

CONFERENCE

**Social and
Cultural**
CAPITAL
IN WESTERN BALKAN
SOCIETIES

The Centre for Empirical Cultural Studies of South-East Europe
The Institute for Philosophy and Social Theory of the University of Belgrade
The Centre for South-East European Studies of the School of Slavonic and
East European Studies, University College London

**Saturday, June 4, Institute for Philosophy and Social Theory,
Kraljice Natalije 45, Belgrade**

9.00 – 9.30

Registration of participants

9.30 – 10.00

Opening ceremony (representatives of CESK, IFDT, SEESS, RRPP)

10.00 – 10.30

Keynote address:

Zagorka Golubović, Faculty of Philosophy, University of Belgrade
**The impact of underestimated cultural capital on the involution
of democratic transition (the case of Serbia)**

10.30 – 12.30

1st session: Social capital: polishing the concept

(chair: Predrag Cvetičanin)

Smiljka Tomanović, Faculty of Philosophy, University of Belgrade
**Significance and meaning of expressive and instrumental social capital
for young people from different social strata**

Slobodan Miladinović, Faculty of Organizational Sciences, University of Belgrade
Two faces of social capital: bonding and bridging

Valentina Sokolovska, Faculty of Philosophy, University of Novi Sad
Social networks, social capital and social status

Suzana Ignjatović, Institute of Social Sciences, University of Belgrade
Lin's theory of social capital

The conference "Social and Cultural Capital in Western Balkan Societies" is organized in cooperation of the Centre for Empirical Cultural Studies of South-East Europe, Institute for Philosophy and Social Theory of the University of Belgrade and the Centre for South-East Studies of the School of Slavonic and East-European Studies of the University College London. It is part of the project "Social and Cultural Capital in Serbia" which is realized within the Regional Research Promotion Programme in the Western Balkans (RRPP), run by the University of Fribourg upon a mandate of the Swiss Agency for Development and Cooperation, SDC, Federal Department of Foreign Affairs.

13.00 – 15.00

2nd session: Applying the concept of social capital

(chair: Smiljka Tomanović)

Pavle Milenković, Faculty of Philosophy, University of Novi Sad
Social capital and the Balkan risk society

Mirjana Bobić, Faculty of Philosophy, University of Belgrade
Applying the concept of social capital in understanding marriage and family in contemporary Serbia

Jelisaveta Vukelić and Irena Petrović, Faculty of Philosophy, University of Belgrade
Social capital as a basis for collective action – the case of environmental activism in two towns in Serbia

Srđan Šljukić and Marica Šljukić, Faculty of Philosophy, University of Novi Sad
Social capital, agricultural cooperatives and responsibility of political elite in Serbia

15.00 – 16.30

Lunch for conference participants

17.00 – 19.00

3rd session: Social networks, norms, and trust

(chair: Mirjana Bobić)

Marta Kołczyńska, PhD Studies at the Graduate School for Social Research, Polish Academy of Sciences
Trust in democratic institutions in the Western Balkans

Natalija Žunić, Law School, and Danijela Gavrilović, Faculty of Philosophy, University of Niš
“Bonding, bridging and linking” – women’s networks as a source of social capital

Danijela Gavrilović and Miloš Jovanović, Faculty of Philosophy, University of Niš
Trust and legitimation: the case of Serbia

Juliana Jovičić and Svenka Savić, University of Novi Sad
Women’s invisible social capital

19.30

Dinner for conference participants

Sunday, June 5, Institute for Philosophy and Social Theory, Kraljice Natalije 45, Belgrade

10.00 – 10.30

Keynote address:

Eric Gordy, School of Slavonic and East European Studies, University College London
Social capital in the local context

10.30 – 12.30

4th session: Generating, transforming, and distributing cultural capital

(chair: Ivana Spasić)

Gregor Bulc, Faculty of Social Sciences, University of Ljubljana
The artistic field, comic books and cultural capital in Slovenia

Višnja Kisić, PhD candidate at the Chair for Museology and Heritology, Faculty of Philosophy, Belgrade
Generation of physical, human, economic, social and cultural capital through museum based volunteer programs: the case of National Museum, Belgrade

