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RETURN TO CULTURAL CAPITAL: CASE STUDY

Catalin-George FEDOR ¹

Abstract

In this paper we propose to reconsider the concept of cultural capital, as presented by Bourdieu and as it is understood today, and to present the results of a study on how social identity is being built, a study conducted on the ground in an ethnic, confessional and cultural community in a period of post-communist transition. The research is a quantitative one. The results highlight the current practical value of the cultural capital concept, internalized and manifested differently by the different social groups belonging to the same communities. Equally, cultural capital can be a vector of preserving local identity and the community can rely on it to shape its future.

Keywords: cultural capital; ethnic community; local identity; future perspective.

Introduction

Our study focuses on the cultural capital of members of a community and the aim is to reveal the virtues of the cultural capital concept and the way people relate to him. The classic definition of cultural capital is given by Bourdieu (1986, 243) explaining that “cultural capital can exist in three forms: in the *embodied* state, i.e., in the form of long-lasting dispositions of the mind and body; in the *objectified* state, in the form of cultural goods (pictures, books, dictionaries, instruments, machines, etc.), which are the trace or realization of theories or critiques of these theories, problematics, etc.; and in the *institutionalized* state, a form of objectification which must be set apart because, as will be seen in the case of educational qualifications, it confers entirely original properties on the cultural capital which it is presumed to guarantee”. The concept of cultural capital is used in multiple contexts and with multiple meanings. From our point of view, in essence, cultural capital refers to a collection of symbolic elements that the individual acquires as a result of belonging to a particular community. Cultural capital is related to social capital, probably the most important marker of a community development potential (Fedor, 2019). As we mentioned in a previous

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paper (Fedor, 2014), we generally perceive local community as a more or less homogenous group made up of people who assert a certain form of identity given by the consciousness of a past or a common origin. This identity (often assimilated to the local specificity) is equally built by members of that community. This fact that we can call consciousness is grounded on some relatively objective criteria, such as the place, institutions or cultural traits containing aspirations and joint projects. It results that community membership seen as consciousness can be defined by the meaning given by the individual to the criteria listed above. In this regard, we propose to see if the members of a community consider the cultural capital as a criterion of belonging to the community.

Theoretical background

Trying to test the cultural capital hypothesis, Johnson, Bienenstock and Stoloff (1995) noticed that the concept of cultural capital is difficult to operationalize and measure (in a statistical sense) and not easily captured in single variable or indicator. A return to the explanation given by the author of the concept is welcome. Bourdieu details the usefulness of the concept of cultural capital, among others, in the field of children's education. More exactly (Bourdieu, *op. cit.*, 243), „the notion of cultural capital initially presented [...] as a theoretical hypothesis which made it possible to explain the unequal scholastic achievement of children originating from the different social classes by relating academic success, i.e., the specific profits which children from the different classes and class fractions can obtain in the academic market, to the distribution of cultural capital between the classes and class fractions". In order to assess the Bourdieu's theory of cultural reproduction according to which children from middle-class families are advantaged in gaining educational credentials due to their possession of cultural capital, Sullivan (2001) conclude that cultural capital is transmitted within the home and does have a significant effect on performance in the school success of the students. Drawing upon the writings of Bourdieu, Gaddis (2013) examine the effects of multiple operationalizations of cultural capital on academic achievement and the mediating effects of habitus. The author find that typical operationalizations of cultural capital (i.e. high-arts participation and reading habits) have positive effects on academic achievement that are completely mediated through habitus. These results stress the importance of habitus in the relationship between cultural capital and academic achievement for disadvantaged youth. Reconsidering concepts such as cultural capital and habitus, Edgerton and Roberts (2014) mixed evidence for Bourdieu's social reproduction theory and its contributions to understanding educational inequality. Kisida, Greene, and Bowen (2014) consider that the theories of cultural reproduction and cultural mobility have largely shaped the study of the effects of cultural capital on academic outcomes. They ask how children actually acquire cultural capital when it is not provided by their families, and they prove that the solution is students' exposure to a cultural institution which has the effect of creating „cultural consumers" motivated to acquire new cultural capital.

