THE FUNCTIONAL COMMUNITY AS A SOCIAL COMMUNITY

Abstract: In the functional social community, one or more circles of functions are being realized to meet the relevant social needs in the realization of the public reproduction process. These associations reproduce the overall public structure, but as long as it is accumulated by the members of a functional unification. That is, to what extent social is present in the individual.

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A separate article examines the organic community as a social community. The focus of this article is the functional community that is of paramount importance for the realization of social work due to the fact that social workers too often have to work within social categories, functional aggregates and functional unions.

In this type of social community one or more circles of functions are fulfilled to meet the relevant social needs in the realization of the public reproduction process. These associations reproduce the overall public structure, but as long as it is accumulated by the members of a functional unification. That is, to what extent social is present in the individual.

In this context, we can distinguish: functional categories, functional aggregates, functional groupings [1], [2].

1. Functional categories

They are associated with the fulfillment of specific functions to achieve certain goals in society, by a particular professional community or a specific representative.

Professional communities are a specific form of social organization based on informal relationships between people and shared interests, knowledge and practice. In most cases, they are an important social governance mechanism, from which significant innovations are directed towards the development of human society. These are a group of people informally linked to a common set of issues that share experience and a strong desire to communicate to exchange experience, knowledge, ideas and best practices. They exist to create and exchange knowledge, and at the same time to develop the abilities of their members. What keeps the community together is the strong desire, commitment and identification with the group's experience. People as members of the community directly benefit from their participation in it. Through frequent communication, network members create a common language and a collective knowledge base. The shared context, networking between participants and emerging interpersonal relationships support not only access to new sources of knowledge but also the development of social capital. Knowledge of members is reused and transformed into new knowledge. Close and intense communication between members of these communities stimulates the transfer of knowledge between them. As members are encouraged to express new ideas, creative activities arise, and thus practices enhance their creative abilities and, hence, the innovative capabilities of the social organization to which they belong.

Such professional communities are, for example, farmers, traders, lawyers, teachers, researchers, etc.

A variety of professional communities is so-called. **on-line community** - these are different social and professional groups contacting the Internet. There is not necessarily a strong link between the members. This community can have hundreds of members, and the communication that takes place between them is mostly informative only - questions and answers are published). Members are relatively unknown and there is a high level of membership.

In business circles, professional on-line communities are a must. Communities can be organizational, regional or local, depending on the business. There are different computer systems for creating and developing these communities.

2. Functional aggregates

These are a group of people who are gathered at a certain time and place, but who do not communicate and share a feeling of shared affiliation. They can be thought of as a whole because it happened to be in the same place at the same time. Such are the crowd, the audience, the audience, the tail of people, etc. [1].

A crowd is more than a simple set of individuals. Physically limited space leads to social interaction, even in cases where people in the crowd are trying to avoid interpersonal contact. The mechanisms for forming the crowd, the irrational and often destructive behavior of the person in it have always been interested sociologists. Some of them define the behavior of the crowd as the product of its infectivity, resulting in many people losing their identity and even self-control.

For the first time a systemic version of this theory was proposed in 1895 by the French scientist GUSTAV LIBON in his book "Psychology of the Crowd". According to his understanding, the "collective ambition" that appears in the crowd is the result of the fact that people's consciousness is suppressed almost completely and disappears into the crowd. The scientist believes that members of the crowd are under the influence of its overall impact and momentum that are unique to it. This momentum and power is pushing people from the crowd to "collective aspirations, even though they are of different identities. There are people with a high individual culture that can almost never be "infected" with collective aspirations. The most susceptible to such "contagion" are usually people from the lowlands of society, with no pronounced individual culture, these layers always dissolve in the crowd, infected by their aspirations.

In his monograph "The Era of the Crowds," SERGE MOSKOVICHI looks in detail and analyzes the theories of the crowds of G. Leobon, G. Tard, H. Freud and others. The social phenomenon on the table, the dissolution of the individual, the behavior of the leader - these are the main issues in the psychology of the crowds, and the author skillfully illustrates them with examples of the relationship between the crowds and their leaders: Caesar, Napoleon, Lenin, Stalin, Hitler, Mao - Tse-Dun, de Gaulle and others. He believes that when the crowds are already in place, it is necessary to find the chief among them to be governed [4].

The following types of crowd can be distinguished:

Random crowd – It is the result of the accumulation of people in one place under the influence of immediate goals of, for example, the "tail". The random crowd has no structure. An example of such a crowd could be a simple gathering of people on the street where there was an extraordinary event - for example, the appearance of celebrities, a collision of cars, and so on. In this type of crowd, people are united by a small purpose, or just some pointless pursuit. Communication between individuals in a random crowd is unstable, and individuals are free to separate when they want it.

Conventional crowd - It is formed when people gather together for a certain purpose. This crowd is created deliberately and is achieved once the time and place of the meeting are known in advance for the people. The actions of this mob are in a conventional manner. For example, the behavior of people watching an event - they are a crowd, but they are guided by customary ethical rules and therefore do not pose a threat to anyone.