Predrag Cvetičanin, Center for Empirical Cultural Studies of South-East Europe, Niš, Jasmina Nedeljković, Faculty of Legal and Business Studies, Novi Sad, and Nemanja Krstić, PhD student at Faculty of Philosophy, University of Belgrade
Constructing the cultural map of Serbia (2005 and 2010)

12.30 – 13.00

Coffee break

13.00 – 15.30

5th session: Classification struggles and new forms of capital

(chair: Danijela Gavrilović)

Radivoj Stepanov, Faculty of Philosophy, University of Novi Sad
Serbia’s legal capital in Euro-integration processes: past, present, and prospects

Conference programme

Aleksandar Prnjat, Alfa University, Belgrade, Serbia

Faith-based moral capital and its uses in political space

Marko Škorić and Aleksej Kišjuhas, Faculty of Philosophy, University of Novi Sad

**Social geometry as a field of intellectual cooperation between
social psychology and sociology**

Ivana Spasić, Faculty of Philosophy, University of Belgrade

and Ana Birešev, Institute for Philosophy and Social Theory, University of Belgrade
The State as the Great Classifier

15.30

Closing of the conference

16.00

Lunch for conference participants

Smiljka Tomanović

Faculty of Philosophy, University of Belgrade

Significance and meaning of expressive and instrumental social capital for young people from different social strata

Current research indicates the importance of social capital for the shaping of the social biography of a young person. This paper is based on the results of a long-term qualitative study with two groups of young people, from working class and middle class backgrounds, in Belgrade. Social capital with expressive effect is of huge importance for all young people, because it provides psychological wellbeing: a sense of belonging, integration, trust, support. Expressive social capital is derived from primary social settings of the young person – the family and the peer group. The family, including the extended one, was singled out as young people as a source of both expressive (support, belonging) and instrumental effects (material security, help), so that in a sense the family comprises social capital in itself. Friendships, which are distinguished by endurance, intimacy and trust – create a basis for not just emotional support as expressive social capital, but some of them supply contacts that assist or may assist in pursuing interests as actual or potential instrumental social capital.

Instrumental social capital is of particular importance for young people in the transition from education to employment, but social contacts are resource and mechanism that is relied upon in this process more in working-class families. Given the lack of fit between secondary education with actual employment opportunities, employment strategies of the working class young are more flexible, more pragmatic, but also more uncertain. They depend to a great extent on information, contacts, connections provided by parents and their social networks, which are sustained and nurtured. On the other hand, since education is the chief mechanism of self-reproduction of middle strata, the instrumental social capital provided by parents from these strata is directed precisely to enhancing the cultural capital of young people. Parents who care about the distinction of their habitus emphasize, nourish and transfer to their children the social contacts with distinctive groups as a form of symbolic capital.

Key words: expressive social capital; instrumental social capital; the young; social reproduction.

Slobodan Miladinović

Faculty of Organizational Sciences, University of Belgrade

Two faces of social capital: bonding and bridging

Social capital can be viewed from a variety of points of view. One of them refers to the distinction between bonding and bridging. This distinction is based on the ability of social capital to create a social network connecting people with similar characteristics and holding them together as a homogeneous group, to protect their particular interests, or on the other hand, on its ability to connect people with different social characteristics bridging their differences and creating a social network of stakeholders to solve problems of broader social significance. While exclusion is the key feature of the former, in the latter case it is inclusion. This means that the social impact of the former is negative, because it homogenizes the members of a group and makes them close their ranks, opposing at the same time those who do not belong to the group. In the latter case, the social effect is positive because bridging social capital builds trust between members of different groups. On the basis of these differences we can assume that social capital essentially carries a development potential, but also a potential to breed social pathologies such as discrimination, nepotism, corruption, organized crime and so on. The aim of this paper is to highlight the possible negative dimension of social capital which is especially prominent in societies with an incomplete legal system, beset with development problems, with highly concentrated and centralized distribution of social power, and generally societies undergoing some kind of transition. However, economically and politically stable and developed societies are not immune to this aspect of social capital either.

Key words: social capital, social power, discrimination.

