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Associative Democracy. New Forms of Economic and Social Governance.

Asociatīvā demokrātija. Ekonomiskās un sociālās pārvaldības jaunas formas.

Hirst Paul (Great Britain).

Representative government and corporate bureaucracy have dominated the 20th century. In this book P. Hirst has the bold ambition of reviving the alternative 19th century traditions of pluralism,

- cooperation,
- voluntary association to complement if not replace them.

Western societies are suffering a multi-faceted political and economic crisis to which traditional ideologies of Left and Right no longer offer viable solutions.

Author advances an alternative concept of AD. It offers new forms of economic and social governance as supplements to representative democracy and market economies.

The basic question Paul Hirst raises is how to develop more associational forms of democracy for wider decision-making to re-balance the centralization of the state and the dominance of big business.

His analysis draws attention to:

1. the implications of a centralized and distant politics in the ongoing debate and recent political changes towards more 'localism' and a Big Society;
2. the need to be able to respond to diversity and the tensions between people (in Britain); the difficulty of maintaining, developing, and organizing valued, but personally relevant and collectively funded, public services;
3. the challenges of an economy, disembedded from society and the environment, which struggles to meet need, respond to crises, provide resilience and create widespread prosperity and wellbeing;
4. the dominance of an economic and business language which has reduced the importance and recognition of alternatives and limited our ways of speaking, thinking, and acting;
5. developments in society which have over-individualized people's concerns and options.

A brief summary of Paul Hirst's Associative Democracy.

Paul Hirst drew on discarded ways of thought that had underpinned forms of associational thinking, and combined these with pluralist ideas. He created both an analysis and a set of prescriptions which could, he argued, be used by all political parties (despite his own preoccupations with the renewal of the left and his particular critique of Fabian statism).

Paul Hirst argued that:

1. British society had become centralised, unaccountable and incapable of understanding and meeting needs or engaging with diverse citizens. 'Bureaucracy takes away citizen responsibility and numbs their response to the need of others,
2. the economy was inefficient — failing to realise full employment or adequately distribute wealth — and it suffered from a lack of innovation, poor management and poor quality. Large corporates also tended to be overly bureaucratic with centralised decision-making,
3. growing unrest and social problems in society were caused by a combination of a lack of work and wealth inequalities, as well as by tensions between diverse ways of living.

His solutions centred on widely distributed (functionally as well as federally) forums and spaces for multi-stakeholder governance, as well as freely chosen and collaborating associations of interests. To underpin this increased power and choice, individuals would have a Guaranteed Minimum Income.

With regards to the economy, he wanted to make corporations more accountable and to encourage the creation of more co-operative and mutual forms in effect, pluralising the mainstream. The economy would be embedded in society and democracy through 'coordinative and regulatory institutions', at local, regional, national and functional (sectoral) levels. As a result, there would be an increased flow of information which would improve accountability and effectiveness.

Paul Hirst also believed in more locally-focused and co-ordinated economies, drawing on the widespread interest and research at the time into successful regions in Spain, Italy and Germany, where small firms competed and collaborated. He felt that more localized economies, with appropriate finance

and shared institutions, for example in training or R&D, would increase resilience, better distribute wealth, and be more innovative.

He also thought that the way to realise and accommodate diverse ways of living was through the creation of voluntarily chosen associations which would cater for people's different needs and aspirations. Such groups would compete for members on the basis of their chosen focus for example, lifestyle, or religion. He believed that this positive policy of creating the political and social structures for a truly plural society is the only coherent long-term response, and an alternative to the 'decultured pap' of multiculturalism.

Paul Hirst was not advocating an alternative democratic approach but rather an addition to models of liberal representative and participative democracy. He wanted to empower diverse people in their lives and work, as well as increase co-ordination and collaboration across the economy.

Associative democracy and local government.

Asociatīvā demokrātija un pašvaldības.

Su Maddock (Great Britain).

At the time that Paul Hirst was involved in the journal *Renewal* ten to thirteen years ago, that publication was trying to transcend the division between public and private, and agency and institutional policy-led action versus people organising themselves. I think good local governance is actually a way to do this. There is a long connected chain between people's sense of well-being; active local democracy; the local capacity to develop healthy environments; and a healthy economy. And how democracy is conceived, government is organised, and civil servants think, all impact on whether forms of associative and participatory democracy are valued.

Unsurprisingly, there is a retrenchment within public bodies to the old ways – protecting jobs and staff at all costs and viewing standard delivery as a good thing. People are scared of everything being broken up. The Big Society is therefore not being seen as a solution but as a sap. However, there is a need to keep focused on decentralisation, and to develop strategic local governance based on connected economies and developing local capacities.

New Labour public sector innovation

Over the past ten years, public sector reform has focused on improving individual public services — such as education, health and the police — through what's called 'customer insight' and organisational transformation. New Labour drove these changes through public sector targets and the specific targeting of those most affected or most costly to the state — for instance, the worst offenders on estates, young single mothers or high cost families.

This strategy resulted in reduced investment in wider community services and in public space, which led to too many unintended consequences, such as increased crime by the under 10s with nothing to do.

Public administrators' view of scaling innovation and supporting social change is overly rational and highly directive. It is viewed through the prism of targets that don't realise that personal and local determination emerge from confidence and freedom to act.

Public servants became overawed by technical solutions to problems which really have their root cause in psychology and social cultures.

Sure Start is a good example of where central government contributed to destroying local capacity and connections. Ministers and civil servants wanted to centrally control Sure Start from the beginning.

In the UK, we do not have a way to talk about the importance of developing a capacity for working with other people, or for participatory work. We spend lots of time thinking about appropriate models, but far too little supporting people who are actually working together and trying to do things.

When I first encountered the Whitehall Village, I was shocked at the lack of interest in what was happening in the regions; in the impact of their policies; and the apparent disdain for local practice.

The capacity of the civil service to defend itself is impressive. Even now central government departments are not really creating serious efficiencies.

There is also a strong sense of 'them and us'. Even people like Jamie Oliver or Tim Smit (Founder of the Eden Project), who were welcomed into No. 10 Downing Street, are viewed as entertainment rather than as serious voices for change. Few in Whitehall have any idea what is happening elsewhere. And central government is poor at recognising local governance innovations.

How we need to change

The challenge is to renegotiate power relationships at all levels — personal, local and with politicians. Community organising is about giving space and opportunity to people who have little power and even less confidence. It is about working at the interface between government and people so that the latter aren't just sucked in.

It's necessity that causes people to organise. It's no good to ask five people to set something up when they haven't the time or the confidence. There is a need for serious conversations about how we create environments within which people relate in different ways.

Decentralisation and local platforms for associative democracy increased centralisation under New Labour reinforced the Whitehall Village's disregard for activities and governance in the regions. The fact that regional government and the RDAs were highly bureaucratic did not help. Later, New Labour began to think in terms of place and the powers of locality — resulting in the Government's Total Place programme. Interestingly, Total Place grew out of partnerships in Cumbria and Suffolk, not the main cities. It provided a narrative that gave legitimacy to the idea that 'place' mattered more than any single organisation. (This is a narrative which also applies to the Transition Towns Movement.)

Total Place had as much impact on central government as on local partnerships. Led by the Treasury, it generated crossgovernment working, without which local horizontal partnerships are impossible. This new architecture at the local level is important because it creates space, opportunity and voice for more active democracy. It is stronger in some areas than others and is not always dependent on the leadership of local government.

The past ten years have also seen a growing sophistication in partnership working in the UK. But Local Strategic Partnerships (LSPs), for example, have been more about carving up service provision than strategic direction. However, they have laid a foundation for more political governance.

We can see examples of new governance forms and encouraging contexts for associative democracy developing in:

Greater Manchester. Ever since the IRA bomb in 1996 Manchester has had a positive relationship with the private sector, for example, a Manchester: Knowledge Capital partnership, a Commission for the New Economy and an Innovation Manchester Boardroom.

Yorkshire and Humber — 'place' matters more than party affiliation. Collaborative strategic leadership has been nurtured by Local Government Yorkshire and Humber (LGYH), guided by an innovative chief executive. LGYH awards, for example, have connected local organisations with strategic objectives.

Cornwall — the Eden Project has generated €9 billion for the local economy, developed supply chains between small and medium-sized enterprises (SMEs) and has caused roads to be built.

But there isn't enough visibility of these examples in the press, because there aren't enough interested journalists. Stories about local government are often more about poor services or defensive actions against government proposals.

A connected economy, such as that being created by the Eden Project, can make a real difference. There is, though, a difference between corporate and small organisations. The third sector and SMEs have more in common with each other than they do with either local authorities or larger companies.

The Coalition government has committed itself to decentralisations abandoned the RDAs and many quangos, and set up Local Enterprise Partnerships (LEPs). LEPs started off very narrow but are now emerging as sub-regional groupings. The language has changed, but local authorities continue to collaborate under new names. It seems to me that governance is being grappled with more seriously in the regions than for a long time.

Increasing capacity

Those of us who have real experience of development recognise that transforming financial provision, local government and business, in practice as well as policy terms, is critical to creating a level playing field for co-design and co-production. Public leadership is also crucial to supporting a new architecture and the necessary human capacities.

We need to shift political conversations away from state provision of services to the governance arrangements that connect local democracy with co-production and innovation.

More local politics allows for the renegotiation of governance arrangements that keep politicians close to the impact that their policies have.

Rather than try to copy China, India and the USA, the UK needs to look instead to small countries, regional and larger city groupings, where people are able to meet and renegotiate governance and commissioning frameworks that work for people.

Conclusion

Narratives matter in driving change to reconnect people's capacities with society and the economy. I'm not sure where the Big Society will lead but it has at least widened the public reform debate away from professional solutions towards the voice of the public and their capacity to organise. The key questions are how the local state can better support those reclaiming space for local services and new forms of democracy. And whether there is any interest in public governance arrangements that will create the conditions for co-operation to flourish.

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Associationalism for A Hundred and Fifty Years - and still alive and kicking: Some reflections on the Danish civil society

Asociatīvisma simt piecdesmit gadu – un joprojām aktīvs un dzīvs

Lars Bo Kaspersen (Denmark).

Associationalism is an old doctrine with roots in various strings of 19th and early 20th century European social and political theory. It has its origins in the works of, among others, Tocqueville, Proudhon, Durkheim, and Duguit in France, the English pluralists (Cole, Figgis, Laski, Barker, and Maitland), and von Gierke in Germany. In other words, it is a genuine European social theory.

Associationalism has been revitalised in recent years, mainly in a British context and most notably by Paul Hirst (1994; 1997a; 1997b) but also in some important contributions in the USA. (Cohen and Rogers 1995). This history of the theoretical development of associationalism is probably quite familiar to most scholars interested in this area of social and political theory. It is far less known that associationalism as a model of governance has been developed and implemented as a political practice in Denmark for more than a hundred years. This is the central concern in this article.

First, we shall demonstrate that associationalism is not an old-fashioned idea or pure utopia. As already indicated, associationalism is a model of governance, which has a long tradition in Danish society. It contributes to a strengthening of the democratic aspect in education, social and cultural life and other welfare areas. The second purpose concerns the state-civil society relationship. By examining some associational features of the Danish society we seek to point out that civil society did not emerge from nothing. Civil society is not an autonomous sphere clearly separated from the state, on the contrary, it is a sphere of social life dependent on the state. The state is the precondition of the development of civil society. Thus we reject the conception of civil society which can be found in much of the work on civil society (e.g. Cohen & Arato 1992; Habermas 1996). First we outline the history of the rise of associational principles in Denmark going back to the end of the 18th century. We proceed with an overview of the development of associationalism and see how Denmark becomes a representative democracy supplemented with some associational features. It is beyond the scope of this article to outline the quite complex model of governance we find in Denmark. Rather we shall limit ourselves to illustrating the associative dimension by examining more closely two areas in particular: First we briefly look into primary and secondary education which, surprising to many, has an element of associationalism. Secondly, and more extended, we examine social and cultural activities such as sport, youth political organizations, religious organizations, various cultural organizations, disability organizations and others - social activities which from the point-of-view of the

state can be called cultural political activities. Finally, we shall discuss the problems and prospect of associationalism in the future in the Danish society. Will associationalism be a path to help out the Danes with their problems with immigrants and asylum seekers?

The emergence of civil society and voluntary associations in a Danish context

Civil society is not a given; nor did it exist as an entity prior to the state. Civil society is a modern phenomenon created by the modern state (Hegel 1991 [1821]). Before the modern state Europe contained a number of different state forms coexisting and competing with each other. None of these state forms such as the feudal state, the *st nde-staat*, the church, the city-states or the city leagues contained a civil society in the modern sense of the word. Civil society is a sphere separated from, but conditioned by the state. This sphere developed with the transition to the modern territorial state in late-renaissance Europe. One important element in this development was the restructuring of the defences of the states. New types of military technologies, fortifications, tactics, siege techniques were adapted to existing technologies, but this process required capital. This stimulated the emergence of a money economy and a capitalist market. Kings stimulated this development by extending the use of a currency to a territory so that they could extract resources from (civil-) society in order to strengthen the state. In order to tax people, surveillance and control are necessary. This required developing an administration, civil servants and a codified law. Consequently, the development of the modern state created conditions of a sphere in which the individual becomes a person with some rights and obligations based upon a law, which is given and guaranteed by the state. In civil society each individual can seek to fulfil his needs and satisfaction, but this cannot be accomplished to a full extent without reference to others. And, as Hegel adds, 'these others are therefore means to the end of the particular ... and through its reference to others, the particular end takes on the form of universality, and gains satisfaction by simultaneously satisfying the welfare of (Hegel 1991 [1821]: 220-21). Hegel's civil society is placed between the family and the state, and for Hegel civil society is mainly the market economy. Civil society is the realm in which individuals exist as persons. They own private property, and they can decide their own life-activities according to needs and interests. There is, however, more to civil society than the market also in a Hegelian sense. In Hegel's work civil society also expresses genuine social relationships between people and gives rise to a 'principle of universality' within civil society. Later in European thinking we see a development towards the distinction between state, market and civil society where civil society is separated from the market. Civil society is now social relations determined neither by the state, nor by the utilitarian exchange relations of the market. This is seen in various corners of sociological theory by, for instance, Durkheim, T nnies, Gramsci, and also by more modern thinkers like Habermas, Cohen and Arato. This article operates with the distinction between state and civil society and consequently, the market is here contained in the notion of civil society. In this context, civil society is not what is left after we have defined the state and the market. On the contrary, civil society includes individuals, corporate bodies, associations, and large and complex organizations.

Many of the changes that gradually led to the rise of the modern state and civil society in Denmark go back to the 16th century, but the advent of absolutism in 1660 is a crucial event. Absolutism in Denmark occurred as an unintended consequence of the War against Sweden. The king had outmaneuvered the nobility and forced through absolutism as a response to the defeat and as a way of reconstructing the defence and cohesion of Denmark. With the introduction of absolutism the external and internal sovereignty fused into one subject - the king's person. The various estates were deprived of their privileges; even the old nobility was deprived of most privileges. The king was now the sovereign active subject and society/the people had become a passive object. In practice the mediating link between king and subject was the government officials and the civil servants. This was codified in the Royal Law. This strict separation of king (state) and people (society) mediated by the civil servants and the bureaucracy created a more transparent society and transformed the existing structure of closed feudal spheres into one public social sphere. Here we find the germ to the civil society, which only became full-grown when the modern nation-state developed during the 19th century.

During the years of absolutist rule, we see a further development and extension of the civil society.

An indicator is the emergence of voluntary associations, which took place already from the late 18th century. No associations could develop without some acceptance from the state. Censorship still existed but the state remained silent as long as it found the associations useful for its own purposes, or as long as they did not undermine the absolutist rule.

The state had an interest in this development not at least because many of the late 18th century associations united people from different professions and estates and different parts of the country in common patriotism. This patriotism as a common ideological denominator generated a stronger cohesion, which was crucial for keeping together the Danish unitary state which consisted of the present Denmark, Norway, Iceland, the Faroes, Greenland, Schleswig, and Holstein. It strengthened the country against external enemies. An example is the 'Farm household society' (*Landhusholdningsselskabet*) founded in 1769 with the purpose of propagating knowledge and know-how to peasants. The members were mainly civil

servants in the upper part of the state bureaucracy and the businessmen in Copenhagen. Also the members' background indicates a clear relationship between the state and the association.

