realization of modern people is so important. These alternative ways to achieve

Corresponding Author: Maria S. Baynova, Department of Social Management and Sociology, Russian State Social University, Vilgelm Pikstreet, House 4, Structure 1, 129226 Moscow, Russia

self-realization have deep philosophical and cultural roots. Exactly due to Bulgakov's religious philosophy, we can better understand all complex contradictions of modern cultural and economic life in the context of drastic global changes. However, his religious philosophy allows us not only to analyze the current problems of an individual and his or her life but also helps us find a way out of the "endless circle" of soulless mass culture. Spirituality is always difficult to find in the modern spiritless world reigned by the ideology of economism. However, such philosophers as Bulgakov made everything they could in order for humankind is be able to have a choice. The research of Bulgakov and other Christian philosophers seeks to free humanity from the ethical and aesthetic confines of economism.

Labor culture and aesthetics are the integral parts of spiritual life in any modern society. Labor culture is considered part of the structure of industrial relations. This structure is reproduced during the manufacturing process. However, labor culture is also an important part of social culture and of the process of social reproduction. Social identity is based on labor culture. Furthermore, labor culture is an important part of national culture, which includes historical and religious traditions. Therefore, labor culture is not only a universal structure of norms and values that determines the quality of employees, labor communications and results of the manufacturing process. Labor culture affects not only the productivity. Labor culture creates certain cultural and aesthetic conditions for socialization and human self-realization. Social and cultural differences determine the labor motivation, in the conditions when other forms of motivation are not sufficiently effective (especially, in the context of the current global economic crisis and the negative effects of economic globalization). The modern global economic system uses the labor culture effectively as an important resource of the development of modern production because the labor culture is the last resource not yet fully involved in the global production process. The human self-realization in labor is realized in the labor aesthetics.

Labor aesthetics is one of the forms of labor culture. Labor aesthetics is understoodas human labor process and the representation of this process. Labor aesthetics is the process of the perception of the creative role of an individual in the modern system of labor relations. Labor aesthetics is often interpreted only as a comfortable environment and working conditions. However, really, labor aesthetics is also a part of the structure of social consciousness. In addition, labor aesthetics presents itself as a desire to free the labor from the formal restrictive conditions which are fixed by the modern global economic system and consequently, from primitivization. It is the desire for the creativity and constant search of beauty in adverse labor conditions which is created by the modern global transformation, carried out based on the ideology of a domination of economism. Moreover, economism is a subject of Sergey Bulgakov's researches.

The modern global transformation processes together with the economic and cultural changes impact the attitude of an individual towards labor and its aesthetics. These changes take place not only due to the new techniques and due to technologies but also due to increasing opportunities for consumption, the development of new forms of industrial organization or the emergence of new industries. The development of a global industrial system is extensive. The effectiveness of this development depends on the opportunities to use increasing amounts of traditional resources and the opportunities to involve those new resources which are in abundance, into the industrial process. The modern global industrial system has found this "new" resource. This is the individual. It includes: his/her labor force (knowledge, skills and experience) and his/her thoughts, ideas, views, his/her complex spiritual world which has been forming for thousands of years of the religious life. Is this resource unlimited? The more the individual becomes transformed into the economic function of industry, the more he/she turns into intellectual or human capital, the poorer his spiritual world becomes despite the increasing number of things (goods) which are around him. Lack of spirituality and moral compasses is the principal feature of modern life and another function of a global industrial system. Spiritual life is a significant obstacle in the path of turning a person into a purely economic entity. This obstacle vanishes under the influence of global transformation processes. These processes change the consciousness of people. They create the perception of life as a first and foremost economic process. It has become a basic axiom of the global mass culture. Global economism substitutes spiritual life and ultimately simplifies it. It mainly strikes labor, its creative aesthetics limiting its possibilities of renewal and reproduction.

What areexactly the restrictions caused by the current global economic transformations? What processes do form the new labor culture and the aesthetic of modern global industrial society which more and more opposes the traditional Christian conception of work? To understand the impact of global economism on contemporary spiritual life it is necessary to review briefly the restrictions which contemporary processes of global economic transformations impose on spiritual life. It is

important to understand how the processes of economic globalization contribute to the aesthetics of economic fear that damages creative Christian labor morality. We pay attention to it in the next part of our study.