Robson (2009) thinks teenage time use is an investment in cultural capital. Zimdars, Sullivan, and Heath (2009) demonstrate the connection between cultural

capital and access to highly selective education. Börjesson, Broady, Le Roux, Lidegran, and Palme (2016) explored in detail the idea of a strong tie between culture and education, advocated by Bourdieu, by investigating cultural capital in both its embodied state, expressed in tastes and cultural practices among students. They find a close relation between embodied and institutionalised states of cultural capital.

Bourdieu considers (*op. cit.*, 245) that „cultural capital can be acquired, to a varying extent, depending on the period, the society, and the social class, in the absence of any deliberate inculcation, and therefore quite unconsciously”. Edgerton, Roberts, and Peter (2013) show that the socio-economic status of the family contributes decisively to the acquisition of cultural capital. Olneck (2000) identify some ways in which multicultural education may transform cultural capital, also to undermine the conditions for its formation. Dumais and Ward (2010) operationalize cultural capital both as high arts participation rewarded by those in powers, and as purposeful interactions with key gatekeepers to access information and resources. Andersen and Jæger (2015) connects cultural reproduction (based on the premise that cultural capital yields a higher returns in high-achieving environments than in low-achieving ones) to cultural mobility (based on the premise that cultural capital yields higher returns in low-achieving environments) and show that returns to cultural capital tend to be higher in low-achieving schooling environments than in high-achieving ones. These results principally support the cultural mobility explanation and suggest that research should pay explicit attention to the institutional contexts in which cultural capital is converted into educational success.

Bourdieu (*op. cit.*, 246) explain that „cultural capital can be, also, transmitted and the transmission of cultural capital is no doubt the best hidden form of hereditary transmission of capital, and it therefore receives proportionately greater weight in the system of reproduction strategies, as the direct, visible forms of transmission tend to be more strongly censored and controlled”. Roksa and Potter (2011) or Jæger (2011), among others, confirm Bourdieu’s thesis. Mohammadrezaie, Gholizadeh, Aghaei, and Toghyani (2011) consider that the young are the creators of our future and will thus play a major role in planning and population policies; therefore, understanding their identities is a sensitive and crucial project. The authors attempt to assess the status of the cultural capital of the family and define its relationship to the religious identity of youth. The connection between cultural capital and social identity is essential because the family plays an important role in the socialization process by transmitting its many values and norms to the persons.

Starting from the distinction between cultural capital and cultural resources, and ways in which cultural capital is created, maintained, and grows, Braman (1996) show that cultural capital can be distinguished from other cultural resources on the basis of collective investments in formal organizations devoted to its maintenance and consecration. The category of cultural resources includes the mastery of a symbolic system, the ability to access and distribute information using that system, the capacity to use that mastery within specific relational contexts, and the capacity to gain additional mastery and to learn and use other symbolic systems. As pointed out, cultural capital enriches with surplus value the significations of memory and cultural accumulation on the part of the individual. Reconsidering the concept

of human capital in today's global economy, De Bruin (1999) suggests that the concept of human capital should be widened to include embodied cultural capital, with the term used here in the Bourdieuan sense. Broadening the definition of human capital in this way would overcome the predilection to believe that some groups, especially ethnic minorities, are necessarily less employable because they are lacking in human capital. Furthermore, innovative community initiatives could recognise and utilise this dimension of human capital to provide employment for ethnic minorities. Levy and Reiche (2018) argue that cultural capital serves as an instrument of power and status within the organisations, influencing access to valuable resources such as jobs, rewards and opportunities.