A number of associations were created with direct support from the government. Thus the 'Farm household society' was supported with direct subsidies and free postage. Also the state provided buildings for its meetings and office. Apart from the patriotic element the state had a great interest in motivating the conservative peasants to use more modern technologies. The entire economic foundation of the Danish state was the agricultural sector. Consequently, it was vital to the state to encourage and educate the peasants by supporting all local initiatives aiming at strengthening the agriculture of the country. During the first half of the 19th century the state and the king supported many other associations with the aim to reduce and prevent poverty or to generate better conditions for businesses.

The smaller associations or 'clubs' did not have the same direct relationship to the state. They were social, scientific or aesthetic in purpose, and did not as such oppose or support the state. They were, however, in a longer perspective important in developing public opinion (Clemmensen 1987:31).

Gradually, by involvement in societal matters, these associations became more politicized and more anti-aristocratic, and this created more self-consciousness among the new classes — the bourgeoisie and the petit bourgeoisie including the new farmers. The increasing politicization was stopped by a setback in the otherwise liberal situation in the country in the late 18th century.

In the period between 1800 and 1840 a large number of political and religious associations saw the light of the day. King Frederik VI decided in 1831 to introduce the Consultative Provincial Assemblies in Holstein, Schleswig, Jutland and the islands. Only three groups were allowed to vote: Landowners, landlords in the towns and property-owners in the country, i.e. those who owned the larger farms. Together with the government, these assemblies introduced a system of local self-government in Copenhagen (1837), in the market towns (1840) and the rural municipalities (1841).

These reforms provided the institutional preconditions of a public sphere with a political content.

New associations such as the 'Society for Appropriate Use of the Freedom of the Press' (*Selskabet for Wkkefrihedens rette brug*) and the 'Reading Society 1835' (*Leseselskabet 1835*) are examples of more politicized associations. They were still mainly dominated by conservative and liberal civil servants and people from the liberal bourgeoisie and academic circles.

In contrast to these political associations the religious movements and associations which opposed the 'national' church succeeded in engaging a broader public. Various puritan and pietistic movements challenged the foundation of the official absolutist church ideology, and the state made no attempt to prevent this development. The 1849 Constitution introduced freedom of religion, and the radical character of the movement was gradually reduced.

A strong politicization of the associations took place in the 1840s. The conflicts inherent in the state and society led to a political mobilization of the peasantry in alliance with the liberal bourgeoisie. In other words, the politicization must be seen as a result of the state and its hesitation to remove the last obstacles to a complete freeholder society of peasants. In particular, the peasants struggled to become recognized as equal members of the Danish State. Consequently, they protested against being the only class subject to conscription and demanded conscription for all men, citizenship rights and a smoother transition to become freeholder. The 'Rural District Associations' (*landkommunalforeningeme*) and the 'Society of the Friends of the Peasants' (*Bondevennemes selskab*) were crucial in strengthening the self-consciousness of the peasantry. These associations were the political forums created for the political and social demands of the peasantry. The key agenda was general conscription and a removal of the feudal manorial system by the 'compulsory transformation of the remaining leasehold farms to freehold ownership' (Bjørn 1990:285; Clemmensen 1987:127). The peasant and farmer organizations were far more effective than the liberal bourgeois associations as a channel for a social movement because the former had a stronger hierarchical organization with local committees.

Not only the peasants and the national liberal bourgeoisie organized in associations as instruments for political pressure. The old ruling class — the landowners — formed associations and so did the craftsmen and workers in towns. With the abolishment of the guild structure they had to counterbalance the increasing liberalism and the expansion of the free market which was a threat to their conditions of existence.

Throughout the 19th century, many associations developed as an aid to self-help. Small local banks and credit unions were established as voluntary associations. From 1810 and onwards, a number of local saving banks (*sparekasser*) emerged in most towns all over the country. Their only activity was savings, and these banks offered private solutions to social problems caused by the transition away from an agrarian society based upon a closed system with the copyholders tied to the landowners. Society moved towards a new agrarian structure with freeholders an emerging new farming class. The very process of transformation brought about severe problems because many servants, orphans or single parents no longer had a security net. The old, almost feudal structure with strong communities protected the poor to some extent. This was no longer the case, and poor relief was very limited. The banks attempted to 'teach' and 'educate' the peasants

and the poor good morals, a protestant ethic, and individualism. By hard work and saving they could buy land and become free. The members of these savings banks (*sparekasser*) and the executive committee were recruited among civil servants of the Absolutist State and the big landed proprietors. The members reflected the interest of the state which strongly supported these banks and accepted their establishment as voluntary associations, because from the point-of-view of the state they relieved the pressure on poor relief, and they contributed to making peasants, servants, etc., independent and self-reliant. After the abandonment of absolutism the development continued. Between 1865 and 1874, more than 250 local saving banks were created, and farmers and local primary school teachers now took over as the key persons in this process. Also co-operative stores and sick-benefit associations started as help to self-help organizations. The sick-benefit organizations emerged in the 1830s, formed by craftsmen who needed a replacement for the guild, which for centuries had guaranteed the craftsman some social security and sick-benefit. The principle of voluntary sick-benefit associations spread to other groups in society, and during the 19th century it became crucial to most of the population. The liberal state found an advantage to this principle and supported it warmly. In order to improve the situation, the state issued the sick-benefit associational law in 1892. The associations were now officially recognized by the state, and the state contributed to the associations partly by paying a fixed amount per person supplemented with one fifth of the total member contributions. The associations paid when a member needed a doctor, a hospital or sick payment.

The Constitution of 1849 and the “Age of Associations”

The Constitution of 1849 is crucial to the development of the associative structure of the Danish society. Here are two clauses of vital importance:

P. 92: Citizens shall, without previous permission, be free to form associations for any lawful purpose.

P. 93: Citizens shall, without previous permission, be at liberw to assemble unarmed. The police shall be entitled to be present at public meetings. Open-air meetings may be prohibited when it is feared that they may constitute a danger to the public peace.

As demonstrated above, a number of voluntary associations developed before the 1849 Constitution. They contributed to the creation of a public sphere and some of them were important as channels for a critique of the absolutist regime. In general, however, most of these associations formed in the pre-constitutional period existed with a silent approval from the state because they took care of specific problems or functions which needed to be solved, e.g., education of the peasantry, poverty relief, etc. Moreover, in the latter part of the 18th century, most of them furnished the general feeling of patriotism in the country. In the 19th century, this patriotism turned into nationalism, and also here many of the associations helped to strengthen the country in this respect (Damsholt 1995).

Between 1866 and 1915, the role of the voluntary associations became even more important because the political life changed character. The big landowners gained greater power through amendments to the 1849 Constitution. The government and power of the country was now in the hands of conservative forces — the big landowners and the civil servants. The revision of the Constitution in 1866 led to some democratic restrictions, which gave the voluntary associations considerable democratic importance (Gundelach & Torpe 1999:74). They functioned partly as pressure groups against the government, aiming at re-democratising the Constitution, and partly they were important because the very associations contained democratic structures and practices.

Thus the voluntary associations had an important role in sustaining the democratic structures, practices and ideals in the latter part of the 19th century. After their emergence in the late 18th century, associations gradually developed more and more democratic structures. Each association was based upon certain democratic principles. The members were a 'demos' and a set of clauses and principles (a miniature constitution) was decided and passed by the members in a constituting meeting. Each association had an annual general meeting at which the old executive committee reported on the activities and accounts and a new executive committee was elected. This structure has survived, and even today it is an important pillar of the Danish democratic structure.

The history of the development of the associations in 19th century in Denmark cannot be completed without a look to the religious movements and their related associations. Many people living in the eastern part of Denmark took part in a religious revival in the 1820s, which through lay preaching urged personal acceptance of the Christian principles. However, in the 1850s and 1860s, facilitated by the 1849 Constitution, this revival became more widespread, and it divided into two variants. The Home Mission, originally established as a layman's association in 1853, became a strong revival movement within the Danish National Church in the 1860s. Its popularity continued throughout the century and peaked in the 1890s. The Home Mission had its roots in Evangelicalism and was characterized by the demand for personal conversion. The other movement, Grundtvigianism, also developed during the last part of the 19th century. It was based upon the priest N.F.S. Grundtvig's belief that baptism, Holy Communion and Profession of Faith were the most important element of the concept of Christianity, and it became one of the most

comprehensive popular movements in Danish history (only matched by the labour movement). As it spread, free schools and folk high school were established. Also a number of elective congregations as well as independent congregations began to appear. In contrast to the religious movements emerging in the 18th century, these two groups did not oppose the Danish National Church as such.

They were both contained within it and had lasting effects on Danish society. They were more than religious movements: they established schools and youth clubs and were involved in the economic sphere as well. They took part in the foundation of the saving banks, dairy production and other economic activities (Clemmensen 1987:56-60). They were an important part of the 'great transformation' of the Danish society in the last three decades of the 19th century.

The last third of the 19th century has often been characterized as the 'age of associations'. The peasant movement with its involvement in political, cultural, religious and economic matters contributed to a transformation of the peasantry into a more self-conscious class of farmers. Combined with the emerging labour movement's growing size and strength in the breakthrough of industrialism in Denmark (Hyldtoft et al 1981; Hyldtoft 1984), this indicates a transformation of the country in terms of modes of production, financial structures, and class, organizational and democratic structures. From the 1870s, the working class began to organize, and within few decades became a force to be reckoned by the other classes.

The fundamental structure of the Danish society changed considerably during the 19th century, from a feudal economy at the end of the 18th century to a small-holder economy with farmers in particular but also craftsmen in a key role. After the abolishment of the law of adscription in 1788, which had tied the peasant to the estate, the small-holder economy with freeholders purchasing land developed. The flourishing grain trade made them quite wealthy, and more money meant more land to the freeholders. The many saving banks benefited from this economic boom, and many new freeholds were established (Hull Kristensen & Sabel 1997:357-58). When the Danish farmers were hit by a decrease in grain prices due to cheap grain from America, Australia and Russia, a deep reorganization of the Danish agrarian sector took place. A class and a sector of society embedded in a strong associational structure responded better to these changing external conditions than many others in Europe. The associational tradition was one crucial reason for the fast and efficient transition and reorganization of the Danish agricultural sector. The change from cultivation of plants to livestock farming saved the economy. Agricultural products accounted for 85-90% of the country's export and the new farming practices saved the export trade by this transition. The cooperative movement (dairies, slaughterhouses, bacon factories, saving banks, free schools, free congregations, folk high schools) was one of the most obvious signs of the successful restructuring with a point of departure in a special Danish variant of associationalism which took place in the second half of the 19th century. The principles of associationalism were found not only in the cooperatives, but also in the Church, the education system and in social and cultural areas. The old peasant culture was replaced by a more self-conscious and self-sufficient class of farmers with family farms in the centre.

What role did the state play in this whole transition period? The state as such did not intervene much, but provided the general conditions of existence for the farmers and their project. The Act of Freedom in 1857, property rights, the right to form associations were guaranteed by the state. In general, again, the state upheld the principle of self-help. The state generated some specific conditions for the development of civil society (including the market), to a large extent in interaction with the various actors and interests in civil society. Of course, as always, the state's rationale was higher than the individual interests in society: to be a strong and coherent state and society in order to maintain independence and sovereignty as a state. The state did not oppose the development of the farmers as a new and independent class. On the contrary, the state had for almost a century had an interest in this development, partly for military reasons (the free peasant could be conscripted) and partly for economic reasons (they could be taxed directly). The farmers were far more productive and efficient than the big landowners, and the wealth creation of the country depended on the farmers. Consequently, even during the years governed by the conservative land owner Estrup, the state did not set up severe obstacles to the farmers and their associations because, in the last instance, most politicians knew it was crucial to the development of the country. On the contrary, Estrup sowed the seeds of the welfare state by introducing social aid on the state budget to help the farmers who otherwise had to pay for the old and the poor who were left in the rural areas after the migration to towns and cities.

After this overview of the emergence and development of associationalism, we shall focus on W/o areas with strong associational features — the education system and the cultural and social area.

Associationalism in the Education System

In 1814, Denmark had its first school law which gave all children, including those living in the rural areas, the right to receive teaching. With the democratic constitution in 1849, some of the educational reformers, most notably N.F.S. Grundtvig and C. Kold, influenced the clause of the constitution related to education. According to the clause 'all children of school age shall be entitled to free instruction (576 in the Constitution). Thus the clause stipulates general compulsory education, but not compulsory school

attendance. This is a crucial clause, since it gave the ~~two~~ education reformers the opportunity to develop other types of schools as alternatives to the state school. The first *friskole* (free school) ('private' independent school) was founded in 1852,⁵ and it was meant to serve children from rural areas. Today the 'free schools' still exist, and they are more popular than ever. About 12% of all children at basic school level attend 'free schools'. They are privately established and run by teachers and parents but the state subsidizes them. In 1995 68,000 children attended the 415 'free schools', while 515,000 pupils between 7 and 16 attended the 1700 6 municipal schools.

There are roughly seven categories of 'free schools':

- small 'Grundtvigian' independent schools in rural districts,
- academically oriented lower secondary schools,
- religious or congregational schools such as Catholic or Danish Mission schools,
- progressive free schools,
- schools with a particular pedagogical aim, such as Steiner schools,
- German minority schools,
- immigrant schools.

Regardless of the ideological, political, religious or ethnic motivation behind their establishment, these free schools are recognized by the state and receive public funding. As long as they do not violate the Constitution, they are free to provide the sort of teaching and education the persons involved find pertinent. Since the free school system was established in the mid-19th century, a consensus has prevailed in the parliament to ensure the legislation and public funding for these schools. Even today the free schools are seen as important, partly because the opportunity to create and attend these schools is seen as important, and partly because the municipal schools benefit from the competition offered by the free schools.

The relationship between the free schools and the state is quite simple. The government has made detailed rules about public funding. The Ministry of Education does not exercise strict control when it comes to the content of the education itself. Here there are only very general rules: The free school has to provide an education which measures up to that of the municipal schools. However, in principle, it is not up to the government, but to the parents of each free school to check that its performance measures up to the demands of the municipal schools. The parents have to choose their own supervisor to check the pupil's level of achievement in basic subjects. Parents who are dissatisfied with the free school may move their child to the local municipal school. In principle, the local municipal school must always admit the child.

In 1991, Parliament passed a new free school act which changed the public grant system. Now the public funding follows the pupil, but the parents still have to pay a modest tuition (approximately €650 a year) while the government pays in average {2300 per pupil a year. It depends on the size of the school. Small schools receive more. Special grants are given to pupils with learning disabilities or other special difficulties. Other grants are allocated to each free school, for instance for rent, maintenance, construction etc.

The free school system as it developed from the 1850s and as it exists today expresses an attempt to solve the minority problem in the Danish democracy. Within certain areas, the Danish constitution and the legislation based upon the spirit of the constitution attempt to provide minority protection. In the Act on free schools, minority protection becomes a minority right, which is visible in other areas as well. The minority does not have to beg the majority for permission to exist. On the contrary, the law provides civil, political and economic rights to oppose the opinion of the majority. Protection of a minority by permitting the minority to establish its own schools is found in several other countries, but we rarely find legislation or a practice in which the state actually subsidizes the minorities exercising their rights. The state provides conditions of existence which enable the minorities to fight back against the majority (Balle & Balle-Petersen 1996: 11).

Over the years, the Danish state has had a clear interest in this system. Among other things, this school structure reflects the socially liberal character of the Danish society. The Constitution and its amendments indicate this social liberalism. The small social liberal party (*det Radikale Venstre*), which has shared power with the Social Democrats several times throughout the 20th century, has put strong finger prints on the development of the Danish state and society in a period otherwise dominated by the Social Democrats. The Social Democratic Party itself has seen it as an advantage to keep a more pluralistic education system because it also provided opportunities for the working class to develop their own voluntary associations, including schools. Also the free school system was a continuation of the liberal state which emerged in the 19th century, stressing the help to self-help principle. The state benefited from this system because any pluralistic tendency could be contained within the state by allocating these sets of rights and opportunities for self-governing. As long as no one attempted to undermine the state, it was a fruitful way to develop schools and education for everybody. Lastly, it is important to stress that this institutional structure did not emerge as a 'result of spontaneous and natural will to associate' (Hirst 1994:45). The state clearly provided the conditions of existence of these schools, of course in interplay with various social movements, not least Grundtvig and his followers. The state, however, did not just give in to the pressure

from people and movement. The state only accepted the demands from Grundtvig and his supporters because it was no major threat to the existence of the state. On the contrary, the Grundtvigian movement generated a strong Danish nationalism which strengthened the state and the cohesion of the society.