Valentina Sokolovska

Faculty of Philosophy, University of Novi Sad

Social networks, social capital, and social status

This paper deals with the role social resources and social capital play in the process of achieving status in society. Here social network theory identifies two key problems: first, how to define and operationalize the concept of social resource, and second, what is the role of social resources in the process of achieving social status. Research so far has emphasized either the resources possessed by the individual him/herself or the resources existing in the network. An answer provided by this theory is a synthesis of “contact as resource” and “network as resource”, that is, the conclusion that in achieving social status both access to and use of social resources play major roles.

On the other hand, social capital is the position the individual occupies in the network and it also influences the cooperativeness of its members. In relation to this problem three dominant approaches have been articulated. The first focuses on mutual trust and readiness for cooperation within network relations (cohesive networks), the second on situations of competition and the problems they generate (structural gaps), while the third examines mutually exclusive cliques arising within networks (networks with separate cliques). Social status is determined by the type of social capital, network structure, or the kind of resource in the relations.

Key words: social network, social capital, social status.

Suzana Ignjatović

Institute of Social Sciences, University of Belgrade

Lin's theory of social capital

Nan Lin's theory is the first fully developed contemporary sociological theory of social capital after Bourdieu and Coleman. Among the plethora of definitions of social capital, Lin's conceptualization is the most comprehensive – it contains the relevant components of the concept, both its reproduction mechanisms, and relations with social structure/agency. Lin's theoretical background is *network theory* and his epistemological orientation is methodological individualism. Lin's contribution to discussions of social capital is manifold: 1) his in-depth analysis of theoretical and methodological issues in current debates about social capital in a systematic and structured way; 2) his theory of social capital that is developed as part of his general theory of social structure; 3) a methodological instrument for researching social capital (*name generator*). The paper focuses on all three aspects of Lin's work. These aspects of Lin's theory are also discussed in detail, in comparison with other network theorists who have used the concept of social capital or some sort of similar notions: Ronald Burt and Mark Granovetter. The analysis goes beyond theoretical discourse since the concept of social capital has a strong political dimension. Lin's position in both academic and political context is evaluated, especially with regard to the role of many academic-policy entrepreneurs who have introduced the concept into the public policy domain (Coleman, Putnam, Woolcock).

Key words: Nan Lin, social capital, social structure, network theory.

Pavle Milenković

Faculty of Philosophy, University of Novi Sad

Social capital and the Balkan risk society

Theories of social capital oscillate between two poles: the communitarian renewal of civil society by Robert Putnam, and critical analysis of various sorts of capital as media of social inequalities by Pierre Bourdieu. If we place the recent social history of Yugoslav/Serbian society between these two extremes, the following questions arise, among others: is the transition/transformation of Serbian society with its dramatic turns possible within Putnam's paradigm, or it is better explained by a Bourdieuan take on unequal appropriation of/access to sources of social, cultural/symbolic power? To what extent, and with what restrictions, can the concept of social capital with its basic elements (actors, networks, institutions, trust) be applied on the Balkan risk society – which is characterized by a fragile liberal-democratic transition, frequent and disconcerting discontinuities, low level of trust in the institutions of the system, remarkable divergence in value orientations, and absence of a clear development plan? The question also emerges of the general liberal horizon of the social capital discourse, which implies it is discussed primarily for a certain type of society. What merits reappraisal is the thesis that strong discontinuities in Balkan social history, especially in the recent political and cultural past, may challenge the liberal-ideological presuppositions of civility as the predisposition for social capital.

Key words: the Balkans, social capital, transition, transformation, risk society.

Mirjana Bobić

Faculty of Philosophy, University of Belgrade

Applying the concept of social capital in understanding marriage and family in contemporary Serbia

The paper applies the concept of social capital to the demography of marriage and family of contemporary Serbia (without Kosovo and Metohija). The empirical evidence is twofold, consisting of statistical data and findings derived from four surveys carried out by the Institute for sociological research, Faculty of Philosophy, University of Belgrade.