Recognizing that cultural capital is widely recognized as one of the late Bourdieu's signature concepts, Lareau and Weininger (2004) consider that the concept of "capital" has enabled researchers to view culture as a resource - one that provides access to scarce rewards, is subject to monopolization, and, under certain conditions, may be transmitted from one generation to the next. As a result, emphasis on cultural capital has enabled researchers in diverse fields to place culture and cultural processes at the centre of analyses of various aspects of stratification. In Bourdieu's own work, the concept was used most prominently in research on education and consumption and taste. Nevertheless, although not as predominant as the "sister concept" of social capital, the impact of the concept of cultural capital in studies of inequality is beyond dispute. Wang, Davis, and Bian (2006) focus on variation in reading habits to integrate the concept of cultural capital into the theoretical and empirical analysis of inequality and social stratification. Overall, the authors find that volume and composition of cultural capital varies across social classes independent of education. To the extent that cultural capital in the form of diversified knowledge and appreciation for certain genres or specific authors is unevenly distributed across social classes, they hypothesize that the possession of cultural capital may be a valuable resource in defining and crystallizing class boundaries in a hybrid, fast-changing society. Carlson, Gerhards and Hans (2017) reconstruct class-specific differences in the acquisition of transnational cultural capital (foreign language skills and familiarity with foreign cultures and institutions, along with similar skills and dispositions). For upper middle class families, this acquisition is embedded in specific child-rearing practices and facilitated by their endowment with different forms of capital. For the same reasons, lower middle class families tend to find the acquisition of transnational cultural capital much more difficult.

Cultural capital can also be used to argue for civic action. Lewicka (2005) postulated two alternative paths leading to civic activity: the social-emotional path, in which the relationship between place attachment and civic activity is mediated by local social capital (neighbourhoods ties), and cultural path, consisting of cultural capital and interest in own roots. Also, the same author makes connections between various socio-demographic and psychological variants as well as mobility, social and cultural capital, values, life satisfaction, feeling of continuity, etc., in order to prove the role of cultural capital in different dimensions of people-place bonding (Lewicka, 2013). Reconsidering the Coleman tradition by putting social capital (as measured by family structure and neighbourhood cohesion) in the spotlight and studying the effect of social capital on youth participation in

organized extracurricular activities, An and Western (2019) show us how social capital can underlie cultural capital. Starting from cultural competence of service providers, Garrido, Garcia-Ramirez, and Balcazar (2019) introduce the community psychology approach and explore the concept of community cultural competence (defined as a multilevel and multidimensional process of personal development that implies the acquisition of critical awareness, responsiveness to diversity, capacity to act within the organization, and capacity to act within the community) as a way of including the community context in cultural competence frameworks. Cheng (2006) connects cultural capital to cultural services. He argues that the cultural atmosphere in a society is accumulated over time through the consumption of cultural services and is diminished through depreciation. Using cultural capital (e.g., cultural heritage, paintings, music scores), cultural services are provided by the cultural-services industry (e.g., museums, opera houses); cultural capital is enlarged by new cultural goods created by individuals. Individuals' utilities are positively affected by the cultural services they consume, by the cultural goods they create and by the cultural atmosphere and the cultural capital accumulated in society.

Paino and Renzulli (2012) update theories of teacher expectancy and cultural capital by linking them to discussions of technology, and argue for broadening the span of culturally important forms of capital by including the digital dimension of cultural capital. Going further, Chen (2015) shows that media use and network diversity are related to cultural capital along or across ethnic boundaries. Extending the network model to a mediated network model of cultural capital, the author examines cultural knowledge as a function of media use and network diversity and whether media use moderates or mediates the relationship between network diversity and cultural knowledge. In the same logic, Lee and Chen (2017) investigate the relationship between cultural capital, techno-capital and networking skills. They identify that socialization into various cultural genres in an early age equips individuals with the cultural knowledge, attitude, and disposition to network skilfully.

Methodology

Thus, we propose to carry out an evaluation of how social capital can be manifested in an ethnic, confessional and cultural community in a period of post-communist transition. We conducted our research in Sabaoani, a rural community from Moldova, Romania.

Quantitative research

Starting from various forms of capital suggested by Bourdieu (1986), we used a simplified tool for capturing social representations of social capital of studied group. We used a four-item scale ("I buy books and, in general, I am interested in and aware of all that is related to my community"; "I am proud of our history and our folk costume and I show them to other people whenever I have the opportunity to do so"; "I am interested in collecting old objects reminiscent of the traditional

locality of my community”; “I pass on to the youngest everything I know about my community so that they will not forget who we are”).