LABOR CULTURE AND AESTHETICS OF ECONOMIC FEAR

The modern global industrial system develops through increasingly sophisticated techniques, high-edge technologies and opportunities for product sales. A person is completely embedded into the system of high-tech products and ultramodern technologies. Moreover, the majority of people can hardly imagine their life outside this complex system of products, trendy gadgets and constant technological innovations. The key question arising is the formation of proper conditions for taking and extending consumption opportunities. Many generations of people in different societies have already been educated based on ephemeral ideals of consumer society, not traditional Christian labor morality. That is labor morality which is far from the mechanistic model of "economic individual" or in Bulgakov's words "economic machine" who is deprived of historically determined creative will (Bulgakov, 1993a). Traditional Christian labor morality implies creative but not consumer attitude to culture and labor (Bulgakov, 1993b). This attitude disappears under the influence of negative global economic transformations. We offer here a brief analysis of their concepts. Everything around us including culture can become the object of consumption. Our spiritual world becomes increasingly dependent on our material aspirations. Moreover, our real life is substituted with industrial illusions and consumption motivation. The spiritual motivation of labor becomes less important. We can see the changes in the attitude to labor as the basis of human life and its creative essence. Modern society forces us to face a hard choice: do we keep labor as the main means of self-realization or turn it into a mean or even into an object of consumption? The choice is determined by the structural conditions in which modern people have to live and work.

It is commonly supposed that the modern global economic processes change the lives of billions of people and their labor conditions for the better. The emergence of new international industrial systems allows us to provide the majority of human kind with affordable goods and new workplaces. The development of telecommunication technologies provides an opportunity for uninterrupted communication between people. The spread of new labor-management standards generally, helps to improve the quality of work places. There is a persistent illusion (supported by the real increase in consumption standards in certain societies) that the global transformation processes have created all favorable conditions for a long-waiting transition of a man from the kingdom of necessity to the kingdom of liberty. The first comprehensive review of the real living conditions of billions people shatters this illusion.

The experts underscore that, in the beginning of the second decade of the 21 century, the global economy encountered a significant "challenge": 200 million out of 3 billion people do not have work and 900 million exist with their families on <2 Dollars per day. Consequently, one out of three employees either does not have a job or lives in a great need whereas the available data do not include the increasing number of poor employees living in the developing countries otherwise the situation could have made an even more horrible impression. In spite of the partial economic recovery in 2010 when the growth reached 5 and 4% in 2011, the unemployment rate in the world constituted almost stable 6% during the 4 crisis years. Moreover, according to the economic forecast, this rate will remain steady at 6% at least until 2017. A rather tense situation with unemployment among young people unfolded, for example in the countries of Middle East and North Africa. The unemployment rate exceeds 25%.

The sharpening of the negative tendencies in the dynamics of salary and employment cannot be explained only as the consequences of the following global crisis of the late 2000s and the early 2010s defined as "the Great Recession" as these tendencies are obviously lingering. It is remarkable that during the last 20 year of global economic development, the experts have been observing the growth of low-paid work. The risk of earning a meager salary is higher for young people than for people of older age groups in both developing and developed countries. They confirm that the scale of spreading low-paid employment in the developing countries tends towards an increase. However, the rate of low-paid work is relatively high in some developed countries.

Moreover, already before the crisis, the ILO (2012) committee of experts noted that there was a lingering tendency when the growth of actual income was slower than the economic growth rate. Within the period from 1995-2007, the annual growth rate of GDP was 1% per capita and the annual salary increase constituted 0.75%. The annual salary rate in GDP went down in three-quarters of countries. The inflation rate in the world economy was low in the period from 2001-2007 and annual economic growth constituted 4%. In these relatively, favorable economic conditions, the actual income raised only by 1.9%. Moreover, the experts stress that we can observe this obviously negative trend in spite of

considerable growth in global economic integration characterized by the increase in migration, circulation of goods, services and capital (GWR, 2008). Should we be surprised that the "Great Recession" considerably deteriorated the life of many people all over the world who had been in difficult conditions even before it?

