

SOCIAL AND HUMAN CAPITAL IN THE PROCESS OF EUROINTEGRATION

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ABSTRACT: MODERN INDUSTRIAL SOCIETY HAD ONE OF THE MOST CHARACTERISTIC TRAITS - THE DYNAMICS - AS NOTED DANIEL BELL IT IS "INFINITY". THIS INFINITY IS REDUCIBLE TO INFORMATION SOCIETY, WHICH IMPLIES TRIAD: TO THINK, TO LEARN, TO CREATE. IN THIS SENSE, THE TERM "CAPITAL" IN ITS VARIOUS MANIFESTATIONS AS A HISTORICAL PHENOMENON AND SHAPE, DYNAMICS SOCIAL LINKS BETWEEN PEOPLE AND COMMUNITIES. THE EMPHASIS SHOULD BE PLACED ON THE IMPORTANCE OF SOCIAL AND HUMAN CAPITAL CONCEPTS GAINED LEGITIMACY IN VIEW OF THE PROFOUND ECONOMIC, POLITICAL AND CULTURAL CHANGES IN THE COUNTRIES OF EASTERN EUROPE. EURO-ATLANTIC AND EUROPEAN INTEGRATION PROCESSES OCCURRING IN THE COUNTRIES OF EASTERN EUROPE AND THE BALKAN COUNTRIES IN PARTICULAR PUT FORWARD THE ISSUES OF THE IMPORTANCE OF HUMAN AND SOCIAL CAPITAL ASSOCIATED WITH THE GROWING IMPORTANCE OF THE PERSONAL FACTOR AS "A NETWORK OF SOCIAL INTERACTIONS."

KEY WORDS: CAPITAL, PHYSICAL CAPITAL, SOCIAL CAPITAL, RELATIONAL CAPITAL, CULTURAL CAPITAL, INSTITUTIONAL CAPITAL, KNOWLEDGE ECONOMY, SOCIAL NETWORK

DURING the last years the concept of "social capital" became popular among scientists in the field of social sciences. This is because, figuratively speaking, "the people need other people," those who will help them survive socially, political and biological. The term "social capital" gained as a tool and as if this is only one to indicate the principle of social effects.

THE social capital Pierre Bourdieu points out, is a combination of actual and potential resources related to possession of a permanent network of more or less institutionalized relationships mutual knowledge and mutual recognition; or otherwise related to membership of a group ... " and further "The volume of the social capital ... therefore depend on the scope of the network of connections he can effectively mobilize and on the volume of capital (economic, cultural and symbolic) owned by any of its own..."¹

THE research interest of the author is in the direction of social conditions which determine the professional success beyond school and university education. He concludes that in addition to skills and knowledge that the economists call "human capital" people perform social relations. Before we continue we must bring clarification on what is capital.

AS is known this term is "born" about 150 years ago and with it are indicated a stock of factors of production such as buildings, machinery and equipment, as well as knowledge and skills of labor resources. Until recently, the economists distinguish the several forms of capital: natural, physical and human. Today they are of the opinion that people performed the

¹Bourdieu, Pierre, The social capital. Sociological problems. 2003,1-2:69.

social relations and so called "Social capital" appears to be the "fifth pillar" of the knowledge economy.

WE will allow ourselves to mention the other definitions of the term "social capital."

JAMES Kuhlman stated that social capital is a particular type of resource that is available to a person and is particularly important for individuals and communities because of its economic and political functions. It examines social capital as "complimentary". His goal is to enrich sociological thinking through economic concepts and enrich economic thinking by sociological concepts. "The social contacts network, he said, and interactions within them are factors of production, since without social relationships and interpersonal processes does not consist nor civic life within families, neighborhoods or communities, nor coordinated economic activities. The main difference between physical capital and social capital is that the social capital is extremely intangible unlike other forms of capital, social capital is contained in the structure of relations between actors. He neither appears in individuals - as human capital - not technology - such as physical capital".²

THE social contacts network is only one element of the social capital. Reasonably assumed that the social capital is included in the shared values and social institutions. To the so called second type of social capital are the values and rules of communication because they provide of the actors socially acceptable goals, rules and expectations that are essential for their copy behavior, i.e. problem solving and emotional regulation.

FRANCIS Fukuyama and Robert Putman stated as an argument that a culture of trust, reciprocity and commitment is the product of inherited and inflexible in the short term model of certain habits of thinking, feeling and action. Such a model according to them, would have a marked impact on social, political and economic life of communities and societies.

FRANCIS Fukuyama defines social capital as "substantiated informal norm that promotes cooperation between two or more individuals", and further "Not just any set of substantiated norms construct social capital; those rules must lead to cooperation in groups and therefore are related to traditional virtues such as honesty, respect for commitments, obligations for reliable performance, reciprocity and such" and more "... virtues such as honesty and reciprocity ... practicing beyond the family ... have made possible the modern capitalist world."³

ECONOMISTS say that reliable justice, independent press and well-functioning democratic institutions are forms of "institutionalized" social capital.