Short presentation of studied community

The community we studied is located at the Eastern border of the Iași County, on a superior plateau between the rivers Siret-Moldova, north of city of Roman. Most inhabitants based on their own declaration Romanians (95.73%). For 4.21% of the population, the ethnic belonging is not known. Concerning religion, most inhabitants are Roman Catholics (93.61%), with an Orthodox minority (1.89%). For 4.23% of the population, religious belonging is not known (<http://statistici.inse.ro>).

Demographic data

Sample distribution on grounds of gender status reveals that over half of the participants in our research, i.e. 58.5%, are female and 41.5% are male.

As concerns sample distribution based on age, most respondents were aged 30 to 64 (82.3%). They were followed by elderly respondents (13.3%). Only 4.4% of them had up to 29 years of age.

Sample distribution based on the latest graduated school shows that most respondents were high school graduates (32.2%). The next category included respondents who claimed in our research that they completed 10 grades (24.7%). College is the latest school graduated by 14.8% of respondents. 12.3% of respondents said that their latest graduated school was higher education. 9.9% of the surveyed population only completed junior high school (5-8 grades). 3.7% of them said that they only completed primary education (1-4 grades). The lowest share, i.e. 1.2%, is represented by respondents with no education and by those with postgraduate studies respectively.

Results and discussions

The distribution of the sample based on the answers given to the statement “I buy books and, in general, I am interested in and aware of all that is related to my community”

According to the distribution of the sample based on the answers given to the statement „I buy books and, in general, I am interested in and aware of all that is related to my community” we can observe a percentage of 31.3% among the participants of the study, who also claimed to buy books to a small extent and, in general, are interested in and are aware of all that is related to their community.

Respondents who buy books and are, in general, very interested in anything related to their community, have accumulated a share of 11.6%.

Table 1. I buy books and, in general, I am interested in and aware of all that is related to my community

At all	14%
To a small extent	31.3%
So and so	14%
To a large extent	29.1%
To a very large extent	11.6%
Total	100.0%

The distribution of the sample based on the answers given to the statement “I buy books and, in general, I am interested in and aware of all that is related to my community” and gender affiliation.

The highest share of 23.1% is found among the female participants in the study, who are to a small extent interested in all that it is related to their community.

The share of female respondents who said they were very interested in buying books and were aware of anything related to their community is of 6.4%, with 2.6 percentage points higher than male respondents claiming the same thing.

Table 2. I buy books and, in general, I am interested in and aware of all that is related to my community and gender affiliation

I buy books and, in general, I am interested in and aware of all that is related to my community	Gender of the respondent	
	Male	Female
At all	6.4%	7.7%
To a small extent	10.3%	23.1%
So and so	5.1%	6.4%
To a large extent	15.4%	15.4%
To a very large extent	3.8%	6.4%

The distribution of the sample based on the answers given to the statement “I buy books and, in general, I am interested in and aware of all that is related to my community” and age.

According to the data obtained from the questioning process and presented in table no. 3, we can notice equal percentages of 24.4%, which correspond both to people aged between 30-64 years, who are to a small extent interested in all that is related to their community, and to those belonging to the same age group, yet who are to a large extent interested in and informed about all that is related to this locality.

Table 3. I buy books and, in general, I am interested in and aware of all that is related to my community and age

I buy books and, in general, I am interested in and aware of all that is related to my community	Age membership		
	0-29 years	30-64 years	65-X years
At all	--	12.8%	1.2%
To a small extent	2.3%	24.4%	4.7%
So and so	2.3%	10.5%	1.2%
To a large extent	--	24.4%	4.7%
To a very large extent	--	9.3%	2.3%

The distribution of the sample based on the answers given to the statement “*I buy books and, in general, I am interested in and aware of all that is related to my community*” and the highest completed level of education.

We can observe in Table 4 that a share of 1.3% is found among the study participants who stated that the highest completed level of education is represented by postgraduate studies, which are to a large extent interested in and aware of everything that happens to their community.