Some of the fundamental associational principles can be found in the Danish free school system. The associative principles outlined by Hirst (1997:149-150) are easy to detect in the Danish school model:

- Education is provided by free schools which are voluntary self-governing associations 'that are partnerships between the recipients and the providers of the service: such associations will be at least formally democratic and recipients will have the annual right to exit' (Hirst 1997:149). The free schools in Denmark contain the double democratic principle expressed in the right to stand for and vote for the executive committee in the association and the right to leave the school and move to another. Thus the schools are internally accountable to their members.
- These associations/organizations are funded from public sources. The parents contribute with a small amount as well, and the schools are free, within certain limits, to earn their own money.
- The free schools are subject to public inspection and standard setting. No school can violate the constitution. Public funding will automatically be reclaimed and then terminated. The Danish free schools are obliged to provide an education which measures up to the standard of the municipal schools, and most free schools use the final examination of the municipal schools in order to demonstrate their level and standard.
- In the next section, we shall see how some of these principles are also found in another area.

Voluntary associations, associationalism and social and cultural activities in a Danish context: development, continuity and changes

In the previous description of the historical development of civil society, a public sphere and the voluntary associations, we saw how the establishment of these associations in one area is often closely linked to the development in other areas. We saw how farmers and freeholders created a network of co-operative dairies, slaughterhouses, saving banks, folk high schools and other associations. A similar development can be found in the labour movement. In this section we will examine the associations developed in relation to social and cultural activities, such as evening and adult education, youth and leisure clubs and, not least, sports. As indicated, the development of these associations cannot be seen as an isolated phenomenon, but must be situated in a wider context of associationalism.

These associations have been and still are extremely important in Denmark, partly as places for learning basic democratic skills, and partly because the majority of the population is involved in these organizations. Most people spend many hours of their life in these associations and consequently, these associations are an important part of public life and the public sphere.

There is a consensus in Denmark that a wide scope of cultural activities organized by voluntary associations are the best way to learn basic democratic principles and thus prevent crime and delinquency among young people. Also these associations are regarded as important means to educate and reskill the adult population and at the same time provide the basis for a meaningful leisure time. Consequently, it is an area which also politicians have found important to support and develop.

The origin of shooting and sports associations

In retrospect, the formation of the shooting associations was important to the development in this area. The shooting associations were mainly established as a response to the defence problems after the defeat by Germany in 1864. A strong nationalism prevailed and most people, despite class differences, realized the necessity of a stronger defence. A conflict emerged between the left (mainly farmers) and the right (big landowners civil servants) about the character of defence forces. The right argued for a preservation and extension of the standing army, while the farmers – representing the people/the general public — preferred a militia, a people's army. The disagreement led to a division in the shooting movements. The conservatives saw the voluntary shooting clubs as a pre-school to the army, while the farmers wanted them to be the core of a national militia. The conflict between the left and the right was not only about defence; it was a more comprehensive cultural struggle which had its material side as well — the struggle between the small freeholder economy versus the big landowners, the emerging capitalist and large-scale industrial production. The cultural struggle also manifested itself in the debates on education (free schools, adult education, folk high schools), religious matters, and education of the body (gymnastics). It also contained a constitutional conflict, which worsened after the revision of the Constitution in 1866. This revision implied a restriction of democracy and strengthened the position of the big landowners.

The cultural battle reflected in the shooting movements was extended into other areas. The clubs put gymnastics on the programme from the 1860s. For several decades, gymnastics became a battleground for farmers versus conservative forces. From the 1870s, people formed independent associations with gymnastics and other get-together activities. Also rowing, various ball games, sailing, tennis and horse racing became activities which led to clubs and associations. Whereas the shooting associations and later the rifle associations were directly supervised and subsidized by the state, the other associations did not at this point rely on financial aid from the state. It was, of course, the 1849 Constitution which had provided the legislative foundation of the voluntary associations but direct financial support did not occur until the 20th century (Korsgaard 1997).

The state had a clear interest in the formation of sport clubs. From the point of view of the state, a better system of physical education would benefit the country. A healthier and stronger population would contribute to a stronger defence and would also be a more productive and efficient population in the work force. Officers, philanthropic landowners and schoolteachers all tried to encourage peasants to do gymnastics or sport to improve their fitness and the national defence. Later, the strong interest in the physical education of peasants led to a strong governmental support of sport and leisure activities.

Adult education and evening schools

Many attempts were made to encourage peasants to learn to write, read and reckon. This brought about a considerable number of evening schools. Various types of adult education for the peasants and the general public go back to 1856 when the state permitted local parishes (small municipalities) to support evening classes financially in order to improve the reading and writing skills of the peasants. Mainly voluntary associations organized evening classes. From 1895, adult education was supported directly from the state without approval from the local parishes. The support increased considerably in financial terms from 1895 to 1920. Adult education and folk high schools developed in the 19th century, primarily in the countryside driven by the farmers' movements. Subsequently, in the late 19th century and in the 20th century, we find a similar development in towns, but here the labour movement was the driving force. Despite their differences and disagreements, the two important political parties - Venstre (the farmers' party) and the Social Democrats (the workers' party) - maintained a policy guaranteeing financial support to associations offering adult education. They competed (and still do) under almost equal conditions. In 1930, an act was passed which gave adult education (evening schools) the same conditions in towns and countryside. The act had the consequence that a number of subjects previously not regarded as education acceptable for governmental financial support now became legitimate subjects, for example, cooking, sewing, knitting, and later on, gymnastics, dance, and singing. During the following decades, a continuous redefinition of adult education and pertinent subjects has taken place. Almost every activity defined as meaningful for a group of interested persons has been able to obtain government support, either as membership support or as free rooms for organizing meetings.

Today, evening and adult education is also organized by voluntary associations, which compete with each other about members. In principle, all types of associations can offer adult education regardless of their religious, ethnic, political and pedagogical foundation, as long as they stick to the legislation based upon the Constitution. Today, the associations offer education without constant control from the government, and they obtain a contribution from the government corresponding to their number of members. The state and the municipal government govern this area in a similar way to the free school area. Also the evening school associations have democratically elected executive committees, and consequently the voice-exit aspect is also a key dimension to this area.

Sport and leisure associations

As the last example of associationalism, we turn to the organization of sport and leisure activities. This area is another example of how the state influenced and, in some respects, created a strong civil society. As indicated above, sport has been organized by voluntary associations since the 1860s. Again, the constitution with the associative and assembly clauses facilitated the establishment of sports associations. Gradually during the next 150 years, the state and governments based upon different ideologies have all had an increasing interest in encouraging the population to take part in sport activities. The various governments have also preferred that the organization of sport took place in voluntary organizations with a democratic structure. Again the principle of aid to self-help has been maintained. Partly it reduces the burden on the state, and partly the state, by decentralizing power to other levels, contributes to local democracy and a variant of associational democracy. The latter has the effect that members are brought up with democratic processes which they can influence themselves. Moreover, the activity only exists as long as members find it interesting and useful.

After the Second World War, the new generation youth — became the focus of the state in its attempt to reconstruct and develop the country. The government established a Youth Commission, which had to come up with proposals for examining and improving living conditions for the future generation in terms

of work, accommodation, education and leisure opportunities. The Commission suggested direct public support to youth and sports associations, scout clubs and political youth associations in two ways: financial support should be given partly to education of leaders/coaches and partly to physical facilities (fields, courts, meeting rooms, assembly halls and sports halls). In the same period, the government passed the Football Pool Act (1948) which permitted football pools. However, it was under government control, and the surplus was allocated to the central sports federations and other voluntary associations targeting youth. The sports federations mainly allocated the money to educate leaders and coaches in the local clubs. The Government passed an act in 1954 which decided that local municipalities were under obligation to provide rooms, halls, fields, sports courts and financially contribute to the rent or mortgage any local club/association may have.

The report from the Youth Commission and the Football Pool Act clearly demonstrate a Danish solution to the problems of governance in these areas: The state is responsible for allocating resources to youth activities, but the criteria of allocation and the actual allocation are undertaken by the nationwide sports or youth federations. This is an example of self-governance developed partly as a result of a social-liberal state tradition and partly because the government found that the organizations themselves would always know best how to allocate the financial means and the criteria used. As long as the federations and local associations stick to the rules, the state has no intention to intervene or control. Also the Youth Commission stresses the importance of providing reasonable and healthy leisure opportunities as a compensation for the uniform and repetitive work most people do in the industrial society. Moreover, the Youth Commission found the principle of help to self-help of major importance because it contained an element of democratic education: the state provides the physical facilities, but the youth must learn how to create the content themselves in a democratic way. They have to contribute by doing voluntary work in the association and by paying a membership fee.

The Leisure-Time Act of 1968

At the end of the 1960s, we find the peak of the welfare state in terms of extending legislation on leisure. The "Leisure-time Act" (*Fritidsloven*) passed in 1968 was called the 'best legislation on leisure in the world'. The Act intended a horizontal (geographical) and a vertical (social) support to leisure and cultural activities, mainly adult education.

The Act was developed in order to improve facilities and conditions of adult education, but included provisions making it possible to subsidize children and youth organizations. Apart from subsidizing evening classes for the adult population, the local municipalities now had to provide facilities for the adult sports, something which proved especially significant for the sport and sports associations.

Most municipalities found it too difficult to administer the Act, and the many associations involved argued that it was too bureaucratic. Consequently, most towns and municipalities in the countryside developed within the framework of the Act their own set of rules. These rules were inspired by an existing practice in other towns. The essence of this practice corresponds closely to some associative democratic principles. Financial support from the public authorities is only given to voluntary associations based upon democratic principles according to the Constitution. The associations, whether they offer sports, scout activities or adult education, must be open for all to join. Their financial means come from membership fees and contributions from the state/municipalities. The state/municipalities offer a certain amount per member, and if a member leaves to join another club or evening school, the financial means follow the member to the other club/association. S/he can shift association etc. as often as s/he wants, but the contribution from the state will stay with the association for a year where the membership fee was paid. In order to reduce administration, each club reports annually to the municipality how many members have paid the membership fee. This number determines a certain contribution to the associations from the municipality, which also contributes in other ways to associations offering leisure activities (including sports, scout, political youth organizations and evening education). They can by estimation offer financial support according to the actual expenses of each association, and they cover expenses for the education of leaders and coaches. The actual size of the contribution from the municipalities to the associations could vary. Due to the decentralised structure of the Danish society, the municipalities have considerable power to raise taxes and decide the level of services they offer. The Leisure-time Act imposed on the municipalities to contribute financially, but again they alone can decide how much.

The Leisure-time Act supports not only sports and evening education, but all associations with a more general purpose defined as being of general interest for the public and the democracy including scientific associations, theatre associations, consumer and production associations, housing associations, architectural associations, associations for improvement of the physical environment, political youth organizations, temperance movements and sports associations (but not professional sports).

The Leisure-time Act was an important piece of legislation for the development of civil society. A number of principles embedded in this legislation were a continuation of principles going back to the mid-19th century. Thus, again the principle of aid to self-help was sustained, but the Government and Parliament

found it important to further strengthen civil society and thus enable the voluntary associations within the leisure area to provide better services for their members, but still also with the intention that members must give something back to the club or association in the form of voluntary work, participation in the democratic procedures and, if nothing else, a membership fee. From the preparation of the Act, it is evident how important most political parties found this act as a general initiative with a higher purpose: to enable the whole population to create a meaningful leisure time in a society in which less work and more leisure was seen as imminent.

The Act demonstrates that the state and the municipalities regarded people's leisure time as important for both state and the people.

The Act of “Folkeoplysning”

Participation in sports has always been the most popular leisure activity in Denmark; it has been a tradition for most people to join clubs and associations to do sports. This pattern has changed during the 1980s and 1990s. More people began to do sports, but in addition to voluntary clubs, they also joined activities offered by commercial institutes or clubs.

These changes in the participation pattern combined with an increasing focus on sports as a health creating factor (this is strengthened after Denmark signed the WHO's declaration on 'Health for all in year 2000') led to a critique of the traditional strong support to sports organized in voluntary associations. Since a part of the population participates in sports activities outside the traditional sports clubs, critics suggested that some of the resources should be allocated to them also. This critique fused with a critique of the Leisure Time Act arguing that the Act was too bureaucratic and too state-centralized with too little competence to the municipalities. This led to the introduction of a new act in 1990, “The Act of Folkeoplysning” (literally the “Enlightenment of the People”). The purpose of the act is an 'empowerment of people', to educate them as citizens and enable each individual to become independent and capable of deciding and choosing. The act guarantees public financial support and room for the free general education (enlightenment of people) respecting the peculiarity of the participants and originator of the activity. The Act of Folkeoplysning is a framework law, which gives a lot of freedom to the municipalities. They receive money from the state, but they decide how and where to spend them. This makes it easier to adapt the Act to local structures and needs. Two types of activities need to be subsidized: 1) adult education and 2) other activities including sports, political and religious organizations, scout movements, and other associations with the purpose of offering activities aimed at 'empowering' the people and educating the general population. In principle, it is up to the municipality to define “folkeoplysning”. However, only voluntary associations can be recognized as recipients of public support.

A red line can be found in acts and legislation running from the early post-war period to the Leisure

Time act in 1968 and later acts such as the 'Act of Folkeoplysning' in 1990. The constitutional rights to assemble and to form associations are still closely linked to Danish policy within sports, political and religious associations.

Another red line can be found in the division of labour between state and municipalities. Also the 'Act of Folkeoplysning' (1990) is a very decentralizing law with room for each municipal government to govern according to local traditions and needs. Another continuous aspect concerns the principle of voluntarism, activation of users and membership contributions.

The picture of the development of voluntary associations within adult education, leisure and sport illustrates how the Danish state over the years has kept a strong interest in developing this aspect of civil society. A flourishing life of voluntary associations with sports, cultural activities and adult education did not just grow up from below. Throughout the period the state stimulated the growth and responded to ideas and suggestions from civil society. Consequently, the state generated a set of conditions of existence for the voluntary association, which offers social and cultural activities. Moreover, as the development clearly demonstrates, the principle of governance within some areas has been a variant of associationalism.

Problems and prospects: the future of associationalism in the Danish context

The history of the emergence of the civil society is a story about how the state has preconditioned and shaped civil society. At crucial moments — during 'states of exceptions' - due to external pressure and in order to survive as a sovereign state, the state has been forced to reorganize its own society and change the conditions of existence of the people. Consequently, the very structure of the Danish civil society has been conditioned by the Danish state.

The history of the development of the Danish civil society reveals strong elements of associationalism at least from the mid- 19th century. The two areas examined in this article demonstrate that the state by new legislation over the years has accepted and even encouraged strong associational features in the Danish society. The organization of sport and other cultural activities is a clear example of an area in which we find a strengthening of the associative democratic principles over the 150 years. Also the

primary and secondary school system with room for the 'free schools' illustrates how associative principles have been deeply embedded in the

Danish social structure despite the general conception that the Danish welfare state is a top-down system where all schools are uniform state schools. Consequently, the Danish case reveals the presence of associationalism as a model of governance supplementing the liberal representative democracy. Historically, the two models of governance developed hand in hand and have, to some extent, been interdependent.

This article is not an attempt to idealize the Danish 'model' or to claim that it can be replicated by other societies. Specific historical conditions have paved the way for this development, and just because it works in Denmark (and, of course, not without problems) it might not work in another socio-economic, political and cultural context.

However, we can conclude that it has contributed to the governance of first a specialized agricultural society based upon small freeholders and later a highly specialized, differentiated, industrialized society with an economy based upon small and middle-sized companies utilizing advanced technologies. Moreover, this complex democratic structure has worked as a means to develop a welfare state with a high degree of decentralization, but still based upon some universal principles. Compared to the other Scandinavian welfare states, Denmark is more social liberal and more decentralized and less social democratic and centralized. The structure of the Danish welfare state and the structure of governance have been important at a time where welfare states in Europe have been under pressure from recession, geo-political and economic changes. So far, the model has proved to be fairly adaptable to these new external conditions, and so far, the Danish welfare State has not run into a severe legitimation crisis (Goul Andersen 1997(a); (b)). We claim that this very decentralized structure of governance based upon representative and associative democratic principles is the key to understanding this readiness to meet changes. The present situation is not unique: Denmark has faced serious challenges several times during the last hundred years: The deep recession after the grain period in 1870s, the situation after the two wars (especially after the Second World War which led to abandonment of neutrality and a close alliance with USA) and again in the 1970s and 1980s. The ability to change and adapt is related to the structure of governance, but whether this structure will prove successful in the future is, of course, difficult to predict.