In the first part of the paper an analytical framework is introduced. Three schools of thought are distinguished, related to Bourdieu, Coleman and Putnam, and the author decides to adhere to Bourdieu's and Coleman's views. These are complemented with Becker's paradigm of the new economics of household which has proved to be a solid theoretical tool for demography. This framework is then applied onto marriage and family. Main demographic processes are interpreted by way of exchange of capitals and resources (biological, economic, social, cultural and symbolic) among individuals and social networks (relatives, family group) based on values of trust and reciprocity and aimed at bio-social and reproduction of habitus. Individuals are treated as actors behaving rationally but also irrationally in a very sensitive domain of personal life in which both objective structures (positions) and disposition/choices are overlapping.

Research findings on socio-demographics, gender relations, inter-generational relations and value profiles indicate high dominance of bonding capital at the expense of bridging and linking ones, due to uncompleted social transformation, low living standards and insufficiently established democratic culture, liberalism and mistrust in state and institutions. Therefore the private sphere is hypertrophied, but at the same time highly risky (conflict-loaded). Results suggest that gender relations are persistently patriarchal, asymmetrical and complementary ("masculine domination"), but some shifts are nevertheless evident. Absence of the welfare state combined with structural barriers slow down individualization, of women in particular, substantially challenging emancipation of youth as well. Young generations opt for a delay

of transition into adulthood including union formation, and possibly for rejecting them, instead of some more radical behavioral shifts. The stalled social and demographic transformations combined produce great demographic losses (negative natural growth, emigration and depopulation) and social disadvantages.

In conclusion a revitalization of demographic regime is considered through, inter alia, a democratization of gender and family relations and refocusing on the *economy of time use in life course* which is a so far neglected, yet resourceful capital asset.

Key words: demography of family, Serbia, capitals, economy of time use in life course.

Srđan Šljukić and Marica Šljukić

Faculty of Philosophy, University of Novi Sad

Social capital, agricultural cooperatives and responsibility of political elite in Serbia

Starting from numerous theories of social capital (Bourdieu, Coleman, Putnam, Lin, etc), it is possible to claim that agricultural cooperatives, as result of activation of social capital, are capable of developing this form of capital and of transforming it into an economic one, contributing to rural development. However, in the Serbian society there are at least two obstacles on this path, which we see in the lack of one of the forms of social capital, i.e. in the lack of trust amongst Serbian peasantry in the state and in the very institution of cooperative. This trust was destroyed during the existence of the socialist system. Despite declarations, the political elite had done almost nothing to renew the cooperative movement among the Serbian peasantry. Some latest events (Draft of Cooperative Law, the share of agriculture in the State Budget for 2011, etc) confirm this conclusion.

Key words: agricultural cooperatives, political elite, Serbian society, social capital.

Jelisaveta Vukelić and Irena Petrović

Faculty of Philosophy, University of Belgrade

II

Social capital as a basis for collective action – the case of environmental activism in two towns in Serbia

In accordance with a fact generally accepted in social sciences, social capital can enable cooperation among citizens and produce more effective solutions to collective problems and enhance attainment of common goals (Putnam, 2003, 2008, Norris, 2002). Namely, if communication is well developed, if people express solidarity and have trust with each other, the successful joint work and common solving of problems would be more probable. On the other hand, in societies lacking the tradition of cooperative efforts of citizens (bridging capital is not developed) it is much harder to start a collective action (Putnam, 2003).

Based upon the results of an empirical research conducted in two Serbian towns with significant environmental issues – Pančevo (N=450) and Bor (N=350) – the aim of this paper is to test the hypothesis of connection between social capital and environmental activism. Answers will be sought to the following questions: what is the level of development of social capital in these two towns; to what extent is environmental activism developed (taking into consideration the seriousness of environmental problems); and in what way the (under)developed social capital influences (impedes) the possibilities for environmental collective action?