Table 4. I buy books and, in general, I am interested in and aware of all that is related to my community and the highest completed level of education

	At all	To a small extent	So and so	To a large extent	To a very large extent
Unschool ed	--	1.3%	--	--	--
Primary school (1 st -4 th grade)	1.3%	2.6%	--	--	--
Middle school (5 th -8 th grade)	--	3.9%	2.6%	1.3%	1.3%
10 grades	1.3%	10.4%	2.6%	7.8%	2.6%
High school/College	5.2%	10.4%	1.3%	7.8%	6.5%
Post-secondary school	2.6%	3.9%	1.3%	5.2%	2.6%
University studies	--	1.3%	6.5%	5.2%	--
Post-graduate studies	--	--	--	1.3%	--

The distribution of the sample based on the answers given to the statement “*I am proud of our history and our folk costume and I show them to other people whenever I have the opportunity to do so*”. According to this distribution, it can be noticed that the majority of respondents are to a large and to a very large extent proud of their history and folk costume which they show to other people whenever they have the opportunity to do so. The lowest share of only 3.5% was accumulated by respondents who find themselves on the opposite side and affirm that they are not proud of their history and folk costume or interested in showing them to other people.

Table 5. I am proud of our history and our folk costume and I show them to other people whenever I have the opportunity to do so

At all	3.5%
To a small extent	15.1%
So and so	15.1%
To a large extent	38.4%
To a very large extent	27.9%
Total	100.0%

The distribution of the sample based on the answers given to the statement “I am proud of our history and our folk costume and I show them to other people whenever I have the opportunity to do so” and gender affiliation. According to the results of the questioning process, the female respondents accounting for a share of 20.5% declared that they are proud of their history and folk costume and that they also share it with others whenever they have the opportunity to do so. It can be noticed that the share of female respondents who said that they are to a small extent proud of their history and folk costume (9%) is higher than that of the male respondents who claim the same about the history and folk costume (6.4%).

Table 6. I am proud of our history and our folk costume and I show them to other people whenever I have the opportunity to do so and gender affiliation

I am proud of our history and our folk costume and I show them to other people whenever I have the opportunity to do so.	Gender of the respondent	
	Male	Female
At all	1.3%	2.6%
To a small extent	6.4%	9%
So and so	5.1%	10.3%
To a large extent	15.4%	20.5%
To a very large extent	12.8%	16.7%

The distribution of the sample based on the answers given to the statement “I am proud of our history and our folk costume and I show them to other people whenever I have the opportunity to do so” and age. By analysing the results obtained on the basis of the questionnaire process, it can be stated that most of the respondents belong to the 30-64 age group, who claim that they are to a large extent proud of their history and folk costume and that they show them to other people whenever they have the opportunity to do so (32.6%). Table 7 reveals that only respondents aged 30-64 say they are not at all proud of their history and folk costume (3.5%).

Table 7. I am proud of my history and folk costume and I show them to other people whenever I have the opportunity to do so and age

I am proud of my history and folk costume and I show them to other people Whenever I have the opportunity to do so.	Age membership		
	0-29 years	30-64 years	65-X years
At all	--	3.5%	--
To a small extent	1.2%	12.8%	1.2%
So and so	1.2%	9.3%	4.7%
To a large extent	1.2%	32.6%	4.7%
To a very large extent	1.2%	23.3%	3.5%

The distribution of the sample based on the answers given to the statement „*I am proud of my history and folk costume and I show them to other people whenever I have the opportunity to do so*” and the highest completed level of education. By analysing the data obtained from the questionnaire process and presented in table no. 8, it can be noted that 11.7% of the respondents have completed 10 grades and are proud of their history and folk costume and they want to share them with other people whenever they have the opportunity to do so.

Table 8. I am proud of my history and folk costume and I show them to other people whenever I have the opportunity to do so and the highest completed level of education

Highest completed level of education	I am proud of my history and folk costume and I show them to others whenever I have the opportunity to do so				
	At all	To a small extent	So and so	To a large extent	To a very large extent
Unschool ed	--	1.3%	--	--	--
Primary school (1 st -4 th grades)	--	1.3%	1.3%	1.3%	--
Middle school (5 th -8 th grades)	--	2.6%	3.9%	2.6%	--
10 grades	--	1.3%	3.9%	11.7%	7.8%
High school/College	2.6%	5.2%	3.9%	10.4%	9.1%
Post-secondary school	1.3%	1.3%	--	5.2%	7.8%
University studies	--	1.3%	2.6%	6.5%	2.6%
Post-graduate studies	--	1.3%	--	--	--

The distribution of the simple based on the answers given to the statement „*I am interested in collecting old objects reminiscent of the traditional locality of my community*”. When asked to express their opinion on the statement: “I am interested in collecting old objects reminiscent of the traditional locality of my community”, most of the respondents (26.7%) chose to answer: so and so. It is noted that the proportion of study participants who are not at all interested in collecting old objects reminiscent of their traditional community (19.8%) is

higher than the share of respondents who declared to be very much interested in collecting old objects reminiscent of their traditional locality.