THE SOCIAL CAPITAL IS MANIFESTED IN THREE VARIETIES:

- as a relational capital advocated by Pierre Bourdieu and James Kuhlman.
- as a cultural capital - Fukoyama Francis and Robert Putman.
- institutional capital - by certain economists and World Bank.

THE SOCIAL CAPITAL IS SEEN ON SEVERAL LEVELS:

- in terms of micro-analysis as a resource to an individual actor.
- in terms of organizational analyst, as a resource of the organization.
- from a macroeconomic point of view, as a resource to society.

²Cite Bernard Baddour. Social capital, economic results and health. www.nbu.bg

³ Ibid.

IT is understood that social capital cannot be viewed in a positive term. As a social phenomenon, it has so called "Dark side", namely a network of contacts to corruption (we have enough examples from everyday life) culture of parochialism and resistance to change, etc. However the social capital is a recipe and "medicine" for liberalization and stagnation not only in economy but also in all other spheres of society. Sometimes even the close social relationships within the family are a source of conflict and stress instead of enjoyment, support and sympathy.

THE analysis of social capital is not limited to specifying the number of connections supported by the individual. Should be analyzed and the power, i.e. the social capital of members of its network to ensure its contacts with other networks. It should be noted that the network of relationships or "the other networks" are not a natural given, or "social realities" which is constructed once by the act of institutionalization. It is a result of the labor required to produce and reproduce durable and useful links. Figuratively speaking, this can be interpreted as follows: the network of relationships is the product of strategies for social planning, consciously or unconsciously oriented instituted or reproduction of social relations directly used in the long or short term. This is the transformation of social relations as relations of neighborhood working - relationships simultaneously required and optional.

WOULD hardly surprise anyone if we assume that the term "social capital" produces interdisciplinary "dispute" in the academic world: on the one hand the social sciences and the other natural. The social contacts network has important psychological and biological functions. One of the first authors draw attention to the psychological function of social relations is Emil Durkheim. This he does in his development on the causes of suicide and the socio - psychological functions of religious life. Significant contribution in terms of biological functions, according to Bernard Baddour is Peter Kropotkin. This he does in his famous development "Mutual assistance between animals and people." In it develops antithesis against Darwin wrote that mutual assistance and solidarity are important advantages for the survival of each family.

THE positive and the negative emotions, which are our "internal" reality and which occurs together with our everyday social encounters and experiences provide so called "Missing link" between social and biological processes. Here it should be noted that the social interactions provide the so called to the human individuals. "Feedback". This means a person to realize his own importance and self-confidence. The social relationships directly affect the psychological well-being as an important condition for the ability to cope with risks and challenges in social, political and professional plans.

THE reproduction of the social capital is directly dependent on all institutions legitimizing the swaps suitable in terms of the existence of a particular social group. Therefore we would like to stop to the problem of the importance of the social capital in terms of organizations and institutions, including universities.

MODERN societies are governed by complex organizations - companies, public administrations, schools, that suggest to make sense, measure and improve social capital in them because it is a bond of those composite organizations.

LONG time specialists and experts in research organizations have not addressed due attention to informal and shared values. As Max Weber in his studies of bureaucratic organizations and Frederick Taylor in his publications about scientific leadership and management do not mention the terms "climate" or "culture" of organizations. Often quoted

phrase of Henry Ford: "Why is it that when you buy a pair of hands, I always get also a human being?"

THE main reason lies in the fact that the work is defined as a purely physical action and organizations are perceived as machines - subjects. All mental activity and planning in organizations is considered to work only for experts or the so called "Global class", that needs more computers than workers. Interpersonal relationships and networks of social contacts among the participants perceived as a dangerous source of disloyalty and even resistance or at least as ineffective and a waste of time. So is it really? Definitely not and we will argue. Each group is constituted not mechanical, but "organic" in order to concentration of capital, and within the group appears competition for assigning of social capital. Assigning meaning to engage the social capital of the group and its uneven distribution thus any collective capital can be individualized. In this way the mechanisms of delegation and representation, which may occur in the larger group more strictly, one of the conditions for a concentration of social capital, incorporating the principle of abuse of the capital whose existence cause. Here we certainly come to the category of "trust" as an essential element in social relations as "a network of social interactions." The trust as a necessary prerequisite against the abuse of power resources and positions in a democratic society, which would lead to "... the weakening of social control ... the biggest single problem of the modern world, which is a constant theme"⁴.

TODAY this situation has to be changed completely. Social capital and trust are key to organizational success and each organization is poor or rich in social capital is poor or rich in physical and human capital. Such organizations are economically inefficient and unhealthy for their members, which have to invest in an appropriate manner and to invest in other forms of capital is a prerequisite for creating a climate of trust, mutual support, work satisfaction and psychological comfort.

EVENTUALLY increased investment in social capital is an investment in human capital, man and his intellectual power.

CHALLENGES to the sociological community grow snowballed, the questions follow their dynamic move, the sociologists should follow their faith and at the same time "...Every sociologist has interest to listen to their opponents in the same way in which they have an interest to see what he does not see, the boundaries of his vision, which he escape by definition."⁵

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⁵Bourdieu, Pierre. The sociology as a chance, Sofia, 2004, p.53

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