Key words: social capital, collective action, environmental activism

Marta Kołczyńska

PhD student at the Graduate School for Social Research,
Polish Academy of Sciences

III

Trust in democratic institutions in the Western Balkans

The purpose of this project is to investigate social and political determinants of trust, specifically trust towards democratic institutions, in the Western Balkans as part of the wider European region. Trust has been considered a vital element of social capital by i.a. F. Fukuyama or R. Putnam. In democratic regimes citizens' decisions in the process of delegating power are made in conditions of uncertainty about motivations and future actions of political leaders. Trust in state institutions is therefore one of the key principles providing sustainability and legitimacy of political systems. Political trust could be then defined as the "judgment of the citizenry that the system and the political incumbents are responsive, and will do what is right even in the absence of constant scrutiny" (Miller and Listhaug). Although a certain level of "healthy distrust" is needed to keep control over democratic institutions, trust is essential to maintain a democracy and ensure its appropriate and satisfactory quality of operations. But trust depends on already achieved level of democracy. The paper will provide a quantitative analysis of the relationship between trust, on the one hand, and democracy and level of economic development, as well as individual-level variables related to socio-economic status. Data for the analysis will be sourced from recent waves of the World Value Survey. I intend to identify similarities and differences between patterns observed in Western Balkan countries and these in other European regions, which would improve understanding and encourage debate on the specific characteristics and situation of democracies in the Western Balkan region.

Keywords: Western Balkans, trust, democracy, social capital, institutions

Natalija Žunić

Law School

Danijela Gavrilović

Faculty of Philosophy, University of Niš

“Bonding, bridging and linking” – women’s networks as a source of social capital

The leading theorists of the concept of social capital (e.g. Robert Putnam) did not take gender differences into account. In other words, they did not point to the different social and civic settings in which men and women function. Analyses show clear differences in circumstances and contexts where male and female organizations and networks operate, and suggest that men and women often are part of different formal and informal circles (studies concerning civic participation of men and women, as well as differential levels and forms of political participation, depending on political knowledge, political culture, political socialization, etc.).

This paper focuses on women’s networks and the kinds and functions of social capital they generate. These civil society organizations bring together women very different from each other, and the commonality connecting them is precisely the fact that they are women and as a social group they share the same social experience (Iris M. Young). In that sense we may speak of both bonding and bridging as functions of social capitals of women gathered in women’s groups. Our intention is to develop a typology of activities of women’s groups according to the kinds and functions of social capital they generate. The main question we are dealing with is: do women who are networked behave as members of the female gender and women’s groups, or primarily as members of various strata, ethnic groups and/or their political parties? The second important question is, do such groups and networks connect women and men through shared interests, or keep them separate and close male and female networks that pursue their own separate interests? Is social capital a gender-neutral concept? The third important question is, how much of a correlation (or ‘bonding’ of social capitals) there is

between membership in women’s groups and women’s participation in other charity, cultural and other organizations and networks working towards general benefit? The paper will be based on an analysis of activity of various women’s associations and networks, as well as on the findings of EVS for Serbia (2008).

Key words: social capital, women’s groups, women’s networks.

Danijela Gavrilović and Miloš Jovanović

Faculty of Philosophy, University of Niš

Trust and legitimation – the case of Serbia

Social capital presupposes a certain level of “moral density” in society which implies trust and establishing connections with others – individuals, groups, and institutions, which in turn act as reference points for the formation of a person’s own habitus, life strategies and behavior. Research findings so far indicate that in Serbia the level of trust people have in others is very low, considerably lower than in neighboring countries or the EU. Serbia shares much of the experience of post-socialist, transition countries, both within the region (Western Balkans) and more broadly (East Europe). However, some specific factors (such as the war in former Yugoslavia in the 1990s, split with Montenegro, and the proclamation of Kosovo’s independence), as well as the overall social and economic crisis, resulting in a “delay” in transition processes, are likely to also have influenced the level of trust. Data also speak of a very low level of civic participation, which may be interpreted as the final chapter of the post-5 October era and disillusionment with the new political elite and the political system in general.

Starting from these data we wish to analyze empirical data (quantitative and qualitative) to identify the values by which citizens of Serbia legitimate their behavior and connections with others. We intend to find out if people in their social action are guided by collectivist or individualist values. The findings will suggest whether values adopted by our respondents induce traditional social relations or conversely, they can encourage democratic empowerment of society.

The paper is based on an analysis of data obtained in the study “Social and Cultural Capital in Serbia” (2011) (questionnaire and focus group interviews).

Key words: values, legitimation, trust, Serbia, social capital.