Today, Denmark is facing other challenges which might test the 'Danish model' in other respects. The last thirty years Denmark has become a more pluralistic society in terms of life-styles, life forms and sub-cultures. After the first wave of guest workers in the 1960s and later refugees and asylum seekers from the Middle East, and the Balkans in particular, but also from the East and Africa a multicultural society has emerged. Denmark no longer has, as usually claimed, the most homogeneous population in the world with the same ethnic, religious, linguistic background. The increasing pluralism and multiculturalism challenge a society which during the last 150 years has developed a strong nationalism, a strong belief in the 'people', in the 'folk'. The Danish self-consciousness of being Danish, belonging to the Danish Folk developed as a response to the threat from the expanding Germany in the 19th century. During the last two centuries, Danish politicians have supported any strategy which strengthened the feeling of belonging to the Danish 'folk', to the Danish nation. It has been seen as a necessity because in case of war Denmark would lose its independence and sovereignty. Denmark, it was argued during the last part of the 19th century and the first half of the 20th century, will never be able to resist the German military power, but we can survive as a nation and a people if we develop strong national welfare institutions, such as a national health or a national education system.

This strong belief in the concept of 'Folk' and the Danish national identity has now become an obstacle, because multiculturalism requires a rethinking of identity, including the political identity. Here the associational feature can prove to be either a strength or a weakness. It is still an open question if the existing civil society with its large number of associations will be able to absorb new cultures, or if the system will be flexible enough to allow the variety in cultures and life styles forming their own associations. Some critics argue that the voluntary associations in Denmark have functioned as a means to transcend class segregation in society. Associations, whether 'free schools' or sports clubs, recruited members from all social strata — the wealthy lawyer played football with the unskilled worker (Gundelach & Torpe 1999:76ff). Implicitly these critics reject associationalism as a help to integrate the 'foreign' part of the populations. A more extended associationalism is seen as a way of fragmentizing and disintegrating a society which until recently possessed a strong social cohesion. To transfer more power to associations and support Islamic organizations which offer day nurseries, schools, hospitals or to accept that specific groups more or less can build up their own small communities based upon certain ideals and ideologies which do not correspond to a more general set of norms is regarded as segregation rather than integration by many Danes.

We claim that it is a myth that voluntary associations assembled people across social and cultural barriers. Moreover, we claim that the key aspect of the Danish version of associative democracy is the democratic structure and function of the associations. The educational aspect of participating in an

association where each member to some degree had to relate to democratic procedures is far more important than the cross-cultural or cross-class aspect. Consequently, we do not see it as a problem for democracy that many different and contrasting cultures and life styles organize themselves and receive public support as long as basic principles, e.g., the Constitution, admittance for, and the voice-exit principle are not violated. The only consensus necessary in this society is some minimum rules which, in the case of Denmark, are mainly codified in the Constitution. As long as the very associational structure of society is democratic, it is not too serious a problem that social and cultural differences are sustained. Such differences are impossible to remove anyway. If people, regardless of cultural or social background, are brought up with democracy, are learning democracy in practise, it will be easier for them to respect the Danish model of governance and contribute to a consolidation of the representative democracy as well. The key problem is not democracy, but the way democracy has developed in a Danish context. Since the development of democracy closely corresponded to the emergence of the nation-state, the Danish version of democracy became closely embedded in a nationalistic veil in which democracy equalled the Danish 'folk' (people). Also the associationalism in Denmark is closely linked to the national project, and this is the real challenge for Danish society: Can the concept of a Danish folk be reinterpreted to include everybody living in the county? Can our structure of governance based upon representative and associational democracy change into a new structure relieved from the nation-building and nationalistic framework? The presence of the associational structure today has already led to Jewish, German and Islamic schools. Ethnic minorities dominate several sports clubs. A strengthened associational democracy might prove to be one accessible road to reach a new platform for defining identity. It is important, however, to rethink the Danish associational model. In the modern world with a highly international economy screaming for more regulation and with a membership of regional organization such as EU, Denmark must think associationalism on a larger scale. Associational democracy can no longer be a Danish national project only. This is a key challenge to the Danish model.

Notes

1. Hegel's own configuration of the state implies that the state is constructed from 'within' and from 'below'. First, we have the individual and family, civil society and then the state, but the state is still seen as the precondition of the development of the others. We conceptualize the state as an entity conditioned by external recognition from other states as well as internal recognition by the key estates, classes.
2. See: *The Royal Law of 1665*, e.g. 54 and 55. See: *Danske Forfatningslove*, 1958, pp. 17.
3. It has to be mentioned that the first voluntary associations in Denmark developed shortly after the Reformation. It was religious groups, which as a consequence of the Reformation and Luther's message took the bible in their own hand and sought to escape the local priests' interpretation.
4. In the revised Constitution these clauses are now 78 and 579.
5. 'Free schools' are often translated into English as 'private schools', but this is misleading. The free school is the perfect example of the removal of the private-public distinction, which only naive liberal thinkers are struggling to maintain.
6. Figures from the Minister of Education 1995 — see: www.uvm.dk

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Hybrid model for Social work professional and innovative development

Hibr da modelis soci l  darba profesion lai un inovat vai att st bai

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There are two main parts of the phenomena of Social Entrepreneurship – “business” side and social value side. The development of Social entrepreneurship can bring positive, tangible impact and innovation for Social work education development. Social workers respond to the contradiction between their vocation and profession by refuge in strict and scrupulous application of legislation by limiting their role to the exercise to be bureaucratic profession, they take recourse in statutory norms in order to protect themselves from office-work failure sensing that their initial vocation has not been able to blossom amidst the bureaucratic constraints. Both activities – Social entrepreneurship and Social work can contribute to the search for real equality. Hybrid opportunities can redirect Social work practice more firmly toward profession’s historical commitment to addressing socially marginalized.

Keywords: social work, social entrepreneurship, interdisciplinarity, education development, hybrid opportunities, solidarity, mutuality and values in Social work.

There is no official or commonly accepted definition of Social enterprise, the concept is relatively new in Latvia as such. The Parliamentary working group is working on the social entrepreneurship law draft, the Ministry of Welfare is preparing to implement the first 19 million EUR support program, municipalities are developing their own instruments that could help local social enterprises. At the moment while a number of organizations that refer themselves as “social enterprises” have been set up in Latvia, they operate under the radar and typically choose the legal form of either a limited liability company or non-profit organization (association or foundation). Most *de facto* social enterprises in Latvia work with marginalized groups: charity shop-chains, fashion company “Mammu”, textile design enterprise “Lule” etc. National level Association with the aim to promote the social entrepreneurship development in Latvia was founded in autumn 2015.

There are two main parts of the phenomena of Social entrepreneurship – “business” side and social value side. The development of Social entrepreneurship in Latvia can bring positive, tangible impact and innovation for Social work development.

In order to promote a highly competitive social market economy, the European Commission has placed the social economy and social innovation at the heart of its concerns, in terms of both territorial cohesion and the search for new solutions to societal problems, in particular the fight against poverty and exclusion under the Europe-2020 strategy. (Europe 2020.)

The Commission uses the term “social enterprise” for three types of activities of business:

1. Those for which the social or societal objective of the common good is the reason for commercial activity, often in the form of a high level of social innovation,
2. Those where profits are reinvested with a view achieving this social objective,
3. Where the method of organization reflects their mission using democratic principles or focusing on social justice. Health care, assistance for elderly or disabled persons, vulnerable groups, employment training, dependency management etc. and other disadvantaged groups can be supported by the development of social enterprises. The overall key word for the development social entrepreneurship is *solidarity* and *mutuality* support. These are the key words as well for the overall Social work mission.

Taking in notice key words for both professional fields it is important to acknowledge that social workers can explore and engage in Social entrepreneurship. Social entrepreneurship practiced by social workers within human service institutions, can lead and facilitate social change that may have a lasting impact on community development and people (Lawler & Bilson, 2010). Social entrepreneurship and Social work professionalization activities both have the overall goal to create solidarity in the European society. New opportunities and focus on Social enterprise in social policy present opportunities for social workers to redirect their practices more firmly towards profession’s historical commitment to addressing social disadvantage. While social enterprises are growing in significance in the community-service field, it is important that social workers analyze its potential and limitations for progressive practice. Also changes in the Social work education are needed, focusing on more similarities between Social entrepreneurship and community development (Creating a favorable climate).

Both activities – Social entrepreneurship and Social work can contribute to the search for real equality. Hybrid opportunities can redirect Social work practice more firmly toward profession’s historical commitment to addressing socially marginalized.

The social state has contributed to the development of the hybrid jobs, to the ways in which traditional professions are performed. Professional identity of social workers also experienced modifications. In those states where “social democratic” situation is generated, the Social security system is the guarantee given to each person that in certain circumstances they will possess the means necessary for ensuring their subsistence. Justified by an elementary concern for Social justice the marginalized and poor people in “a providential democracy society” are objectively less poor than

poor people in the past, because the “providential democracy” is protective to equality in all dimensions of life and social relations (Schapper, 2009).

Profession of social workers remain divided between references to *caritas* or “solidarity” to their cultural and political mission and realities of profession, which, like that of any salaried employee, is exercised in accordance with labor legislation. Social workers are caught between the poles of “vocation” which transforms their daily activities into a mission of “solidarity” (the secular version of the term *caritas*), and that of “profession” as for any salaried employee. Social workers claim they have a profession unlike any other and perform everything also as ordinary bureaucrats. The vocation of social worker and calling of a professional social worker in reality are no more influenced by Christian humanism out of what the ideals of profession have been shaped historically.

Social workers respond to this contradiction between vocation and profession by two kinds of attitudes and behavior – some take refuge in strict and scrupulous application of legislation by limiting their role to the exercise to be bureaucratic profession; they have turned the profession into office-work and keeping documentation files of clients in order. They take recourse in statutory norms in order to protect themselves from office-work failure. They sense that their initial vocation has not been able to blossom amidst the bureaucratic constraints in which they exercise their profession, so they develop the certain defense strategy.

However, education for social workers organized as *hybrid professionalism* needs logic of linking interdisciplinarity to Social justice and solidarity: new objects of knowledge have to be named – queer studies, diaspora studies, critical legal studies, critical masculinity and femininity studies from anthropological perspective. The continuing proliferation of interdisciplinary fields suggests that the disciplinary form of the modern academy has failed to contain the challenge to its own status as neutral, objective knowledge institution with only neutral or positive social effects (Joe Parker & Ranu Samantrai, 2010). Many scholars working in the interdisciplinary fields conceptualize justice primarily: HEI study programs by training people to increase the pace of social change (Montoy-Lewis, 2010). Changing conceptions of justice, solidarity, power and knowledge have rebounded in fields founded on putatively coherent objects of knowledge that each requires its own autonomous area of inquiry.

Interdisciplinarity can open the aporias, dilemmas between solidarity and profit, politics of the knowledge practices. Interdisciplinarity turns against the limits of its own object of knowledge, rendering subject to critique in order to resist disciplinary stabilization, goes against bureaucratization of professional skills. Context for the hybrid between traditional social work and social entrepreneurship might offer unique interdisciplinary way to solve social problems and to meet social needs of people in a non-traditional way, viz., by integrating integrative knowledge: economic/business, axiological, anthropological, sociological, psychological etc.

Although social entrepreneurship has created interest among researchers in various fields and people rich in initiative in Latvia, still there is no uniform platform for the Social work and Social entrepreneurship paradigm. The present article is to promote discussion in the Social work and Social entrepreneurship field.

Social entrepreneurship has three key words: possibility, values and motivation.

POSSIBILITY.

Social possibility joined by business chance. Social entrepreneur finds the way to solve people’s social problems.

VALUES.

Social values: solidarity, justice, mutuality joined by economic and business approaches.

MOTIVATION.

Social entrepreneur is creative personality who takes risks for better society and mutuality.

Having key words as foundation we can easily define Social entrepreneurship as a spiritual capacity of a social entrepreneur to see an opportunity for the risk with the goal to work for better society. His competence is to combine Social entrepreneurship with the main goal of Social work: promotion of changes in people and society. Educational methodology in a social state with clearly stated goal to move social workers out of bureaucratization is to be interdisciplinary. Consequently, the key word for the hybrid profession is “to widen one’s anthropological border for the benefit of other” (sometimes called “social devotion”). The notion draws boundary between social entrepreneur and social worker on the one side and regular entrepreneurship and social worker in his administrative and bureaucratic setting on the other.

The key word joins the topic of 1) sustainability, viz., how to generate solidarity and mutuality as cycles of social values to promote unbroken development of social entrepreneurship linked together with social work; 2) “innovation theme” with unique link between economically effective and “ineffective” and “noncommercial”, solidarity-focused activity.

Social entrepreneurship can transform itself into creative and innovative form of social work, into an agent hybrid profession promoting social changes in society putting an end to the Social work bureaucratization in a Social state by focusing on client’s problems with instruments of mutuality, solidarity, charity rather than distribution limited funds to marginal groups (as it is practiced in Latvia). “Social innovation” means investment in people. It calls for activities which strengthen skills and capacities, helps to find jobs and works for social inclusion (EC Employment).

However, the hybrid professional model of Social work and Social entrepreneurship is more than just functional strategy due to the development of mutuality: “I am he, as you are him, as you are like me and we are all together for joint promotion by means of mutuality”.

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The Legal Framework and Support for Social Entrepreneurship Development in Latvia

Sociālās uzņēmējdarbības attīstības tiesiskais ietvars un atbalsta instrumenti Latvijā

Lāsma Dobele (Līcīte), Dr. oec. (Latvia)

Latvia faces different socio-economic problems, e.g. high unemployment rate (especially among socially sensitive groups of people) and poverty risk. The state's financial resources are insufficient to tackle all socio-economic problems in the country and funding of charity organizations is limited. Social entrepreneurship has become an important mechanism for tackling socio-economic problems. Social entrepreneurship is a kind of entrepreneurship, the priority of which is the creation of social assets, ensuring the financial self-sustaining and sustainability of the enterprise. However, social entrepreneurship faces many challenges in Latvia. The key factor that influences its development is the fact that there are no legal and institutional frameworks for social entrepreneurship in Latvia. Therefore, the aim of the study is to explore social entrepreneurship legal aspects and available support mechanisms in Latvia. Within the research, there were identified appropriate legal forms for the social enterprise in Latvia and support mechanisms of social entrepreneurship. As a result, functional model of social entrepreneurship in Latvia was elaborated.

Key words: social entrepreneurship, legal framework, support instruments.

Introduction

The Constitution of the Republic of Latvia stipulates that Latvia is a socially responsible state, yet, it is not able to successfully fulfil the duty of a socially responsible state, which is based on the fact that Latvia is one of the poorest European Union Member States. During the economic recession, the stratification and income polarization of the society increased even more, which was affected by the high unemployment rate. The highest poverty risk is faced by the most socially sensitive groups of people – long-term unemployed individuals, disabled people, and large families. Several studies of foreign scientists (Leadbeater, 1997, 8; Mulgan, Landry, 1995, 8; Wolk, 2007, 4) admit that the state's financial resources are insufficient to tackle all socio-economic problems in the country, yet, the funding of charity organizations is limited (Yunus, 2007, 10; Perrini, 2006, 17). The experiences of European countries indicate that social entrepreneurship is one of the most efficient and innovative ways of how to mitigate socio-economic problems and facilitate balanced development of the regions (Yunus, 2003, 247; Yunus, 2010, 7).

The terms social entrepreneur and social entrepreneurship were used first in the literature on social change in the 1960s and 1970s. The terms came into widespread use in the 1980s and 1990s, promoted by Bill Drayton the founder of Ashoka: Innovators for the Public, and others such as Charles Leadbeater. A significant contribution to fostering social entrepreneurship is made by a Nobel Prize winner, the founder of social entrepreneurship, Muhammad Yunus, who regards social entrepreneurship as an important instrument for mitigating poverty and other socio-economic problems (Yunus, 2007, 15). Nowadays social entrepreneurship has gained recognition in scientific research, national policies, education, and the commercial sector. An opinion exists that social enterprises is the future of any economy, yet, there are a few social entrepreneurs in Latvia, besides, the concept of social entrepreneurship is a new one. At the end of the 2014 study "Social enterprises – Latvian non-governmental organizations" NGO "Centre for Public Policy PROVIDUS" spokeswoman Agnese Lešinska indicates that there is reason to believe that in Latvia there are no more than 100 social enterprises (Lešinska, 2014, 19).