In 1990-2000s, the global increase of salary differentiation was accompanied by different types of labor discrimination. One of the most vivid examples is gender discrimination in the workplaces. According to the economic statistics, women constitute more than 40% of the world labor force, 43% of them are engaged in the agricultural industry and >50% are students (Rigg *et al*., 2009). However, even in the last decades, there has still been a considerable difference between the salaries of men and women which has held steady almost without changes. The gender difference was maintained in the above-mentioned period even in relatively favorable economic development. In most countries, women earned a salary which constituted 70-90% of the men's salary (in some countries, for example in Asia, even less) (GWR, 2008). However, the problem is not only in underestimation of female labor or underestimation of work places which they occupy but also in low-paid employment of women. In the conditions of modern economic globalization, it is still easier for a woman to accept low-paid employment than to leave it and to find a better-paid position. We suppose that migrant women from developing countries are exactly those who have the worst conditions.

After analyzing this and other problems, the experts have come to a disappointing conclusion. According to the results of the development of the global industrial system in the beginning of the 21st century: "at the international scale, economic growth has concentrated global production in a few regions with commensurate differences in incomes. A billion slum dwellers in the developing world's cities, a billion people in fragile lagging areas within countries, a billion at the bottom of the global hierarchy of nations, these overlapping populations pose today's biggest development challenges".

Modern labor culture develops in these rigorous frameworks of the kingdom of necessity, which is increasingly being transformed into the kingdom of stable dependence on the opportunity to consume more and more goods. The modern global kingdom of necessity shapes a special aesthetics, the aesthetics of economic fear. Moreover, people feel this fear in spite of their income level or their belonging to this or another social group. It is the fear of losing this opportunity to consume more, more faceless things created and promoted by the global industrial system, their possession gives a constantly false perception of a comfortable life. Modern people are more afraid of losing an opportunity to possess things than to lose themselves. This fear ruins the aesthetics of creative labor. The global economism exists as long as such a fear is in place. One of the main aims of modern people and humankind is to overcome this fear. To achieve this there are the opportunities that include the reorientation of people to the spiritual world, creative labor aiming at self-improvement and creative conversion of reality. This self-improvement can be possible only on the bases of aesthetic of creative labor. Our life is creativity, not only the function of goods reproduction. The economic life is creativity as well. The revival of the labor creative aesthetics exists possibly on a different intellectual basis that is simply the opposite to the dominant modern ideology of economism. The successful impact of economismis based on the fair labor aesthetic. The forming of other intellectual pillars and overcoming the aesthetics of economic fear is impossible without any experience. The religious and philosophical ideas of Sergei Bulgakov are the basis for forming a new conception.

LABOR AESTHETICS AND SOPHIANIC ECONOMY

In the researches of Russian religious philosopher Bulgakov and Smith (2012), there is a specific definition of economy as creativity as a synthesis of freedom and necessity. In the beginning of the 20th century, Bulgakov already paid attention to the overpowering lingering tendency of the development of spiritual life. He called this negative tendency economism. "Our generation understands, feels, perceives the world as economy and the power of mankind as wealth, exactly in economic sense of this word. In contrast to free-will or non-violent aesthetics of Franciscan, Buddhistic epochs in which people disdained wealth and denied it's power over people, our epoch likes wealth-not money but exactly wealth. It believes in wealth, believes in it even more than in a personality" (Bulgakov, 1999). Economism considerably distorts the spiritual bases of work activity in the long term. Economism can reveal itself in everyday consciousness, in "naively-dogmatic forms" and in different sophisticated scientific social concepts (which comprehensively intellectually and ideologically prove the dogmas of economism) (the most striking example of such social concepts is the concept of globalization which states the dogmas on the all-pervading economic rationality, primitive economic individualism and the ideals of consumerism). That is why, economism is

dangerous for creative labor replete with spirituality, for it is labor aesthetics in which human liberty and Creator's will can be seen. Bulgakov (1993a) does not deny the necessity of theoretical scientific and economic analysis but he insists on the necessity to see the empirical and philosophical "dogmatic stipulation". For example, this can be clearly seen in a strong connection between economics and materially-technological (to be more technically accurate) determinism of human existence.