Juliana Jovičić and Svenka Savić

University of Novi Sad

Nonvisible social capital of women

Pierre Bourdieu explains social capital of men and women in European societies. Back in the 19th century social and cultural capital in patriarchal societies was distributed mainly in the hands of male authorities. Women’s place was defined in the private and domestic sphere. Just a small number of Serbian women who lived in Austro-Hungarian Monarchy managed to get out of the private into the public sphere. One of them was Wilhelmina Karadžić-Vukomanović (Mina, 1828-1894), daughter of famous Serbian language reformer and collector of Serbian folk literature Vuk Stefanović Karadžić. She lived in an intercultural private sphere: her mother was Austrian (Ana Kraus). She was brought up with two cultures, Austrian and Serbian.

Mina was a talented painter (she left around 50 paintings) which is a relatively unknown fact in our culture. But most of all, she helped her father in completing his mission as language reformer and publisher of several significant books about Serbian folk poems and tales, language, history and culture. Mina’s contribution to her father’s work and mission was not well recognized, mainly because of the distribution of social, cultural, scientific and political authority in male hands (even today).

In the paper we would like to point out Mina’s contribution to the European culture after the death of her father, when for decades she was the main editor, publisher and distributor of his works throughout Europe. The data used for analysis consisted of a corpus of private letters (total of 20) Mina sent to her father and brother.

We apply the method of critical discourse analysis from the perspective of gender studies, and conclude that her influence and contribution was more significant than acknowledged by scholars in the past. Mina should be denoted as co-author of Vuk’s works she edited and published after his death.

Key words: intercultural and gender aspects, private correspondence, 19th century.

Gregor Bulc

Faculty of Social Sciences, University of Ljubljana

The artistic field, comic books and cultural capital in Slovenia

Through the analysis of the comic book scene in Slovenia in the last fifty years and exhibitions of comics by Kostja Gatnik in Slovenia's top high cultural institutions in the past decade the author attempts to tackle the way in which the artistic field absorbs *the (sub)cultural capital/discourse* of the 'non-commercial' mass cultural production.

He maintains that the presupposed autonomy of the artistic field equals not the actual autonomy of the entire artistic field's operation, but the autonomy of a specific cultural capital/discourse—the modernistic cultural capital/discourse. Predominantly, cultural intermediaries (art theorists, art critics, curators, etc) neglect the important role modernistic cultural capital/discourse, including their own, plays in prolongation of the division between art and mass culture. Although, today, some mass culture products pass as works of art (i. e. some graphic novels, art films), and vice versa (i. ew. Three tenors), due to the modernistic discourse of cultural intermediaries the division between art and 'commercial' mass culture remains intact. These days, in Slovenia, high amount of individuals' cultural capital stands mostly for (re)cognition of and acquaintance with different creative cultural objects/practices as *artistic*, i.e. the use of various cultural vocabularies and the competence to 'read' different cultural forms. Arguably, therefore, Bourdieu's thesis on reproduction of social inequalities through cultural capital and cultural taste remains extremely relevant.

Interlacing of traditional high culture and traditional popular culture on different levels does not mean a more egalitarian and democratic society, neither does it mean that specific cultural consumption no longer functions as a signifier of prestige for the privileged social classes. It just means that the division between traditional high culture and traditional popular culture has become anachronistic. Symbolic borders between cultural tastes still persist, as does social stratification, denoted and reproduced by the boundaries between these tastes.

Key words: cultural capital, comic books, artistic field, modernism, mass culture, Slovenia.

Višnja Kisić

PhD candidate at the Faculty of Philosophy, University of Belgrade

Generation of physical, human, economic, social and cultural capital through museum based volunteer programs: the case of National Museum, Belgrade

This paper explores developmental and transformative potentials of museum based volunteer programs, which can be realized through the generation of five capitals to all key actors involved in the process and offers the insight to the current situation related to this practice in Serbia.

I argue that museum's ultimate role, as defined by ICOM, is the development of society to which it serves and that part of this role can be accomplished through community participation in volunteer programs in museums. For this reason, I am applying the theory of five capitals of volunteering to museum sector and claim that volunteering in museums generates physical, human, economic, social and cultural capitals to museums, volunteers, audience and local community. Besides obvious impact on delivering museum's services, it implies sustainable development, community participation, democratization, education, life-long learning, rising of competencies of the community, contribution to cultural diversity and rising of the overall quality of life of one community. However, extent to which this is accomplished varies significantly from country to country because of different legal frameworks and community's culture of volunteering, as well as from the every single museum, because of the different organizational culture, level of openness, policies and management of volunteers.