Within the present research, social entrepreneurship is defined as a kind of entrepreneurship, the priority of which is the creation of social assets, ensuring the financial self-sustaining and

sustainability of the enterprise. In addition, a social enterprise is an organizational economic entity established for the purpose of tackling social or environmental problems important to society; the enterprise employs socially sensitive groups of people or supplies services and/or goods to these groups of people (Dobele, 2014, 61).

There are several challenges social entrepreneurs face with – availability of funding, competition in a private sector, lack of knowledge and information on social entrepreneurship (Hynes, 2009, 117). However, the lack of government support is mentioned as one of the key factors that hinder the development of social entrepreneurship in Latvia. The researchers point out that the government has to create an adequate legal framework for regulating social entrepreneurship and to introduce support instruments for fostering its development (Mulgan, 2006, 82). At the moment, there are no legal and institutional frameworks for social entrepreneurship in Latvia.

The aim of the study

The aim of the research is to explore social entrepreneurship legal aspects and available support mechanisms in Latvia. The following specific research tasks are set to achieve the aim:

1. to characterize a potential legal framework of social entrepreneurship in Latvia;
2. to identify appropriate legal forms for the social enterprise in Latvia;
3. to explore support mechanisms of social entrepreneurship in Latvia.

Materials and methods

The following research methods were employed to achieve the aim: the descriptive method was employed to shape the theoretical discussion and interpret the research results based on the scientific findings and theories on social entrepreneurship; analysis and synthesis were employed to examine individual problem elements and identify connections among them; induction was used to make scientific assumptions and identify causal relationships from individual elements or facts; deduction was employed to logically systematize and explain empirical data; expert interviews were employed to identify social entrepreneurship development possibilities within the context of Latvia. There were performed 3 expert interviews with the representatives of social enterprises “SinaVita”, “Wooly World” and “Dizz”.

Results

Role of social entrepreneurship within the context of socially responsible state

There are no legal and institutional frameworks for social entrepreneurship in Latvia, yet, the conception of social entrepreneurship meets the basic principles of a socially responsible state, which are stipulated in the Constitution of the Republic of Latvia (RoL) and international documents. A duty of a socially responsible state is to ensure a decent standard of living and social protection in case of risks as well as to promote social justice, equality, and solidarity in society. A legal framework of a socially responsible state is presented in Figure 1.

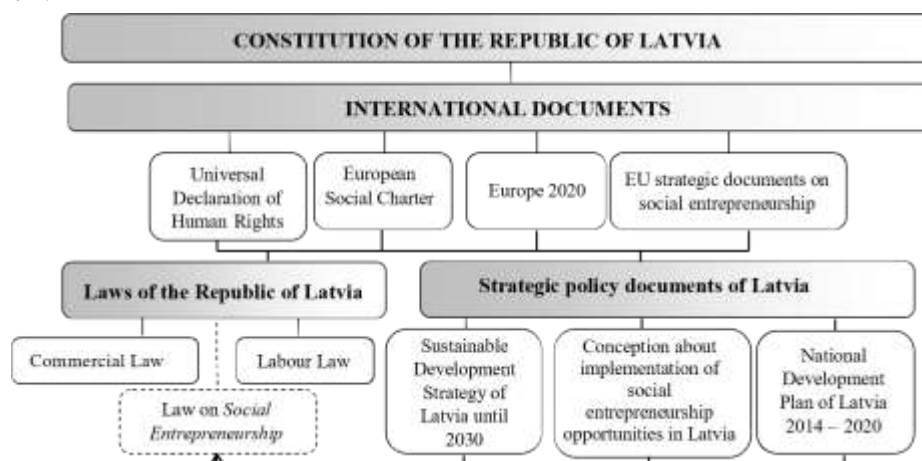


Figure 1. Hierarchy of the potential legal framework of social entrepreneurship in the Republic of Latvia (author's construction).

At the international level, too, the idea of a socially responsible state has gained its recognition. It is confirmed by such international documents as the Universal Declaration of Human Rights of the UN passed in 1948 (in force in Latvia since 14 April 1992), the European Social Charter (passed on 18 October 1961, but it became invalid in 1998 when the European states signed the Revised European Social Charter that was ratified by the Parliament of the RoL on 14 February 2013). Nevertheless, a socially responsible state does not refer to only the state's duties and the population's rights. It requires the participation and socially responsible action of the population themselves. Any state is not able to do everything; therefore, it is important to engage the public in tackling socio-economic and environmental problems. Social entrepreneurship may be developed through establishing direct cooperation among every member of society and through finding innovative solutions to social problems.

The urgency of social entrepreneurship is stipulated in several EU legal acts, indicating that social entrepreneurship is an important instrument in shaping social integration, employment (especially for socially sensitive groups of people), territorial cohesion, and ethical economic growth. The key EU documents that facilitate the development of social entrepreneurship are the Communication from the European Commission "Social Business Initiative Creating a favorable climate for social enterprises, key stakeholders in the social economy and innovation" and the opinion of the European Economic and Social Committee "Social Entrepreneurship and Social Enterprise". To promote the development of social entrepreneurship, it is advised to design differentiated support instruments for establishing social enterprises and incorporate the instruments in the EU legal acts, including investment priority in the eligibility criteria of the ERDF and the ESF for the programming period 2014-2020.

In Latvia, the concept of social enterprise is integrated only into strategic policy documents – in the Sustainable Development Strategy of Latvia until 2030 and in the National Development Plan of Latvia 2014-2020, in which it is defined as one of 98 options to implement the activity "decent work". In addition, it should be stressed that on 30 October 2014 the Cabinet of Ministers has approved the Conception about implementation of social entrepreneurship opportunities in Latvia. The aim of the Conception is to "recognize and appreciate the potential of social enterprise, to launch full and effective support systems and to create a legal framework for the development of social entrepreneurship, to offer definitions and eligibility criteria, as well as the directions of support for social enterprises". In order to determine the most appropriate way to start new policy initiatives, the Ministry of Welfare will carry out a pilot project from 1 January 2016 until 31 December 2018 under the EU Funds Operational Programme "Growth and Jobs" (9.1.1. "Support to social entrepreneurship"). Based on the pilot results, the Ministry of Welfare, together with the Financial, Economic, Environmental Protection and Regional Development Ministry until 1 July, 2018, must submit to the Cabinet of Minister a draft law on social entrepreneurship legislation.

Legal forms of social enterprises in Latvia

The Communication from the European Commission "Social Business Initiative Creating a favorable climate for social enterprises, key stakeholders in the social economy and innovation" (25 October 2011) states that appropriate legal forms have to be created for social entrepreneurship in Europe. Yet, no specific restrictions for the legal forms have been set; it means that the Member States themselves have to decide on the most appropriate legal form within the context of each particular Member State.

In Latvia, social enterprises emerged from various organizational and legal forms of business. In the research, the legal framework of Latvia that regulates these statuses and determines whether the mentioned legal forms meet the criteria of social enterprise was analyzed. The potential legal forms of social enterprise and the legal framework of social enterprises are presented in Figure 2.

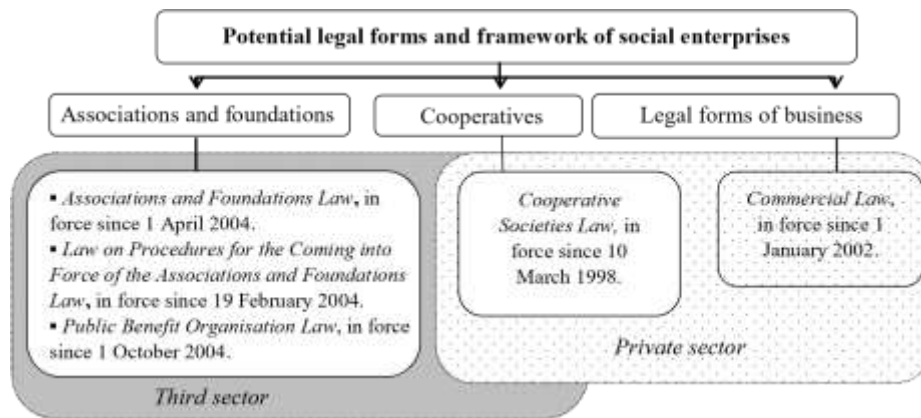


Figure 2. Legal forms and framework of social enterprises in the private and third sectors in Latvia (author's construction).

An *association* and a *foundation* partially correspond to the nature and criteria of social enterprise – they are not-for-profit organizations, their profit distribution mechanism meets the criteria of social enterprise, their decision-making is democratic, and tax reliefs may be granted if the status of public benefit organization is obtained. Yet, the legislators allow economic activity to be performed only in the form of additional activity, while economic activity is one of the most essential criteria for identifying a social enterprise, which ensures that socio-economic problems are tackled in a long-term. Given the economic activity restrictions, associations and foundations are not appropriate for obtaining the status of social enterprise.

In Latvia, social enterprises may operate in the legal form of *cooperatives* if their profit distribution is made in accordance with the principles of operation of social enterprise (an exception – if the members of a cooperative are the disabled from socially sensitive groups, profits may be distributed among the members of the cooperative).

The operation of social enterprises is allowed within the *legal forms of business* on the condition that their operation meets the criteria of social enterprise. An opportunity to use support instruments, which are offered to new entrepreneurs by the central and local governments – engagement in business projects receiving EU financial support and participation in business incubators –, is a motivating reason to choose the legal form of business.

The following legal forms are as the most appropriate ones for social enterprises in Latvia: an individual merchant, a limited liability company, a cooperative, and a farm or fish farm.

Support instruments for social entrepreneurship in Latvia

According to the fact that in Latvia has not yet developed the legal framework for social entrepreneurship, the social enterprises are not able to receive special support, with the exception of funds, as well as associations that provide advisory services related to social entrepreneurship. Consequently, social enterprises are able to use the same support mechanisms that are available for traditional businesses in Latvia. However, it is important to stipulate financial support instruments for social enterprises and their sizes. The interviews with social entrepreneurs show that the most acute problem that limits the development of social entrepreneurship in Latvia is the insufficient financial aid for the foundation and development of social enterprises, which hinders the tackling of social problems in a long-term. The introduction of support instruments for social enterprises is important, given their need to adopt infrastructures for individuals from socially sensitive groups of people, the lower labour productivity, as well as greater time consumption for training such employees. Within the research several support instruments are described that are available in Latvia for social businesses.

Tax credits

Social enterprise can pay the micro-enterprise tax if it meets the criteria of the micro-enterprise. Social enterprise “Woolly World” is micro taxpayer, however, the representative of the company admit the tax burden still is very high (especially labour tax burden). In addition, the municipality can grant a property tax relief.

Support programs for business start-ups

Public Joint Stock Company “Latvian Development Financial Institution ALTUM” offers support programs for both new and experienced entrepreneurs. Within the grant program “Kick Off” (“Atspēriens”) the small and medium-sized businesses in Riga may receive financial support up to 15000 EUR for their business idea development. Also in a competition “Cup of Ideas” can take a part young entrepreneurs who want to develop their business ideas. The cash prize is up to EUR 7000, as well as participants can get valuable experience and contacts.

Cooperation pattern of a traditional and a social enterprise

It may involve the delegation of certain functions of a traditional enterprise to a social enterprise. A social enterprise operates as an autonomous and independent entity, but its products are sold to a traditional enterprise, thus reducing the risk of sales. This cooperation pattern of enterprises does not exclude a possibility for the social enterprise to perform also other activities; the diversification of goods and services is allowed to avoid the risk of selling uniform products. This model partly works in “Dizz” case.

Funds

There are some funds in Latvia that support social entrepreneurship development in Latvia, e.g. foundation “Social Entrepreneurship Development Fund” and the Foundation for an Open Society DOTS (before – Soros Foundation Latvia).

One of the directions of Foundation for an Open Society DOTS is the promotion of social entrepreneurship. The foundation no longer grant funds, but provide other forms of support to social entrepreneurs, for example, organizing Riga Social Entrepreneurship Forum. However, before Soros – Foundation Latvia financially supported different social entrepreneurship initiatives, e.g. “Dizz” received support from the Centre for Contemporary Art design contest “Brigade” in 2014 and also company acquired additional funds from the grant program “Kick Off” in 2011.

Also European Social Fund aims to promote employment and education quality levels, as well as business support, including funding for social enterprises. Although EU provides financial support for social enterprises, Latvia cannot acquire the funding as social entrepreneurship isn’t defined in the legal acts. It means that social entrepreneurs cannot verify their status legally.

Business incubators

Business incubators provide support for young entrepreneurs providing them with a suitable working environment, secretarial and advisory services. In Latvia, there are 8 business incubators, which are located in cities of Cēsis, Jelgava, Liepāja, Līvāni, Rēzekne, Ogre, Valmiera and Ventspils. Social business “Woolly World” has started their operation within Liepāja business incubator, which provided great consultative and financial support.

Consultative services in relation to social entrepreneurship

Consultative services are provided by associations and educational institutions. Social Innovation Centre aims at strengthening and disseminating the knowledge, promoting the international and national experience exchange and establishing the networking for social innovation thus enhancing the sustainable development of society. Societies’ Centre for Public Policy PROVIDUS is promoting social entrepreneurship idea in Latvia. This association has made substantial study of social entrepreneurship, such as “Latvia on their way to social entrepreneurship”

and “Social enterprises – Latvian non-governmental organizations”, as well as they are providing advice and conducts training on social entrepreneurship.

Some higher educational institutions deliver study courses on social entrepreneurship (e.g. Latvia University of Agriculture and Riga School of Economics) (Kalve, 2012, 240). Currently, the only Latvian education institution that offers professional master’s study program “Social Business Administration” is Latvian Cristian Academy.

Local authority support

Some local governments provide social entrepreneurs with an infrastructure – premises being at the disposal of the local government (for instance, renting out the premises at a lower rental, reducing maintenance costs of the premises). However, this support can be extended. The local government can design mentoring programmes, hold training and seminars on social entrepreneurship.

To foster the development of social entrepreneurship in Latvia, it is important to introduce new, special support instruments for social entrepreneurship. Based on international and national scientific studies (Lešinska *et al.*, 2012, 58; Pūķis, 2012, 62) and expert interviews, several additional support instruments that are important and appropriate for fostering social entrepreneurship in Latvia were identified in the research.

Income tax reliefs

Given the high burden of taxes on enterprises in Latvia, one of the alternatives is to reduce the rates of enterprise or personal income tax or to eliminate these taxes for social enterprises; as such enterprises do not pay their profit in dividends but reinvest their profit in their expansion.

Government subsidies

One of the most acute problems to social enterprises is a lack of funds for their establishment. It is especially important to those social enterprises that need specific and extensive equipment for starting up their activity. The case of “SinaVita” reveals that a lack of personal funds to purchase capital assets for capital-intensive activities is the limitative factor for starting up social entrepreneurship.

That is why the government has to introduce subsidies for social enterprises so that they can purchase capital. This subsidy does not have to be paid back on the condition that no significant violations in the operation of a social enterprise are discovered. The local authority could coordinate the support instruments introduced by the government, as they are better aware of the problems and need of their local area.

To effectively introduce social entrepreneurship in Latvia, several consecutive activities have to be executed and interaction among various stakeholders is necessary. A functional model of social entrepreneurship in Latvia developed by the author is shown in Figure 3.