Table 9. I am interested in collecting old objects reminiscent of the traditional locality of my community

At all	19.8%
To a small extent	17.4%
So and so	26.7%
To a large extent	23.3%
To a very large extent	12.8%
Total	100.0%

The distribution of the sample based on the answers given to the statement „I am interested in collecting old objects reminiscent of the traditional locality of my community” and gender affiliation. According to the distribution of the sample based on the answers given to the statement “I am interested in collecting old objects reminiscent of the traditional locality of my community” and gender affiliation, it can be observed that the percentage of female respondents who are to a large extent interested in collecting old objects reminiscent of the traditional locality of their community (9%) is higher compared to the percentage of male respondents, who are equally interested in this matter (3.8%).

Table 10. I am interested in collecting old objects reminiscent of the traditional locality of my community and gender affiliation

I am interested in collecting old objects reminiscent of the traditional locality of my community	Gender of the respondent	
	Male	Female
At all	9%	11.5%
To a small extent	7.7%	10.3%
So and so	7.7%	16.7%
To a large extent	12.8%	11.5%
To a very large extent	3.8%	9%

The distribution of the sample based on the answers given to the statements „I am interested in collecting old objects reminiscent of the traditional locality of my community” and age. After analysing the data obtained from the questionnaire process, it is clear that only young respondents and those aged between 30-64 years are to a very large extent interested in collecting old objects reminiscent of their traditional locality.

Table 11. I am interested in collecting old objects reminiscent of the traditional locality

I am interested in collecting old objects reminiscent of the traditional locality of my community	Age membership		
	0-29 years	30-64 years	65-X years
At all	--	16.3%	3.5%
To a small extent	--	14%	3.5%
So and so	2.3%	20.9%	3.5%
To a large extent	1.2%	18.6%	3.5%
To a very large extent	1.2%	11.6%	--

The distribution of the sample based on the answers given to the statement „*I am interested in collecting old objects reminiscent of the traditional locality of my community*” and the highest completed level of education. According to the data presented in table 12, it can be noted that the respondents who completed their post-graduate studies stated that they are not at all interested in collecting old objects reminiscent of the traditional locality of their community and therefore, the share accumulated by them only reaches 1.3%.

Table 12. I am interested in collecting old objects reminiscent of the traditional locality of my community and the highest completed level of education

Highest completed level of education	I am interested in collecting old objects reminiscent of the traditional locality of my community				
	At all	To a small extent	So and so	To a large extent	To a very large extent
Unschoolled	1.3%	--	--	--	--
Primary school (1 st -4 th grades)	1.3%	1.3%	1.3%	--	--
Middle school (5 th -8 th grades)	3.9%	1.3%	2.6%	1.3%	--
10 grades	1.3%	2.6%	11.7%	6.5%	2.6%
High school/college	5.2%	6.5%	6.5%	6.5%	6.5%
Post-secondary school	3.9%	2.6%	1.3%	6.5%	1.3%
University studies	2.6%	1.3%	3.9%	2.6%	2.6%
Post-graduate studies	1.3%	--	--	--	--

The distribution of the sample based on the answers given to the statement “*I pass on to the youngest everything I know about My community so that they will not forget who we are*”. Almost 40% of the participants in the study said they are to a large extent passing on to the youngest everything they know about their community so that they will not forget who they are. The lowest share belongs to the respondents who stated that they are not interested at all in passing on to the youngest everything they know about their community.