Appealing to rest on religious ontology, cosmology and anthropology of St. Athanasius of Alexandria, Gregory of Nyssa and other ancient Doctors of the Church, Bulgakov tries to "justify economy" as the unity of material (production, consumption) and spiritual (ethics of economy) life. His religious philosophy attempts to oppose the axiomatic of economism according to which "life is economic process first of all". Yes, it is an economic process as well (Life is the maternal womb that gives birth to all of its manifestations: both dreamy nighttime consciousness full of endless possibilities and hopes and the daytime, waking consciousness that generates philosophical and scientific thought both Apollo and Dionysus" and "Life is not transcendent for the living being with its whole living experience but it is transcendent for its faculties of cognition, reflection and thought", assters (Bulgakov, 1993b). First, "man shall not live by bread alone". Second, it depends also a lot on how to determine the economic process.

Bulgakov (1999) states that economy is not only the system of production and consumption of goods but first of all a spiritual production and self-affirmation of life. To be more precise, the complex spiritual and material activities of an individual in the struggle for life and an ability to broaden opportunities to achieve his/her own affirmation (in not so favorable conditions of existence). Life can survive only in its struggle with death. "Encircled by a ring of death, constantly threatened by the yawning abyss of nonbeing, life timidly and stingily huddles in the corners of the universe, saving itself from final extermination only through a terrible struggle. There is only life and all that exists, exists only in the light of life. Belongings make the only minus of life, its negative coefficient". Bulgakov (1993a) emphasizes economy is a "form of the struggle of life and death and is a tool of life's self-affirmation" (GWR, 2008). The labor of a man is not just the creation of new things or goods, extended reproduction of external wealth but a complex spiritual activity directed to surmounting necessity with liberty. That is the very core of Christian labor aesthetics. When, we consider economy in the view of economism as the system of things and their constant increase within the framework of material industry (that is as a system ensuring personal comfort but not an "affirmation of life"), we considerably limit the analysis of work activity with the investigation of only inanimate nature. Things "can be seen only in the light of life" states Bulgakov. The symbols of modern "global consumer society" orient billions of people to serve this kingdom of dead things and substituting being with non-being, i.e., with nothing. In work activity, this leads to simplifying its aesthetics and reducing opportunities for an individual to surmount necessity with liberty. Regarding wealth, it can encourage the transit from the kingdom of necessity to the kingdom of liberty unless it is construed as might in which case there is an opportunity to conduct creative activity in the transformation of the material which nature itself has given to people, not as a system of accumulation of comfortable but faceless things. The most valuable wealth which people have is an opportunity for creative labor. Economism manifesting itself today as an ideological (to be more accurate, theological) basis of development of the modern global industrial system, on the contrary, tries to wedge humankind in the kingdom of "iron necessity". In such a way, it appears to limit the liberty of life, turning the servants of God in "the slaves of necessity".

Economic activity is also important because in the process of labor it is exactly, culture in general and economic culture in particular which are reproduced and "are created". That is exactly an opportunity of an individual to feel as though they were a reproduced person, i.e., created to the image and likeness of God. It can be achieved by means of both broadening the spheres of life and our spiritual development. "Culture, the expansion of life through realized labor requires nature as a precondition. Nature without labor, without a working culture is incapable of revealing all of its forces, at least in man. On the other hand, culture has no creative powers that are not already given in nature". The spirituality of economic activity also includes its social-historical nature. As "the possibility of history of economy is based on ability to a new process of creation which goes beyond usual reproduction or the repetition of old activity" (Bulgakov, 1993b). It is not the labor creativity of an individual but the aggregate of creative acts which lead to broadening life and integration with the transcendental subject of economy-world soul-mankind (Bulgakov, 1993a). The economic life is determined with the multiplicity of human consciousness. Although, without inner unity which brings a genuine all-pervading sense to the economic activity, it is like a mirror broken into myriads of pieces "which reflect the world in their own

ways". Sophia ensures the inner connection, the unity, hence "the whole world is an artistic reproduction of the eternal ideas".