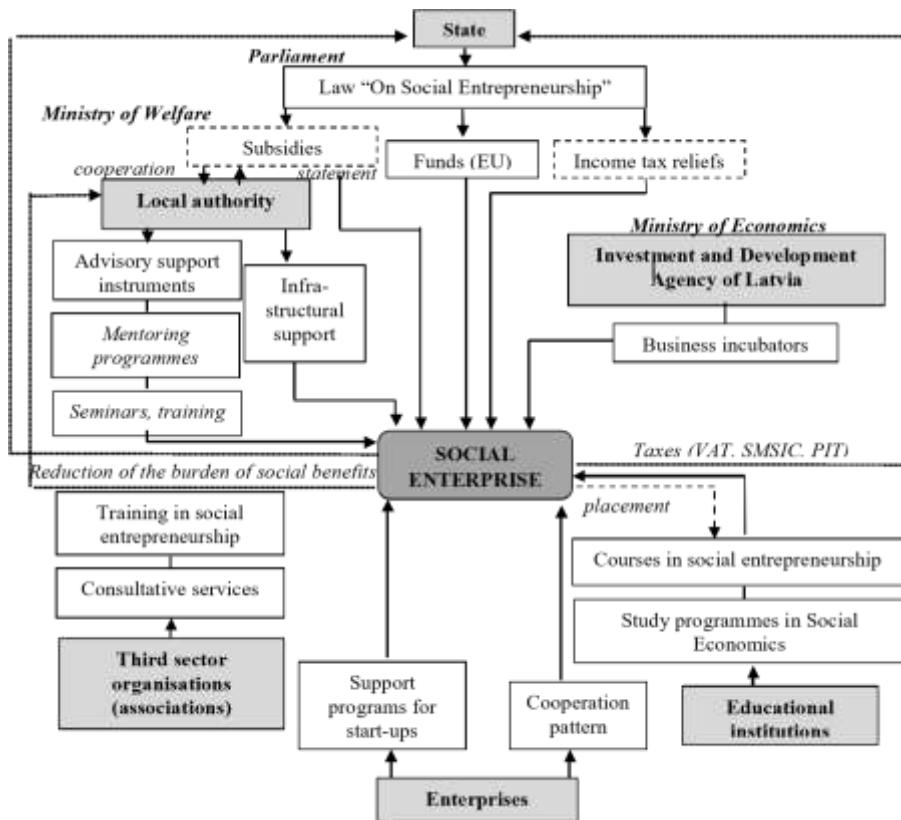


Figure 3. Functional model of social entrepreneurship development in Latvia (author's construction).

One can conclude that in order to foster successfully the development of social entrepreneurship in Latvia, it is important to design a legal framework for social entrepreneurship and to introduce support instruments for it, as well as to promote cooperation among local authorities, enterprises, third sector organizations (mainly associations) and educational institutions.

Conclusions

There are no legal and institutional frameworks for social entrepreneurship in Latvia, yet, the conception of social entrepreneurship meets the basic principles of a socially responsible state, which are stipulated in the Constitution of the Republic of Latvia and international documents. There is no need to establish a new legal form for social enterprises in Latvia, but the status of social enterprise has to be integrated in legal acts. The most appropriate legal forms of social enterprises in Latvia are as follows: an individual merchant, a limited liability company, a cooperative, and a farm or fish farm.

In Latvia, it is urgent to design a new law "On Social Entrepreneurship", which would incorporate general rules of social entrepreneurship, criteria to identify a social enterprise, procedures of identifying and amending the status of social enterprise, as well as tax reliefs for social enterprises. According to the fact that in Latvia has not yet developed the legal framework for social entrepreneurship, the social enterprises are not able to receive special support. However, it is important to stipulate financial support instruments for social enterprise, given their need to adopt infrastructures for individuals from socially sensitive groups of people, the lower labour productivity, as well as greater time consumption for training such employees.

At the moment social enterprises are able to use the same support mechanisms that are available for traditional businesses in Latvia. They can apply for support programs for business start-ups, take a part in business incubators and receive tax credits (the same as traditional companies). However, to foster the development of social entrepreneurship in Latvia, it is important to design a legal framework for social entrepreneurship and to introduce special support instruments for it (income

tax reliefs, subsidies for equipment purchase). Also it is highly important to promote cooperation among local authorities, traditional enterprises, third sector organizations (mainly associations) and educational institutions to provide consultative support for social enterprises and to disseminate information about social entrepreneurship and its importance in society and economy.

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Pamatnostādnes sociālo problēmu risināšanā: sociālā darba loma sociālajā uzņēmējdarbībā

Guidelines for Social Problems Solution: The role of Social work in Social Entrepreneurship

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Sociālā darba speciālisti ir labi sagatavoti profesionāļi darbam ar sociālajām problēmām, taču, ņemot vērā finanšu resursu pieejamību un arvien pieaugošās sociālās problēmas valstī, ir būtiski meklēt funkcionālus ilgtermiņa risinājumus. Privātā sektora organizācijas bieži vien nav ieinteresētas sociālo problēmu risināšanā, bet valsts finansējums ir ierobežots, tas nespēj aptvert visas sociālo problēmu jomas. Eiropas valstu pieredze liecina, ka viens no efektīvākajiem un inovatīvākajiem veidiem, kā mazināt sociālās problēmas, ir sociālā uzņēmējdarbība, kurā būtiska loma ir sociālā darba speciālistiem. Raksta mērķis ir izpētīt pamatnostādnes sociālo problēmu risināšanā, akcentējot sociālā darba lomu sociālajā uzņēmējdarbībā. Pētījumā raksturota privātā sektora, valsts, nevalstiskā sektora, sociālo darbinieku un sociālās uzņēmējdarbības nostādnes sociālo problēmu risināšanā, kā arī raksturota sociālā darba un sociālās uzņēmējdarbības savstarpējā saikne. Pētījuma rezultātā ierosināts veidot partnerības starp sociālā darba veicējiem un sociālajiem uzņēmējiem, kā arī veidot starpdisciplināras studiju programmas, kas aptver sociālo darbu un sociālo uzņēmējdarbību starpsektoru sadarbību efektīvākai sociālo problēmu risināšanai.

Atslēgas vārdi: sociālā uzņēmējdarbība, sociālais darbs, sociālais uzņēmums.

Ievads

Mūsdienās sociālā darba veicēji saskaras ar arvien pieaugošām sociālajām problēmām – nabadzību, bezdarbu, alkoholismu u.c. Inovatīvu risinājumu meklēšana kļūst arvien aktuālāka, lai risinātu sociālās problēmas sabiedrībā. Dažādos laika periodos sociālās problēmas centušies risināt ne vien sociālā darba veicēji, bet arī nevalstiskā sektora pārstāvji un valdība, kā arī uzņēmēji ar tirgus mehānismu palīdzību (Pate, Wankel, 2014, 2). Taču, neskatoties uz sociālo darbinieku profesionālajām iemaņām un nevalstiskā sektora pārstāvju aktivitātēm, nav viegli rast ilgtermiņa risinājumu visām sociālajām problēmām (Germak, Singh, 2010, 79), ko galvenokārt nosaka ierobežotais finansējums sociālajām programmām (Fernando, 2015, 192).

Saskaņā ar pasaules pieredzi bieži vien tās funkcijas, ko valsts vai privātais sektors nespēj veikt, tiek uzticētas sociālajiem uzņēmējiem. Sociālajai uzņēmējdarbībai ir raksturīgas ētiskas vērtības un atbildība par, piemēram, vietējo sabiedrību, sociālo vidi un ekonomiskajām iespējām, jo sociālā uzņēmuma primārais mērķis ir nevis peļņas gūšana, bet sociālais un/vai vides mērķis, piemēram, darba vietu radīšana sociāli jutīgajām sabiedrības grupām, apmācības, pakalpojumu nodrošināšana vietējām sabiedrības kopienām, vides saudzēšana u.tml. Pētījumā sociālā uzņēmējdarbība tiek definēta kā uzņēmējdarbības veids, kura prioritāte ir sociālās vērtības radīšana, nodrošinot uzņēmuma finansiālo pašpastāvēšanu un ilgtspējību (Dobele, 2014, 37).

Harvard Business Review rakstā norādīts, ka sociālā uzņēmējdarbība ir aizsākusi jaunu ēru – uzņēmējdarbība risina sociālos un vides jautājumus, nevalstiskais sektors rada ilgtspējīgus biznesa modeļus, bet valdība sniedz pakalpojumus, kas balstās uz tirgus pieeju (Sabeti, 2011). Zinātnieki norāda, ka sociālā uzņēmējdarbība ir daļēji pārņēmusi un pilda gan privātā, gan valsts, gan nevalstiskā sektora funkcijas, jo tā ietver uzņēmējdarbības pieeju un sociālo problēmu risināšanu. Taču šādai pieejai ir arī kritiķi, kuri uzskata, ka sociālās problēmas jārisina valstij, bet darba vietas jārada privātā sektora organizācijām (Gray, Crofts, 2002, 3). Tāpat arī noris diskusijas par sociālā

darba veicēju lomu sociālās uzņēmējdarbības kontekstā – kādas ir sociālā darba veicēju funkcijas sociālajā uzņēmējdarbībā, un vai sociālā darba formai ir jāmainās (Gray, Crofts, 2002, 4). Tas pamatojas faktā, ka sociālajai uzņēmējdarbībai ir cieša vēsturiska saistība ar sociālo darbu. Un, lai gan sociālā uzņēmējdarbība ir jaunāks fenomens, salīdzinot ar sociālo darbu, taču tiem ir kopīgas iezīmes (Wright, 2014; Berzin, 2012, 187; Gray u.c., 2003, 143; Germak, Singh, 2009, 81), no kurām būtiskākā ir sociālo problēmu risināšana kā darbības prioritāte.

Vairāki zinātnieki rosina sociālos darbiniekus pievērsties sociālajai uzņēmējdarbībai kā vienai no sociālā darba hibrīda formām (Gray et al., 2003, 143; Germak, Singh, 2009, 79), jo sociālajā uzņēmējdarbībā ir integrētas sociālā darba vērtības, teorija un prakse (Neal, 2015, 2), apvienojot to ar uzņēmējdarbības pieeju. Taču, neskatoties uz arvien pieaugošajām diskusijām par sociālo uzņēmējdarbību un tās nozīmi, sociālā darba veicēji šajās diskusijās iesaistās reti, neadresējot šos jautājumus uz sava darba veikšanu. Taču zinātnieki norāda, ka sociālā darba veicēja loma mūsdienās ir mainījusies – viņam ir jāpilda multifunkcionāli uzdevumi (Botsman, 2001). Lai efektīvi risinātu sociālās problēmas, sociālā darba veicējiem jāmainās – jādarbojas vairākos organizatoriskos līmeņos (jāsekmē sadarbība ar privāto un valsts sektoru), kā arī, lai risinātu problēmas ilgtermiņā, tiem jānodrošina finansiālā ilgtspējība, ko bieži vien nevar nodrošināt tikai ar valsts sociālo programmu palīdzību. Pastāv uzskats, ka sociālā darba veicēji var kļūt par veiksmīgiem sociālajiem uzņēmējiem, radot sociālās inovācijas sabiedrībā un efektīvāk risinot arvien pieaugošās sociālās problēmas.

Pētījuma mērķis

Pētījuma mērķis ir izpētīt pamatnostādnes sociālo problēmu risināšanā, akcentējot sociālā darba lomu sociālajā uzņēmējdarbībā. Mērķa sasniegšanai izvirzīti šādi uzdevumi:

1. izpētīt valsts, nevalstiskā sektora, tirgus, sociālā darba un sociālās uzņēmējdarbības pamatnostādnes sociālo problēmu risināšanā,
2. raksturot sociālā darba vietu sociālajā uzņēmējdarbībā.

Materiāli un metodes

Mērķa sasniegšanai un uzdevumu risināšanai lietotas šādas pētījumu metodes: monogrāfiskā jeb aprakstošā metode, lai, pamatojoties uz zinātniskajām atziņām un teorijām par sociālo uzņēmējdarbību un sociālo darbu, veidotu teorētisko diskusiju un interpretētu pētījuma rezultātus; analīzes un sintēzes metode, lai atsevišķi izpētītu problēmu elementus un veidotu sakarības; zinātniskās indukcijas metode, lai no atsevišķiem elementiem vai faktiem izveidotu zinātniskus pieņēmumus un kopsakarības. Lai loģiski sistematizētu un izskaidrotu empīriskos datus, izmantota zinātniskā dedukcijas metode.

Rezultāti

Pamatnostādnes sociālo problēmu risināšanā. Mūsdienā sabiedrībai ir raksturīgas daudzas sociāli ekonomiskās problēmas – bezdarbs, nabadzība, vienlīdzīgas pieejas nodrošināšana veselības aprūpei, izglītībai u.c. Ar valsts finanšu resursiem nepietiek, tas nozīmē, ka sociālajām problēmām nepieciešams radīt inovatīvus risinājumus. Arvien vairāk zinātnieki akcentē sociālās uzņēmējdarbības nozīmi sociālo problēmu risināšanā un norāda, ka sociālajā uzņēmējdarbībā apvienotas pieejas no dažādām jomām – uzņēmējdarbības, socioloģijas, sociālā darba u.c. (Pate, Wankel, 2014, 3). Izvērtējot dažādu autoru viedokļus attiecībā uz sociālo problēmu risināšanu, iespējams izdalīt piecas pamatnostādnes, kuru galvenās atziņas un problēmas apkopotas 1. tabulā.

Brīvais tirgus. Industriālās ekonomikas periodā dominēja Ā. Smita ideja par tirgus “neredzamo roku”, kas noregulē dažādas tirgus radītās problēmas un pārvar jebkuru krīzi bez valsts varas iejaukšanās, tādējādi nodrošinot sabiedrībai plašas izaugsmes iespējas un veicinot tirgu ar preču pārpilnību. Arī mūsdienās tādi neoklasiskie ekonomisti, kā T. Kouvens, uzskata, ka tirgus radītās neveiksmes var tikt risinātas ar inovatīviem tirgus mehānismiem (Cowen, 1988, 176). Taču tam nepiekrīt sociālās uzņēmējdarbības atbalstītājs G. J. Dīzs, kurš uzskata, ka tirgus neveic aktivitātes, kas saistītas ar sociālajiem uzlabojumiem, tas arī nenodrošina ar precēm un pakalpojumiem

maksātnespējīgo sabiedrības daļu (Dees, 2001). I. Maitlands uzsver, ka tirgus neņem vērā ētikas normas, bet veicina savtību, individuāla labuma gūšanu, nevis sabiedrības labklājības celšanos (Maitland, 1997, 21). A. Nikols un A.H. Čo uzsver, ka sociālā uzņēmējdarbība spēj atbildēt uz tirgus radītajām neveiksmēm un sociālo problēmu risināšanā izmantot finansiāli ilgtspējīgus, inovatīvus paņēmienus, kas rada būtiskas pozitīvas pārmaiņas sabiedrībā (Nicholls, Cho, 2006, 101).

Valsts. Pastāv uzskats, ka sociālās problēmas ir jārisina valstij ar ienākumu pārdales mehānismu palīdzību. Taču jāatzīmē, ka daudzu valstu (īpaši attīstības valstu) valdības nav pietiekami finansiāli nodrošinātas, lai regulētu tirgu ar pabalstiem un dotācijām. Sociālās apdrošināšanas shēmas un no nodokļu maksājumiem finansētie pakalpojumi vairs nespēj efektīvi risināt pieaugošās sociālās problēmas – ilgstošo bezdarbu, narkotiku lietošanu, šķirto ģimeņu pieaugumu, analfabētismu u.c. (Wolk, 2007, 15; Leadbeater, 1997, 51). Šīs problēmas aktualizējās jau 20. gs. 50. – 80. gados, kad kā atbildes reakcija uz tām izveidojās globālās sociālās kustības. Mūsdienās arvien aktuālāks kļūst jautājums par efektīvu līdzekļu izlietošanu.

Jau 1915. gadā M. Pārkere-Folleta savās publikācijās norādīja, ka valsts un pašvaldību darbības mehānismi nereti ir pārāk smagnēji, bet sociālo problēmu risināšanā būtiska ir uzņēmējiem raksturīgā drosme, aktivitāte un inovatīvu risinājumu meklēšana (Stimms, 2009, 353). Sociālie uzņēmēji var veikt uzdevumus, ar ko valdība netiek galā, jo viņi ir gatavi uzņemties lielāku risku, turklāt labāk pārzina tās sabiedrības grupas, kurām nepieciešami konkrētie pakalpojumi vai preces. Būtiski akcentēt, ka sociālie uzņēmēji ekonomiskajā aspektā darbojas daudz efektīvāk nekā valsts, jo tie ir mazāk birokrātiski, elastīgāki un spējīgi radīt lielāku atdevi no saviem darbiniekiem (Leadbeater, 1997, 52). Sociālo uzņēmumu efektivitāti nosaka arī fakts, ka tie ir inovatīvāki sabiedrisko pakalpojumu nodrošināšanā.

1. tabula.

