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### **SELF-HELP INSIDE VULNERABLE GROUPS: DO COMMUNITIES EXIST?**

The neo-liberal modernization policy and market-oriented social policies which suspect communities to deal with social care and be agents of social policy caused specific consequences to the modern Russian society. Such vulnerable social groups as people with disabilities, abandoned children, and young solo-mothers became more isolated and exclusive from the social processes when the state reduced the period for free rehabilitation, limited home care, sanatorium treatments and so on. The alienation from the state social policy started to feel immediately after Perestoyka, but now it has the special meaning.

The main reason of absence of community and self-help is the lack of trust among population and the low level of social capital. E.g. according to a survey Edelman Trust Barometer, Russia ranks last on an index of confidence to the Government, media, business and NGO's among the 12 countries that include the BRIC countries. Trust barometer index in Russia is 40, while in Brazil – 80 (2011 Edelman Trust Barometer Findings). F. Fukuyama called Russia as a country with a low level of social trust (Fukuyama, 1996).

Analyzing this issues I use social capital and social justice theories basing on the complex model of social capital describing social networks, intermediate institutes, norms and values, trust, forms of management as sources and consequences of social capital. At the same time I agree with Robert D. Putnam that “social capital as social networks and the associated norms of reciprocity and trustworthiness” (Putnam, 2007).

In my view, ideas about justice and injustice play an important role in the operation and maintenance of trust and the formulation of norms and values. It is a model of fairness, which compares with current life situations, can predetermine the degree of trust to other individuals or groups. I follow both the particularists and pluralistic approaches to social justice. Thus I believe that the concept of justice, there are only just “inside” of a particular culture. At the same time trust in particular social groups is based on mutual understandings of what constitutes “fair” and “unfair” acts, in addition, of course, and understanding of the rules of entry into certain relationships.

The concept of well-being arising from the notion of justice is deprived of normative definitions, it is differentiated according to the expectations and values of various groups in specific cultural and economic environments. The higher the level of common understanding of wellbeing among various social groups and networks, the higher the reproduction of social capital. An understanding of the content values of social justice, which include ideas about wellbeing and social security, can help us to clarify the motives for inclusion in these or other networks and sustainability of these networks.

The different projects conducted by author (mass poll of population about social problems, survey of people with disabilities concerning employment, survey of youth, interviews and focus-groups conducted in Republic of Tatarstan) showed the low trust of people to official organization in obtaining any kind of aid. The scope of contacts of vulnerable people, social networks are quite narrow and concentrated mostly on family within just immediate relationship. The role of NGOs is weak as most of them who deal with social help can not approach all people who need a help and depends on projects. The new forms of social care which creates communities based on religious are established in a Republic of Tatarstan in recent 10-15 years. There are courses of Islam for people with problems with vision and hearing are exists, summer camps for vulnerable kids and so on. At the same time there are no permanent volunteer projects in Republic and more important –

there is no such perception of necessity of help as most of the population support individualistic neo-liberal concept of social justice.

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