Bulgakov (1993b) considers the whole humankind as a "dynamical sum of individuals" which reflects and "diffracts" Sophia and can feel as though it is part of the universal activity of "possessing natural forces". "Economy is a creative activity directing towards nature" but "by means of economic activity nature recognizes itself in a man". Human labor creativity is sophianic and economy itself has sophianic character but in its bases, not in a determined manifestations, goods (it is exactly a man himself/herself who gives the determined manifestations, the products their sophianic character by means of ceaseless struggle for life affirmation against nonbeing passing through the thorny way full of mistakes, failures, conflicts and victories over nature over himself, over determinateness; that is often has a determined character or artificially presented as such). An individual, a possessor of Sophia, scoops his/her creative images out of it and transforms the world around him/her, affirming life in such a way and launches "onslaught on stagnation". That is a key reason why it is so important to maintain the liberty of creative labor which allows theperson to stay a person, "as the constrained creativity is not creativity but the mechanism, the work of a machine" (Bulgakov, 1993a). Aspiration to fulfillment or affirmation of goods can only kill creativity. "When the world becomes the kingdom of objects it becomes material. A heavy burden of material being with its lifelessness falls on it. There is still life in it only because the seeds of life sown be Creator are ineradicable". However, the modern industrial world exploits the aesthetics of labor creativity by means of turning perception of a labor process into the goods substituting it with the aesthetics of consumption and the cult of technologies, limiting more and more the liberty of this creativity. In the modern society that is exactly the way to force a person's ability into a rigorous framework of necessity. The creative images which find their boundless sources in Sophia, begin to dry out. To put it in other words, the human capital recently considered as a boundless productive resource is becoming scarcer and scarcer. Moreover, this limitation is created artificially by the modern production system.

The world historical process is an integral part of the economy. It is an aspiration of an individual and humankind to the victory over the mechanism and thingness of being for the sake of triumph of spirit, life and freedom. Economy is a creative process pierced by the Universe World Soul and at the same time, it is the product of creative labor not the aggregate of faceless things, technologies and mechanisms of their inventions and/or their production. Moreover, the technologies are also the products of aesthetic labor creativity, which are maintained and produced due to sophianic character of economy. The technology is the part of culture first of all, the derivatives of aesthetics of creative labor (According to Bulgakov (1993b) the technology is "a labor way out of a subject into an object", their "alive unity" that is a creative act. As we know "Labor is a human realization objectifying itself outside and objectifying this world for us in such a way"). It is only an individual who can comprehend and spiritualize the things, as the result of their application in the process of production. Only when, we understand labor as an activity based on Christian aesthetics of labor creativity can it overcome the aesthetics of economic fear and lead an individual beyond the rigorous frameworks of the modern global kingdom of necessity. This labor can be the synthesis of freedom and necessity, which is so important in the modern system of industrial relations replete with conflicts and the sense of despair and hopelessness typical for billions of people in the world. The religious philosophy of Bulgakov explains us the essence of many transformations in ethics and aesthetics of modern industrial society and allows us to find a way out from the rigorous frameworks of our modern experience and firmly established social practices.

What is the mechanism of using Sergei Bulgakov philosophy now, in modern conditions? First, the religious and philosophical ideas of Sergei Bulgakovare in demand in different countries among experts in theology and social problems.

The European theologists are currently showing an interest in the religious philosophy of Bulgakov (1993b) and Valliere (2000), turns his attention to the book "Philosophy of Economy" in the frameworks of a new direction of Russian theology. Valliere writes: "The philosophy of economy also responds to the growing recognition by social scientists of the role of personal creativity in the shaping of the economy". He makes the comparison between Bulgakov and Weber. Evtuhov (1997) also compares the standpoints of Bulgakov and Weber in studying economic life, social science and the role of Christianity: "In Bulgakov's thought, Christianity became a stimulus for creative activity in this world, in both an aesthetic and material sense". Is it possible to study Bulgakov's appraisal of religious aspects of labor on a par with the Weber's Protestant ethic? It can hold high potential for education in the field of personnel management. An innovative approach to education should include different experience and ideas. What does

labor offer to humans besides economic interests? Creative activity is considered usually in the theories of motivation. Religious aspects need to bestudied along with other non-economic motivation. Then a complete picture of incentives to work will include all aspects of the human spiritual sphere.