Pamatnostādnes sociālo problēmu risināšanā (autores veidota tabula)

Pamatnostādnes	Ekonomikas teorētiķi	Galvenās atziņas	Problēmas
Tirgus	Ā. Smits („neredzamā roka“)	Tirgus radītās neveiksmes var tikt atrisinātas ar inovatīviem tirgus mehānismiem .	<ul style="list-style-type: none"> • Neveic sociālā sektora inovāciju; • Tirgus ir orientēts uz individuāla labuma gūšanu; • Nenodrošina ar precēm sabiedrības maksātnespējīgo daļu.
	Neoklasiskie ekonomisti (Cowen, 1988)		
Valdība	Labklājības ekonomisti (Gray, Healy un Crofts, 2003)	Valdībai ir jārisina sociālās problēmas caur pabalstu sistēmu, ienākumu pārdaļi un dotācijām.	<ul style="list-style-type: none"> • Trūkst finanšu resursu; • Efektivitātes trūkums komerciālu aktivitāšu veikšanā; • Korupcijas draudi.
	Keinsa teorijas piekritēji		
Nevalstiskais sektors	Institucionālie ekonomisti (Valentinov un Baum, 2008)	Vislabākais risinājums tirgus radīto problēmu risināšanai, īpaši attīstības valstīs, ir nevalstiskā sektora attīstības veicināšana .	<ul style="list-style-type: none"> • Rada “pabalstu saņēmēju kultūru”; • Nepārzina tik labi vietējās sabiedrības vajadzības; • Izbeidzoties līdzekļiem, problēmu risināšana tiek apturēta.
Sociālā darba speciālisti	Sociālā darba pētnieki (Germak, Singh, 2010; Wuepshel, 2006)	Sociālie darbinieki labi pārzina sociālās problēmas, to cēloņus un sociāli jutīgo sabiedrības grupu vajadzības.	<ul style="list-style-type: none"> • Trūkst finanšu resursu; • Izbeidzoties sociālo programmu finansējumam, problēmu risināšana tiek apturēta; • Darbība vērsta uz finansiālas palīdzības sniegšanu, nevis sociālo problēmu cēloņu identificēšanu.
Sociālie uzņēmēji	Sociālie uzņēmēji (Alter, 2007; Drayton, 2002; Nicholls un Cho, 2006; Emerson un Bonini, 2003; Phills un Denend, 2005; Yunus, 2007; 2010)	Sociālā uzņēmējdarbība ir vislabākais risinājums tirgus radīto problēmu kompensēšanai un valsts “šauru” vietu aizpildīšanai.	<ul style="list-style-type: none"> • Dominējošā kapitālisma kultūra – “peļņas dominānce”. • Sociālo un ekonomisko vērtību apvienošana rada eksistences draudus uzņēmumam.

Nevalstiskais sektors. Nevalstiskais sektors ir pilsoniskās sabiedrības organizāciju un neformālo grupu kopums, kas pastāv līdzās publiskās (valsts) varas un biznesa (privātajam) sektoram. Ņemot vērā ierobežoto valsts finansējumu, sociālie jautājumi bieži tiek pārnesti no valsts uz nevalstiskajām organizācijām (Germak, Singh, 2009, 82). Tādi institucionālie ekonomisti kā V. Valentinovs un S. Bauma uzskata, ka vislabākais risinājums tirgus radīto problēmu risināšanai, īpaši attīstības valstīs, ir nevalstiskā sektora attīstība. Viņi uzsver, ka attīstības valstīs, īpaši to lauku reģionos, ir vāja institucionālā vide, tādēļ tirgus radītās neveiksmes nevar atrisināt tikai ar tirgus instrumentiem. Ņemot vērā faktu, ka nevalstiskās organizācijas darbojas sabiedrības un tās grupu interesēs un to darbība nav vērsta uz peļņas gūšanu, tas liek apšaubīt sociālo uzņēmumu nepieciešamību, jo saskaņā ar šo uzskatu sociālie uzņēmumi pilda tradicionālo nevalstisko organizāciju funkcijas (Valentinov, Baum, 2008, 460). Taču, kā norāda pētnieki, nevalstiskais sektors galvenokārt paļaujas uz brīvprātīgo darbu un sociālo problēmu risināšanā neizmanto biznesa pieeju, kā rezultātā veidojas liela konkurence par pieejamo finansējumu. Turklāt, kā atzīmē M. Junuss, tikai nevalstiskās organizācijas nespēj tikt galā ar sociālajām problēmām, jo tās bieži ir atkarīgas no ziedojumiem un dažādu fondu atbalsta. Beidzoties finansējumam, arī sociālo problēmu risināšana tiek apturēta. Turklāt attīstības valstīs labdarībai esošie līdzekļi ir nelieli, bet vajadzības milzīgas (Yunus, 2007, 102). Organizācijas “Ashoka” piekritēji argumentē, ka sociālie uzņēmēji labāk pārzina vietējo sabiedrību un tās vajadzības nekā nevalstiskās organizācijas, un sociālie uzņēmēji spēj efektīvāk atrast problēmas cēloni un to novērst.

Sociālā darba speciālisti. Būtiska nozīme sarežģītu sociālo problēmu risināšanā ir sociālā darba speciālistiem, kuri cilvēkiem vai ģimenēm palīdz atrast piemērotāko risinājumu konkrētajā situācijā. Sociālā darba speciālisti ir sociālie darbinieki, sociālie rehabilitētāji, sociālās palīdzības organizatori un sociālie aprūpētāji. Ģimenes un cilvēki, kuri pakļauti sociālajam riskam, vispirms nonāk sociālo darbinieku redzeslokā. Tālāk sociālie darbinieki, piesaistot arī citus speciālistus, strādā, lai palīdzētu ģimenēm un cilvēkiem risināt dažādas krīzes situācijas, kas saistītas ar alkoholismu, vardarbību ģimenē, līdzekļu trūkumu, paaudžu nesaskaņām u.c. problēmām.

Sociālie darbinieki ir labi sagatavoti profesionāļi sociālo problēmu risināšanā, taču bieži viņiem ir grūti atrast funkcionālus ilgtermiņa risinājumus visām sociālajām problēmām. Īpaši tas saasinājās ekonomiskās krīzes laikā, kad Latvijā būtiski mainījās izpratne par to, kas vispār ir sociālais darbs – priekšstats par to pamatā fokusējās uz materiālo palīdzību, lai gan sociālais darbs un sociālā palīdzība nav identiski jēdzieni. Sociālā palīdzība ir tikai viens no resursiem sociālajā darbā, kā arī viena no sociālās drošības sistēmas sastāvdaļām. Diemžēl līdz ar ekonomisko krīzi sociālie darbinieki bija spiesti pārsvarā kļūt par sociālās palīdzības sniedzējiem (Lūse, 2011), kas norāda uz problēmu, ka pamatā tika sniegta vispārēja materiālā palīdzība, nevis risināti problēmas cēloņi. Līdzīga problēma identificēta arī “Profesionālā sociālā darba attīstības pamatnostādņēs 2014. – 2020. gadam”, kur norādīts – pieaugot iedzīvotāju skaitam, kuri vēršas sociālajā dienestā, sociālie darbinieki bieži vien izvērtē tikai klienta materiālos resursus, kas ir pamats sociālās palīdzības piešķiršanai, nevis konstatē sociālās problēmas cēloņus.

Ne mazāk būtiska problēma, ko rada valsts atbalsts un arī nevalstisko organizāciju ziedojumi, ir cilvēku atkarība no pabalstiem un ziedojumiem, kas nevis apkaro, bet drīzāk veicina nabadzību. Tas nozīmē, ka jārada jauna labklājības sistēma, kas cilvēkus motivētu pašiem kontrolēt savu dzīvi un uzņemties iniciatīvu pār to, nevis gaidīt palīdzību tikai no citiem (Leadbeater, 1997, 67).

Turklāt sociālo darbu būtiski ietekmē arvien pieaugošās prasības uzrādīt izmērāmus darbības rezultātus (Gray et al., 2003, 149), kas virza uz nepieciešamību uzlabot sociālo darbinieku prasmes un kompetences dažādās jomās. Lielajās pilsētās un novadu centros Latvijā sociālo darbinieku pienākumi vismaz daļēji ir nodalīti, kamēr pagastos pamatā ir viens sociālais darbinieks, kura funkcijās ietilpst daudzveidīgi pienākumi (Lūse, 2011). Turklāt bieži vien sociālie darbinieki ir spiesti vairāk laika pavadīt, veidojot budžetu, rakstot projektu pieteikumus un vērtējot programmas, nevis risinot sociālās problēmas (Neal, 2015, 3). Taču, neskatoties uz nosacījumiem un prasībām, ar kuriem saskaras sociālie darbinieki, sociālo problēmu slogs pastāv un nepieciešamība pēc sociālajiem darbiniekiem pieaug (Germak, Singh, 2009, 80). Kā uzsver P. Vuenšels, sociālajam darbam ir jāmainās, lai efektīvi varētu risināt pieaugošās sociālās problēmas sabiedrībā (Wuenschel,

2006, 7). Tādēļ vairāki zinātnieki norāda, ka sociālajiem darbiniekiem savas darbības pilnveidošanas labad ir lietderīgi iesaistīties sociālajā uzņēmējdarbībā. Taču, lai to sekmīgi izdarītu, nepieciešamas sociālo darbinieku apmācības sociālajā uzņēmējdarbībā (Nandan, Scott, 2013, 263; Scott, 2013, 264), jo šādas pieejas īstenošanā ir jāņem vērā vairāki nosacījumi un ierobežojumi, t.sk. dažādu ieinteresēto pušu viedoklis un sociālo un ekonomisko vērtību sabalansēšana.

Sociālā uzņēmējdarbība. Sociālie uzņēmēji argumentē, ka sociālie uzņēmumi ir radušies kā atbildes mehānisms uz tirgus radītajām problēmām (īpaši sociāli jutīgo sabiedrības grupu problēmām) (Evers u.c., 2004, 15) vai publiskā sektora finansiālajām vai valdības problēmām sociālo pakalpojumu nodrošināšanā (Mulgan, Landry, 1995, 75; Leadbeater, 1997, 35) un kā rezultāts pieaugošajai konkurencei nevalstiskajā sektorā (izmaksas palielinās, ziedojumi samazinās) (Perrini, 2006, 210). Sociālie uzņēmēji izmanto J. Šumpetera argumentu, ka, lai atrisinātu tradicionālās tirgus sistēmas radītās dziļi iesakņojušās problēmas, ir nepieciešama uzņēmējdarbības pieejas maiņa, jo tradicionālās tirgus sistēmas radītās problēmas noved pie preču un pakalpojumu trūkuma, bezdarba un ienākumu zaudēšanas noteiktām sabiedrības grupām. L. Varbanova uzsver, ka tieši sociālie uzņēmumi spēj efektīvi darboties reģionos, kur tradicionālie tirgus mehānismi un valdības atbalsts nedarbojas (Varbanova, 2009). M. Junuss norāda, ka, paplašinot izpratni par jēdzienu “uzņēmējs”, esošā kapitālisma sistēma var būtiski tikt mainīta un tas var atrisināt daudzas sociālās un ekonomiskās problēmas brīvā tirgus apstākļos (Yunus, 2007, 75). Viņš ir pārliecināts, ka gandrīz visas pasaules sociālās un ekonomiskās problēmas var tikt atrisinātas ar sociālo uzņēmumu palīdzību, un tā var mainīt 60% zemākā slāņa cilvēku dzīves un palīdzēt tiem tikt ārā no nabadzības.

Sociālo uzņēmumu efektivitāti apšauba Ā. Smita ideju sekotāji, kas žurnālā *The Economist* uzsver: privātajam un valsts sektoram jāveic katram savas funkcijas, stingri nodalot sociālo un ekonomisko vērtību radīšanu, jo abu apvienošana var negatīvi ietekmēt tā ekonomiskos rezultātus (Irresponsible, 2002; Two-faced capitalism, 2004). Turpretī J. Emersons uzsver, ka sociālās un ekonomiskās vērtības savienošana ir ne tikai vēlama, bet pat vajadzīga, jo var veicināt sociāli atbildīgāka kapitālisma sistēmas veidošanu (Emerson, Bonini, 2003). Arī I. Maitlands uzsver, ka tie uzņēmēji, kas atbalstīs sociālās vērtības, iegūs lielāku ekonomisko labumu un būs veiksmīgāki tirgū (Maitland, 1997, 21).

Teorētisko pētījumu rezultātā var secināt, ka sociālās problēmas iespējams risināt gan ar tirgus mehānismu palīdzību, gan nevalstiskā sektora atbalstu, kā arī, izmantojot valsts budžetu. Tomēr būtiski apzināties sociālās uzņēmējdarbības nozīmi problēmu risināšanā, kas ir sekmīgi īstenojams, integrējot tajā sociālos darbiniekus. Tas ir īpaši aktuāli, ņemot vērā faktu, ka nevalstiskā sektora finansējums un valsts atbalsts ir nepietiekams un ir jāmeklē inovatīvi, ilgtspējīgi sociālo problēmu risināšanas veidi. Tādēļ turpmāk šajā pētījumā raksturota sociālā darba loma sociālajā uzņēmējdarbībā.

Sociālais darbs un sociālā uzņēmējdarbība. Starp sociālo darbu un sociālo uzņēmējdarbību pastāv vairākas kopīgas iezīmes. Nozīmīgākā no tām – sociālā darba veicēji un sociālie uzņēmēji primāri meklē risinājumu sociālajām problēmām sabiedrībā. Taču līdz šim sociālā darba veicēji nav bijuši pietiekami iesaistīti sociālās uzņēmējdarbības kustībā (Neal, 2015, 4), bet, kā norāda S. Berzins, saikne starp sociālā darba veicējiem un sociālajiem uzņēmējiem ir jāstiprina (Berzin, 2012, 185), jo tādējādi iespējams gūt abpusēju labumu.

Kopīga iezīme starp sociālo darbu un sociālo uzņēmējdarbību ir arī vēlme radīt pozitīvas sociālās pārmaiņas sabiedrībā. Kā norāda L. Vilka, sociālie darbinieki veicina sociālās pārmaiņas, problēmu risināšanu cilvēku attiecībās, sekmē sabiedrības iespējas un atbrīvošanos labklājības vairošanai (Vilka, 2012, 120). Arī sociālā uzņēmuma un sociālā darba veicēju vērtības ir līdzīgas – nodrošināt sociālo taisnīgumu, cilvēka cieņu, integrāciju u.c.

Lai gan starp sociālo darbu un sociālo uzņēmējdarbību pastāv saikne, ir vērojamas arī nozīmīgas atšķirības. Sociālajiem uzņēmējiem nepieciešamas zināšanas un izpratne ne tikai sociālajās problēmās un to cēloņos, bet arī uzņēmējdarbībā. Savukārt sociālā darba veicēji ir iesaistīti birokrātiskā sistēmā, nevis uzņēmējdarbības sektorā (Berzin, 2012, 186), kā rezultātā viņiem trūkst biznesa pieejas sociālo problēmu risināšanā. Sociālajam darbiniekam prioritāte ir klienta vēlmes un vajadzības, tāpēc nereti viņš zaudē ekonomisko skatījumu un finansējumu var izlietot neefektīvi. Tas

nozīmē, ka sociālajiem darbiniekiem kā sociālā uzņēmuma vadītājiem vai īpašniekiem var rasties būtiskas problēmas, sabalansējot sociālos, psiholoģiskos un ekonomiskos aspektus (Polsky, 2013). Taču sociālajiem uzņēmējiem nereti trūkst vajadzīgo zināšanu un pieredzes darbā ar attiecīgo mērķgrupu. Tas nozīmē, ka kopīga sadarbība varētu būt ļoti produktīva – sociālais darbinieks var kļūt par nozīmīgu atbalstu sociālajos jautājumos, jo viņam ir zināšanas par vietējās sabiedrības vajadzībām un sociālajiem jautājumiem (Gray, Crofts, 2002, 20). Tāpat arī tiek uzsvērts, ka sociālā darba speciālistiem piemīt augstāka ētiskā atbildība, izvērtējot labākos risinājumus sociālajām problēmām (Neal, 2015, 6).

Efektīva sadarbība starp sociālo uzņēmēju un sociālo darbinieku var izpausties arī sociālā uzņēmuma ietekmes mērīšanā, jo sociālā uzņēmuma darbības ietekmes mērīšanā ir svarīgi ne tikai izvērtēt finansiālos rezultātus, bet arī sociālo ietekmi. Sociālā darba veicēji ir apmācīti un pieredzējuši izvērtēt sociālo ietekmi, tādējādi var objektīvi un profesionāli izvērtēt, vai un kādā mērā sociālajam uzņēmumam ir izdevies sasniegt sociālos mērķus (Neal, 2015, 7), turpretī uzņēmējs var fokusēties uz ekonomiskās darbības rezultātu novērtēšanu.