Expressive crowd – In it people express their feelings and it is intentionally created. It is an association of people formed under the influence of short-term interests. Typically, such a crowd is

gathered to give people a personal pleasure in it. Such crowds are created, for example, for dances, religious gatherings, rock festivals and others.

A running crowd – This is a spontaneously functioning group of people with extreme behavior. In general, this is an emotionally agitated crowd, with a tendency to acts of violence. The gatherings usually take place at the initiative of leaders, with aggressive intentions that require strict obedience to all of their members. Such actions are, for example, raids of crowds over religious temples, ruin of historical and cultural monuments, etc. Ie. they are directed directly to a specific subject and are of short duration. After the specific action, usually a large part of the people in the crowd disappear from the place. A typical example is a crowd gathered to realize lynching - repression, most often hanging by hanging by a mob who wants to punish a suspected violator (the niggas are usually in the US). This is what people in the crowd are doing with a quick attack, then they are scattered. People who have been part of the lynch-crowd can not in any way be recognized in their daily lives and in any way attract the attention of others.

A rebellious crowd - The behavior of the people who make it is expressed in violence, destruction and collective explosion. This type of crowd is most susceptible to various casual external influences, and in its actions, it is mostly unpredictable.

The audience is usually an unstructured crowd of people connected to each other and resembling the emotional state associated with the general subject of attention. It is a spiritual community of viewers and observers. It has some common features:

Impression- People in the audience are usually more susceptible than outside. They are more likely to accept the opinions, feelings and actions of the majority.

Anonymity – The audience often acts as a whole, and its individual members do not stand out and do not perceive themselves as separate individuals.

Spontaneity - The people who make up the audience are prone to spontaneous behavior rather than in normal conditions. As a rule, they do not think about their actions and their behavior depends only on emotion.

Uncontrollable - The people who make up the audience are excluded from social control. For example, when football fans express their emotions through vandalism, each of the participants is not responsible for this and makes it together with others as a whole.

Audience participation in different events is growing and evolving as a new tool for activating and engaging people, an attempt to create and strengthen a social link between these events and these people.

Audience as a term etymological originates from *audit* - English. - *I attend as a listener.* It is often perceived as people who listen, for example a lecture. One of the main characteristics of the audience is the value system, the interests, the needs of the objectives of the constituent.

The Polish sociologist YAN STEPANSKI defines the audience as a gathering of a number of people experiencing similar expectations for certain experiences or interested in the same subject [5].

The audience does not need a direct contact with the communicator, ie there may be a lack of feedback. People in the audience are an interest-based group that would be interested in the topic, but there is no direct contact while the audience directly has contact with the show, the print edition, or any other way the communicator tries to reach them.

A queue of waiting people. This functional unit is obtained during a forced and long wait for use of a commercial or communal service.The reason for the formation is in most cases the absence of a particular commodity, the absence of tickets for any performance, or the presence of a sluggish employee that slows down the service of the people [7].

Typical of tails are that they typically have a linear appearance, i.e., people stood one, each facing the back of the one in front of him. But in Bulgaria there is a more common type of queue that can be called a "globular model" or "cloud". Everyone stands in the direction of the sluggard, and the flow of people flows on the funnel principle, each standing as he finds fit, while not obeying any logic in his actions. So the service process is not accelerating or facilitating, but the opposite is complicated. This pattern often leads to conflicts and clashes, generating a desire for supremacy in people with leadership

qualities over people with a lesser temper in the group. All of this leads to scandals with cries, sometimes in different languages or in different dialects.

3. Функционални обединения

They can be considered as two classes:
1. Social groups
- *Macro level* - social classes, social strata, etc. social-clusters.*Meso level* – industry-professional groups;
- *Micro level* – family, primary workforce, informal groups, criminal groups, etc.

2. Social organizations
• *Macro level - state, political party, public organizations, unions, etc.*
• *Meso level - branch economic unions, branch unions and others.*
• *Micro level - institution, institute, educational institution, etc.*

There is a correlation between the three different levels of functional unions, as they exist not one to the other, but one in the other as the Matryoshka puppets are the same.

A functional social community is a social entity that is characterized not only by a community of needs that has some social connection, but also the realization of common actions and interactions between people. In this sense, in general, the functional social community is the basis for the deliberate, purposeful construction of social formations - movements, associations, organizations. The community can begin to rise when the different people come to realize the unity of their interests. At the core of interest lies the need. This is not a fantasy, it is not a dream or a hope to get something, but an urgent necessity that directs you to its satisfaction. People's needs are the only internal source, instigator of their activity, they are the basis of the most well-known motives for action - human interests and values.

summaries and conclusions:

1. As a result of the training in functional social communities, future social workers receive in-depth knowledge of how the social environment in which we are all involved and without which we can not exist and do any social activity.
2. They will understand cultural differences as a product of the genesis of different communities.
3. Future social workers will be able to analyze the information gathered on the basis of theoretical knowledge and formulate concrete proposals for good social practices.

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