If set to respect main principles of volunteering, deploy higher number of volunteers and create specific tasks for them, even if not managed perfectly, volunteer program in museums in Serbia can create a visible impact and make contribution in terms of generation of all five capitals to museum, volunteers, audience and community, which I prove through studying the case of volunteer program of the National Museum in Belgrade.

Key words: volunteering, museum's outreach, community participation, five capitals of volunteering, sustainable development.

Predrag Cvetičanin

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PhD student at Faculty of Philosophy, University of Belgrade

IV

**A Cultural Map of Serbia
(in 2005 and 2010)**

Our paper is based on data collected in the course of the surveys “Cultural Needs, Habits and Taste of Citizens of Serbia” undertaken in 2005 (national proportional probability sample, 1364 respondents); “Cultural Practices of Citizens of Serbia” of the Centre for the Study of Cultural Development from 2010 (national proportional probability sample, 1490 respondents); and “Social and Cultural Capital in Serbia” from 2010 of the Centre for Empirical Cultural Studies of South-East Europe realized within the Regional Research Promotion Programme (telephone survey, national proportional probability sample, 889 respondents) in which authors of this paper have participated.

In the analysis of these data we used the “reciprocal approach” in the application of Multiple Correspondence Analysis (MCA) as outlined in Lebart et al. (1984). First, based on data on respondents’ cultural needs, cultural habits, tastes, cultural knowledge and cultural equipment and possessions, we re-constructed a field of cultural practices in Serbia. Next, we superimposed the socio-demographic variables (education, age, income, wealth, gender, place of residence, region of residence) as passive variables to see how they relate to cultural practices constructed in the manner described above. In the central part of this article we compare the results obtained based on the data from all three studies undertaken in Serbia cited above (in 2005 and 2010), while the final section of the paper compares our results with the results of similar studies in Great Britain [Bennett et al., 2009], Finland [Kahma and Toikka, 2009] and Flanders [Roose, van Eijck & Lievens, 2010].

Key words: cultural practices, sociodemographic variables, MCA, Serbia.

Radivoj Stepanov

Faculty of Philosophy, University of Novi Sad

**Serbia’s legal capital in Euro-integration processes:
past, present, and prospects**

Legal capital is a conceptual category that has not yet achieved an adequate definition in sociology or in law. In Serbia, legal capital is marginalized and almost neglected in the sociology of law. Social processes and dramatic circumstances that the Serbian society has been undergoing offer many reasons for a stronger interest in, as well as for a bolder and more dynamic scientific, political and practical approach to legal capital.

After the early 1990s the Serbian society has gone through difficult challenges: disintegration of the state, war in the former SFRY/FRY region and with the world, record-setting inflation, ethnic cleansing, destruction of market economy and the banking system, deindustrialization, collapse of the legal system, malfunctioning of the judiciary, collapse of state institutions, distrust in politics, electoral fraud, years-long isolation from the world. The collapse of legal capital and legal state has also been a corollary to general societal destruction. Continued contempt of the law and legal institutions in the Serbian society has contributed further to the impression that there is no social need for legal capital. In such a socio-cultural setting legal capital has lost its civilizing purpose in Serbian society.

The long-term atrophy of legal capital in Serbia may be illustrated by a number of indicators: slow building of state, legal and political institutions; inconsistent application of legal procedures; absence of institutions of public and private property; questioning of some provisions of the Constitution of Serbia and national legislative by the EU; high level of corruption; suppressed civil society; violations of human and minority rights; inadequate implementation of social justice.

Serbia’s policy is oriented toward Euro-integrations. Serbia’s legal capital gains increasingly more importance in this process. EU law is manifold and elaborate. In joining Europe Serbia’s legal capital becomes the guarantee of Serbia’s success in Euro-integration processes.

Key words: legal capital, social capital, legal institutions, constitution, legislative, Euro-integration, EU law.