Table 13. I pass on to the youngest everything I know about my community

At all	4.5%
To a small extent	19.3%
So and so	20.5%
To a large extent	39.8%
To a very large extent	15.9%
Total	100.0%

The distribution of the sample based on the answers given to the statement „I pass on to the youngest everything I know about my community so that they will not forget who we are” and gender affiliation. According to the distribution of the sample based on the answers given to the statement “I pass on to the youngest everything I know about My community so that they will not forget who we are „and gender affiliation we can observe that the highest share is registered among female respondents who are to a large extent eager to pass on to the youngest everything they know about their community (22.5%). In descending order of percentages, the respondents are male and they say that are to a large extent passing on to the youngest everything they know about their community (17.5%).

Table 14. I pass on to the youngest everything I know about My community so that they will not forget who we are and gender affiliation

I pass on to the youngest everything I know about my community so that they will not forget who we are	Gender of the respondent	
	Male	Female
At all	1.3%	2.5%
To a small extent	8.8%	10%
So and so	7.5%	13.8%
To a large extent	17.5%	22.5%
To a very large extent	7.5%	8.8%

The distribution of the sample based on the answers given to the statement „I pass on to the youngest everything I know about my community so that they will not forget who we are” and age. It is important to note that only respondents aged 30-64 years have stated that they are not at all interested in sharing with the youngest everything they know about their community. The share accumulated by these respondents is 4.5%.

Table 15. I pass on to the youngest everything I know about my community so that they will not forget who we are and age

I pass on to the youngest everything I know about my community so that they will not forget who we are	Age membership		
	0-29 years	30-64 years	65-X years
At all	--	4.5%	--
To a small extent	--	18.2%	1.1%
So and so	2.3%	15.9%	2.3%
To a large extent	1.1%	31.8%	6.8%
To a very large extent	1.1%	11.4%	3.4%

The distribution of the sample based on the answers given to the statement “*I pass on to the youngest everything I know about my community so that they will not forget who we are*” and the highest completed level of education. Respondents who completed 10 grades are eager to pass on to the youngest everything they know about their community have the highest share (11.4%).

Table 16. I pass on to the youngest everything I know about my community so that they will not forget who we are and the highest completed level of education

Highest completed level of education	I pass on to the youngest everything I know so that they will not forget who we are				
	At all	To a small extent	So and so	To a large extent	To a very large extent
Unschool ed	--	--	1.3%	--	--
Primary school (1 st -4 th grades)	--	--	1.3%	1.3%	1.3%
Middle school (5 th -8 th grades)	--	1.3%	2.5%	5.1%	--
10 grades	--	5.1%	2.5%	11.4%	6.3%
High school/College	--	10.1%	8.9%	7.6%	5.1%
Post-secondary school	2.5%	--	2.5%	7.6%	2.5%
University studies	--	2.5%	2.5%	6.3%	1.3%
Post-graduate studies	--	--	--	1.3%	--

Conclusions

We observe equally obvious values among those who are to a large extent aware of everything that is related to their community and those who are to a small extent interested in the same matters. The values are equal in terms of gender distribution (“to a large extent”), prevalent in those aged between 30 and 64 and are directly proportional to the high level of training. Extremely high values are found in the answers to the statement on pride in history and folk costume. High values of responses are found regardless of the level of training acquired by the respondent. The results of the statement on keeping the traditional specificity of their community come in addition to the answers of the previous statement. The most concerned about this are adults and seniors, followed by the elderly, regardless of their level of training. Most respondents feel the need to pass on knowledge to the new generation in order to preserve the local specificity (“so

that we will not forget who we are”). In this regard, cultural capital can be used in the field of community development and social economy (Fedor, 2016a). The main benefit for the community is the expected change in behaviour, attitude and identity (Fedor, 2016b), but for a deeper nuance of the results, it is necessary to correlate them with results obtained in different other communities (cultural, ethnic, confessional, degree of development etc.).

The cultural capital may be included in a comprehensive definition of community. The notion of community refers not only to the idea of locality and particular or social kinship networks. It also has many subjective meanings that people attach to the place itself, to the social relations that they are part of and to the social group that they relate to. In terms of such meanings, the community may be recognized by its own cultural capital.

Cultural capital reveals its paradigmatic value and can be successfully used in the traditional community's analysis. If it is transmitted, it can also be used as a predictive indicator for the community future trajectory.

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