Rowan Williams devotes his attention to the early works of Bulgakov in which he sees the transition from Marxism to Christian assessment of economy. This is important for modern society where social problems are a source of the question of the redistribution of social benefits. A redistribution does not solve the problems of poverty and it is a continuation of the same problem of "economism". Williams draws comparison between Bulgakov and Werner Sombart, German economist (Bulgakov, 1999). However, rejecting "economism" Bulgakov also considers Marxism as a stage, offers a positive approach, finds resources for labor in a human, in discovering propensity for creativity, for making something new. So, Bulgakov makes German philosophy evolve by combining it with the achievements of Russian religious philosophy.

Rosenthal (1996) underscores Bulgakov's assessment of historical and economic development: "He rejected Enlightenment rationalism and its ontological base, the Newtonian world-machine and replaced rationalists historicism with the view of history and cosmic process". Robert Bird emphasizes the systematical character of Bulgakov's standpoints in both economy and theology: "Bulgakov, like most of the Russian religious thinkers, aspired to construct a logically coherent system" (Bird, 2003).

The use of religious and philosophical ideas from Bulgakov is possible in the formation of social policy. Valentina Kataeva writes about possibilities for social policy after scientific ideas of Sergey Bulgakov. Boris Tebiev points out the use of Bulgakov's ideas social market economy and economic ethics to overcome the moral and economic crisis caused by the transition from socialism to themarket economy in Russia. Bulgakov did not create a theory of Christian sociology but he conceived a religious approach to the modern science of the study of man. Bulgakov has been called Russian European because of the synthesis of the approaches of different sciences and views and his ideas can be implemented to address contemporary issues as an instrument of economic sociology in different cultures.

We can see that the religious and philosophical views of Bulgakov on labor and economy make part of European social science. Bulgakov's ideas stem from the practices of the Orthodox Church and they supplement the investigations of interconnection between labor and religion in Protestantism, for example. This allows us to have a complex analysis of eastern and western religious ideas on the problem of labor. Bulgakov's works fill in the gaps in social science on the bases of Orthodox Christianity which is often ignored by modern research of religion.

CONCLUSION

In the conditions of fundamental global changes, Bulgakov's philosophy helps us better understand all complex contradictions in the modern economic and spiritual life. Economism is immanently inherent in the discourse of globalization and it ruins the traditional culture and aesthetics of labor. In the different societies of modern life, we can observe the process of commodification of labor. There are two processes parallel to each other: the development of supermodern industry producing goods for increasingly comfortable life and the displacement of spirituality from labor activity. The spiritual essence of labor as a process of "soul cultivation" (cultura animi) is substituted with its economized and simplified essence. The aesthetics of the creator and the aesthetics of labor as the result of religious education, becomes the main item of goods in the labor market. The modern fear of poverty, unemployment and discrimination of different forms only strengthen this perception. The modern global economy produces the aesthetics of economic fear instead of the aesthetics of creative Christian labor. The servant of God increasingly turns into a slave of spiritless industry producing only faceless things and a slave of "consumer society" which makes us live and work solely for producing goods. Bulgakov's optimistic concept shows humankind the way out of this endless circle.

The problems generated by the dominant ideology of "economism" and consumerism can be overcome. It is definitely impossible to do it quickly, as many would want now. Moreover, it is impossible to quickly solve the economic problems of humanity-poverty, unemployment and labor discrimination. Sergey Bulgakov's concept of the sophianic economy can be an effective means of overcoming the negative effects of "economism", more precisely a counterwork for the replacement of the spiritual, creative nature of work by economizing and primitivizing its essence. We can speak not only about the attention on reviving the spiritual and creative nature of labor. This way is also an option. However, it is necessary to revive people's interest in religious philosophy, as the basis of self-reflection of any person in the modern world, now permeated by the ideology of "economism" and consumerism. This may be realized by including religious

philosophy in the socialization process of a modern man, for example, through educational programs, social politics and sociological research. Certainly, it is very important to carry out a detailed study of the creative heritage of Sergey Bulgakov, who is currently only known among experts in religions and philosophy. This study offers such a study.

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