V

Aleksandar Prnjat

Alfa University, Belgrade, Serbia

Religion-based moral capital and its uses in political space

Perhaps the best way to introduce the notion of religion-based moral capital is to exemplify it by what Max Weber observed during his stay in the United States in 1904. Weber mentions members of some protestant denominations who had greater success in business precisely because the act of joining these denominations required stricter adherence to certain moral norms. Furthermore, according to this interpretation, the thrust that their partners might have had with respect to their ethics in business is one of the reasons for their greater success. Similarly, religion-based moral capital can, *mutatis mutandis*, have influence in political life. Namely, moral capital is one of the sources of legitimacy of political agents, institutions and political positions, and it can be drawn, among other things, from one's attitude to religion. Political parties from right-wing to centre-left in post-socialist Serbia have occasionally signaled their loyalty to Orthodox Christianity. Moreover, they have sometimes even interpreted some of their political struggles as being in accordance with the Eastern Orthodox tradition.

For example, at a large anti-government protest held in Belgrade on April 16, 2011 to demand a call for early parliamentary elections, the president of the Serbian Progressive Party (SNS), the largest opposition party in Serbia, announced his decision to begin a hunger and thirst strike to this end, describing his move as "Christian and Orthodox". On the same day the Democratic Party (DS), the largest ruling coalition party, issued a statement indicating that attempting suicide is not Christian. This example clearly shows how the two largest Serbian parties were trying to increase their own or to subvert their competitors' religion-based moral capital.

Key words: religion, moral capital, politics, Serbia, Eastern Orthodoxy

Marko Škorić and Aleksej Kišjuhas

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Social geometry as a field of intellectual cooperation between social psychology and sociology

Georg Simmel was one of the rare sociological classics who dealt explicitly with microsociological topics, among which one of the best known is the analysis of the importance of numbers for social life. Numbers are a rather neglected topic in the social sciences, since their importance is often diminished by arguing that psychology studies the individual while sociology is concerned with the society or social institutions. Therefore how numbers can sometimes directly influence both individuals and social relations is generally not appreciated. A resolute separation between sociology and psychology can be advisable for neither of the two sciences, since even when by way of social psychology the existence of a shared domain of study is tacitly recognized, the fact is forgotten that within the latter two traditions – a psychological and a sociological one – may be distinguished. The topics of social networks and a Simmelian geometry in the context of everyday life are a field where the partial intellectual autonomies of the two disciplines may be demonstrated in very interesting ways, as well as the indispensability of their cooperation.

Key words: intellectual cooperation, social geometry, numbers, social psychology, social networks

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The state as the Great Classifier

In Bourdieu's theory, various types of capital meet, compete and convert into each other in the field of power. Through ongoing dynamic conflicts temporary balances of power are achieved, resulting in social classifications of people and practices that for a period of time are adopted as valid in the given society. The main arbitrator of the relative values and conversion rates of capitals, and warrant of validity of existing classifications, is the state. In light of these theoretical ideas, we intend to document and analyze the ways in which citizens of Serbia today view the State. On the basis of focus-group discussions conducted within the project "Social and cultural capital in Serbia", in which the word "state" was mentioned so many times that it was probably the single most frequently cited term, we point to the paradoxical character of this relation. On one hand, citizens deny the state, in the sense of a set of actual institutions, people inhabiting them, public officials in general, and the policies they pursue, any legitimacy and representativity as regards the society it is supposed to serve. On the other hand, the state is described as the omnipotent and omnipresent Leviathan, which determines the very details of ordinary people's lives, and which is ascribed all responsibility for both the existing problems and their possible solution. Citizens also argue that it is precisely the state that is to blame for the pervasive "wrong" valuations of types of capital and "wrong" social classifications, contrary to what ordinary people value and believe. Through these descriptions a picture of a powerless, dependent society emerges, a society that has almost ceased to exist, except as a kind of appendage to the State. This attitude does demonstrate distinct critical capacities of Serbian citizens, but its reverse side should not be overlooked either, in the form of passivization and denial of one's own responsibility for the situation of society and for its future.

Key words: social classifications, field of power, the state, capitals, Serbia.