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FRAMING SOCIAL RESPONSIBILITY IN SEMI-PERIPHERAL COUNTRIES: THE CASE OF POLAND

As a result of a series of historical events in the twentieth and twenty-first centuries, contemporary capitalism celebrates the emergence of a human whose ontological self-definition is that of an independent entrepreneur (Beck 2005). In the “Life-World” order, the status of humanity is no longer determined by a mere transfer of emphasis from freedom to coercion, but a shift towards an individual, intentional and planned self-employment. Most of the concerns of private life and

problems of social life have their source in this «operationalization» of the concept of work. The knowledge of it, while becoming part of the «uncontested obviousness», creates «common beliefs» of today's individualized societies. This knowledge is also called rational (Beck, Giddens, Lash 1994).

In this context, the real meaning of the phrase “social responsibility” should be a subject of analyses conducted by social researches. In our social *praxis* we often use this words only as a “fig leaf” to many economic activities which provide the acceleration wealth gap rather than founding a type of care to each other. In so called “late capitalism” the figure “social responsibility” seems to be one of the most effective tool to reproduce many of structural founded injustices harmful to our society, than an attempt to efficient efforts towards more sensitive, cooperating rather than competing societies (Standing 2011).

The material I would like to discuss is based on ten focus group interviews. Their primary goal was to determine to what extent the content and discourse strategies presented in the media influence and modify the language used by the respondents to describe their social reality (including the economic one). The selection of the respondents (all of them Lodz residents) and the criteria set can be regarded as legitimate for both substantive and practical reasons. Those questioned included the owners or senior managers of small and medium-sized enterprises, blue-collar and white-collar workers, self-employed and unemployed. Respondents belonging to particular groups have different interests in real terms, which can affect their perception of the economic reality. Crucially, the respondents were also grouped by age.

The aim of the study was to reconstruct the linguistic description of the issue of “social responsibility” among people differently positioned in the labour market (Jasiecki 2013; Zagórski, Koźmiński, Morawski, Piotrowska, Rae, Strumińska-Kutra 2015).

Referances

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A NORMATIVE CAPITAL AND ITS ROLE IN ECONOMIC DEVELOPMENT

The starting point for our reflections is the following question: what factors are responsible for the fact that some societies are able to achieve aims significant for them and other societies cannot do it? It seems that this question is very important in the case of economic development and visible distinction existing, among others, between Western and Eastern Europe. In order to find the answer to this question we decided to focus our attention on the thesis presented by Max Weber in the beginning of the 20th century. According to this thesis, Protestant ethos was among the factors which were responsible for spectacular economic growth of Northern Europe. The ethos based on both specific kind of asceticism, which disciplined individuals and concentrated their activity in the economic sphere, as well as theology, which, in turn, provided explanations for hard work and accumulation of capital (a good example of such narration is Calvinist idea of predestination, proposed by Calvin, but finally developed in the 17th century). This thesis faced criticism, first among German and then also among American scholars, and even today there are a lot of controversies, which are related to it. Some scholars suggested that there were economic changes in the European continent in the 16th century and Protestant ethos was only a consequence of them. According to other scholars, the norms which were coherent with modern capitalism were characteristic of other (than Protestant) religious traditions too. There was also an idea, the most interesting from our point of view, that these disciplining mechanisms, specific for Protestant ethos, existed in other social contexts too and the army is a good example of it.