Ņemot vērā sociālā darba un sociālās uzņēmējdarbības nozīmi un aktualitāti, zinātnieki diskutē par veidiem, kā sociālā darba praksi sasaistīt ar sociālo uzņēmējdarbību. Pētījuma rezultātā izstrādāti vairāki ieteikumi sociālā darba prakses un vērtību integrēšanai sociālajā uzņēmējdarbībā.

Pirmkārt, būtiski ir veidot *partnerības starp sociālā darba veicējiem un sociālajiem uzņēmējiem*, kas ietver vairākus sadarbības elementus. Viens no sadarbības veidiem ir kopīgs darbs, izstrādājot sociālā uzņēmuma vīziju, vērtības un stratēģiju, lai tajā ietvertu ne tikai ekonomiskos aspektus, bet profesionāli izvērtētu sociālos jautājumus un sociālajā uzņēmumā ienestu lielāku izpratni par sociālajām problēmām, to cēloņiem (Berzin, 2012). Būtiski arī sociālā darba speciālistus iesaistīts sociālā uzņēmuma sociālās ietekmes novērtēšanā, pielietojot atbilstošas metodes. Pētnieki norāda, ka esošo finanšu resursu apstākļos sociālā darba veicējiem šāda sadarbība varētu būt nozīmīga. Turklāt, strādājot kopā, sociālā uzņēmuma un sociālā darbinieka veikums ir efektīvāks, risinot sociālās problēmas. Šādas sadarbības formas kļūst pasaulē arvien populārākas.

Otrkārt, veidot *starpdisciplināras studiju programmas*, kas aptver sociālo darbu un sociālo uzņēmējdarbību (Mirabito, 2012). Nozīmīgi uzņēmējdarbības programmās ietvert sociālā darba elementus, ētiskās normas un pieejas darbā ar mērķgrupām. Savukārt sociālā darba studijuursos lietderīgi iekļaut sociālās uzņēmējdarbības pamatus (Neal, 2015, 8). Tādā veidā studenti iegūs jaunu pieredzi, paplašinās zināšanas dažādās zinātņu disciplīnās, kas savukārt veicinās starpsektoru sadarbību un efektīvāku sociālo problēmu risināšanu.

Secinājumi

Sociālās problēmas valstī tradicionāli var risināt ar tirgus mehānismu palīdzību, nevalstiskā sektora atbalstu, izmantojot valsts budžeta līdzekļus un īstenojot sociālo darbu. Taču zinātniskie pētījumi pierāda, ka valsts nespēj risināt visas sociālās problēmas, bet nevalstiskajā sektorā pieaug konkurence par finansējumu. Savukārt privātais sektors ir virzīts uz tādu preču ražošanu un pakalpojumu sniegšanu, kas nodrošina tiem peļņu, nevis ceļ sabiedrības labklājību. Tādēļ sociālās uzņēmējdarbības attīstība ir būtisks instruments sociālo problēmu risināšanai inovatīvā un ilgtspējīgā veidā.

Būtiska nozīme sociālās uzņēmējdarbības attīstībā ir sociālā darbinieka pieredzei un praksei, kuru ir būtiski integrēt sociālajā uzņēmējdarbībā. Šobrīd sociālā darba veicēji netiek pietiekami iesaistīti sociālajā uzņēmējdarbībā, taču viņu iesaiste sociālajā uzņēmējdarbībā var sniegt būtisku labumu. Sociālā darba veicēji spēj profesionāli izvērt sociālos jautājumus un sociālajā uzņēmumā ienest lielāku izpratni par sociālajām problēmām, to cēloņiem, kā arī izmērīt sociālā uzņēmuma radīto sociālo ietekmi, pielietojot atbilstošas metodes.

Lai sekmētu sociālās uzņēmējdarbības attīstību, nepieciešams veidot partnerību starp sociālajiem uzņēmējiem un sociālā darba veicējiem, kā arī veidot starpdisciplināras studiju programmas, kas aptver sociālo darbu un sociālo uzņēmējdarbību, tādējādi veicinot starpsektoru sadarbību un efektīvāku sociālo problēmu risināšanu.

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Criteria for Identification and Evaluation of Social Enterprise

Kritēriji sociālā uzņēmuma identifikācijai un novērtēšanai

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Social entrepreneurship is a comparatively new and rapidly attention gaining phenomenon, to which in the USA and Europe more attention is paid since the end 1980s, because the objective of the activities of social enterprises is not only the getting of profits but mainly – the solution of social problems for the benefit of the society, producing commodities or rendering services that provide creation of social values. The topicality of the research is determined by the circumstance that in economic literature there is still a lack of unity as to criteria of estimation of activities of the social enterprise. The aim of the paper is to elaborate the criteria of estimation of the social enterprise and the main economic indicators of disclosing of the results of the activity of the enterprise. To achieve the set aim, during the process of the research, there was studied the special literature, publications, and documents of the European Council and European Commission. In result of the research, based on elaborated by the authors criteria and indicators of estimation of the social enterprise, grouped on four levels: global, macro, mezzo and micro level, there was prepared a statistical questionnaire of survey and, in 2013, a survey of 1164 Latvian enterprises was carried out.

Key words: Social enterprise, criteria of estimation, global, macro, mezzo and micro level.

Introduction

In special literature, the social enterprises are regarded as the components of social economy that is a new creation in the economy. Usually, they develop because there is a necessity of new and innovative solutions of the problems (all the same, would they be social, economic or environmental problems), and in order to satisfy the needs of the participants and the users, having been ignored or not satisfied adequately by the private and state sector. On the whole, it is assumed that the social economy plays a distinct and valuable role that helps to create a strong, sustainable and inclusive society, using the solutions for achievement of the social aims.

Creation and development of social enterprises may facilitate essentially the social progress and participation of the society in solution of social problems. Therefore, also nowadays, with the growth of the welfare of the population and the desire of the society to undertake social responsibility, the social enterprises are starting to develop more and more. The researches confirm that, approximately, one fourth of all enterprises in Europe are social enterprises. For example, in Belgium, the social entrepreneurship is carried out by 4.1% of economic active population, in Finland – 7.5%, in France – 3.1%, in Italy – 3.3%, in Slovenia – 5.4%, in United Kingdom – 5.7% (EC, 2011).

Also in Latvia, as it is evidenced by the researches, the social entrepreneurship has started its development more rapidly. However, it is not in a pure form, but mostly existing as a hybrid social entrepreneurship – 36% (hybrid enterprises have social aims and carry out another kind of entrepreneurship, additionally). Comparatively often, there may be seen also the non-profit social entrepreneurship – 21% (in the Paper, with it is to be understood the innovative NGO), 19% is formed by the activity of traditional NGO (social aims, non-profit organization), 15% – by social entrepreneurship for the gain of profit, 8% – by social activities with the motive to gain profit (Bosma & Levie, 2010).

Social enterprises often are more productive and competitive than it is usually assumed. The basis of it is a strong personal involvement of the employees of these enterprises and better working conditions these enterprises are offering, because their activity aim is not only the gain of the profit, but mainly – the solution of social problems for the benefit of the society, producing commodities and rendering services that provide creating of the social values (*see* Social Business Initiative, EC, 2011).

The topicality of the research is determined by the circumstance that the economic literature still lacks elaboration of a united definition and the criteria of estimation of the activity of the social enterprise. **The aim of the current Jean Monnet paper** is to elaborate the criteria of estimation of the social enterprise and the main economic indicators for reflection of the results of the activity of the enterprise.

To achieve the set aim, in the paper there will be improved *the definition of the social enterprise and, on the basis of it, will be elaborated the theoretical interaction model of the criteria of estimation of the social enterprise.*

Research Methodology

To be able to elaborate the criteria and indicators of estimation of the social enterprise, there was studied the scientific literature, Latvian legislation, provided the description of the social enterprise, carried out the comparison with foreign experience, and studied the inner and outer factors, influencing the activity of the social enterprise. A careful study of them provided the authors with the opportunity to elaborate the following methodological approach of the research.

In the process of research, it was necessary, first of all to unite about the definition of the social enterprise. Studying the accessible in scientific literature publications, it was found out that the authors had not a united approach on the topic what a social enterprise is (*see: Study on Practices and Policies in the Social Enterprise Sector in Europe, 2007; Mair, 2010; Bacq & Janssen, 2011; Social Business Initiative, EC, 2011; Social economy and social entrepreneurship, EC, 2013*). Especially brightly it is seen from the summarised by A. Dacin and M. Dacin together with M. Matear (Dacin *et al.*, 2010) about 30 definitions of the social enterprise of different authors from more than 130 sources. Summarising them, it must be concluded that, in elaboration of them, there is still not taken into consideration the role of the social entrepreneur; with exception of some distinctions, all of the authors identify the more characteristic features of the social enterprise approximately in the same way. Their opinion is that:

1. social enterprise carries out entrepreneurship activities, produces commodities, renders services, offers, disseminates and sells them in the market;
2. direct aim of the social entrepreneur is the solution of the social problems and the achievement of social aims, but not the gain of profits;

3. the obtained profit becomes distributed in accordance with the aim of entrepreneurship, and its achievement. Social entrepreneurship is characterized by the features of charity, including in them both the charity and economic activity;
4. finances of the social enterprise are formed by the income from both the economic activities and the other sources, for example, from different social funds, private contributions, voluntary work and others.

The opinion of the authors of the research is that it is necessary to supplement the features of the social enterprise, emphasising the role of the social entrepreneur, because of his competence, motivation, ability to set social aims, to implement them there depends, on a great deal, the activity and sustainability of development of the social enterprise. Hence, the authors improve the existing definition and offer the following definition of the social enterprise. ***Social enterprise** is the participant of the social economy, which is established and managed by the entrepreneur, possessing a developed social and entrepreneur-competence to carry out the entrepreneurship (to produce commodities and to render services) and to make use of the income/profit for social aims of the society in solution of important problems.* So, the essence of the social enterprise is the implementation of social aims, and the profit serves only as a means for achievement of the social aim. However, in the center of the social enterprise is the entrepreneur, his economic activity and motivation in the implementation of social aims.

The given definition of the social enterprise serves as a basis to, being guided by it, *elaborate the theoretical interaction model of the criteria of estimation of the social enterprise*. In its formation, there is to be taken into account that in the social enterprise, like other kinds of enterprises, the activity is influenced by different inner and outer factors. Besides, Latvia is the member state of the European Union, the enterprises are compelled to take into consideration the influence of EU's and global factors. The outer state level factors and the factors of global nature influence usually all subjects of economic activity similarly. To define the factors, influencing the activity of the enterprise in practice and research, mainly there are used the factors of micro environment and macro environment. It is a total of objective and subjective factors, influencing the enterprise's activity during a certain time period.

On the basis of the detailed research, carried out on the outer and inner factors influencing the activity of the social enterprise, as well as on the micro environment and macro environment, the authors obtained the opportunity to form **the theoretical interaction model of the criteria of estimation of the social enterprise**, grouping in it all criteria of estimation in four levels: the global, macro, mezzo and micro level and, in accordance with it, to elaborate the criteria and indicators of estimation of the social enterprise (*see* Figure 1).

From the figure, there may be seen that all criteria of estimation of the social enterprise are grouped in four levels: global, macro, mezzo and micro level. In accordance with them, the criteria of estimation of the social enterprise's activity will be grouped in compliance with the levels, and there will be elaborated the indicators in both the broader and narrower sense in accordance with Latvian specificity.

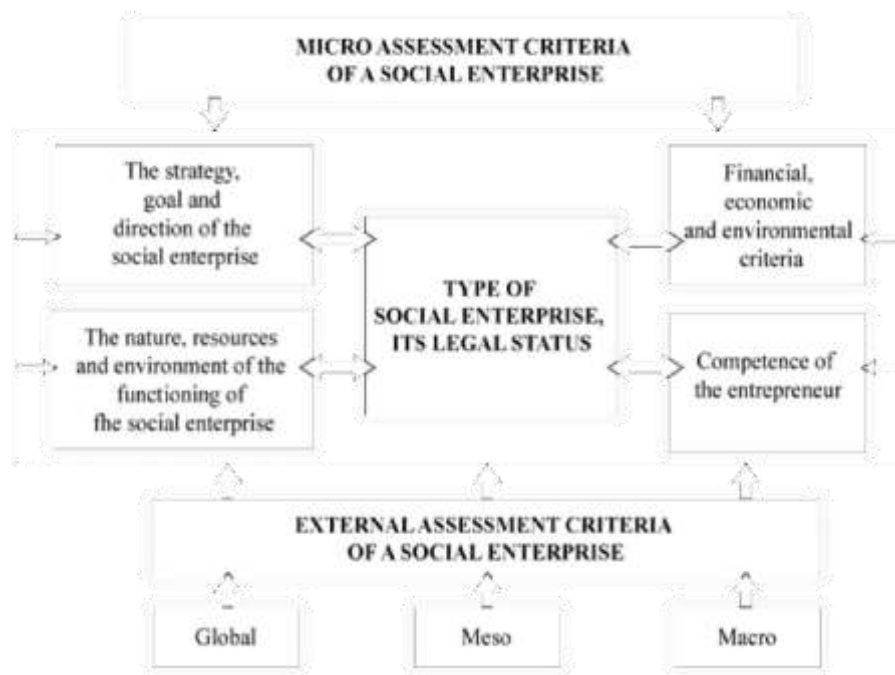


Figure 1. Theoretical model of interaction between criteria of evaluation of social enterprise. Source: The authors (Bikse & Linde, 2013)

Analysis of research results: criteria and indicators of estimation of the social enterprise

When elaborating the criteria and indicators of estimation of the social enterprise, it is important to take into consideration, first, theoretical concepts, international experience and Latvian specificity, because the scale of economy and social challenges in Latvia are different. Second, on the basis of the fact that the social enterprises have many common features with the traditional enterprise and they are functioning on the basis of the same principles as every classical enterprise, offering qualitative and competitive products and services, then, to satisfy the needs of the population, when elaborating economic indicators of evaluation of the social enterprise, it is advisable to take into consideration the indicators of the traditional enterprise.

On the **global level**, the authors offer to estimate the impact of the social enterprise on the national economy on the basis of the 5 following **criteria** (see Table 1).

Table 1 Criteria and indicators of estimation of the social enterprise on the global level

No.	Criteria	Indicators
1.	<i>Global social and ecological problems</i>	Contribution of the social enterprise to achievement of millennium development aims of the UN (1. decrease of poverty, 2. increase of educational level, 3. equality principle observation, 4. public health of child, mother and other employees, 5. ensuring of sustainability of environment protection, 6. support to poorest countries)
2.	<i>Foreign trade opportunities</i>	Export and import. Amount and proportion
3.	<i>Prognostication of global tendencies (in the financial, labour and commodity market)</i>	Being of long-term development scenarios (plans)
4.	<i>Summarizing and dissemination of international experience</i>	Exchange of experience with foreign social enterprises. Number of involved people and innovations

5.	<i>Observation and implementation of the concepts of the EU</i>	Participation in organized by the EC arrangements, projects and elaboration of political documents in the context of the social enterprise
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The first evaluation criteria of social enterprise – ***global social and ecological problems***, is to be understood as the contribution of the social enterprise to the solution of global social and ecological problems. As a common indicator the authors offer the *contribution of the social enterprise to achievement of millennium development aims of the UN*, using in evaluation the quantitative methods. In a more detailed form the common indicator reflects: *decrease of the poverty* that may be evaluated on the basis of employed, the average of the salary, creation of new working places, living space and other indicators; *increase of educational level* that may be evaluated on the basis of the changes in respective proportion in educational level and the number of the places in practice; *observation of equality principle* characterized by the proportion between the men and women, the average of their salary, participation in management, the number of employed socially rejected; *public health of child, mother and other employed* that may be evaluated on the basis of the used support instruments, including health insurance and others; *ensuring of sustainability of environment protection*, evaluating it in accordance with economizing instruments: economical use of natural resources, decrease in energy consumption, reuse of materials and others; *supporting of poorer countries* evaluating its realisation in the terms of money. On the whole, this criterion and its indicators create the opportunity to evaluate and get a respective picture about the growth of living standard's quality.

The second criterion of the social enterprise – ***foreign trade opportunities of the social enterprise*** includes such indicators as the *amount and proportion of exported and imported commodities and services*. It is of importance to evaluate, if the enterprise imports or exports social commodities and services and what part it makes of the total of the turnover. The evaluation is based on statistical report.

The third criterion of the social enterprise – ***prognostication of the global tendencies (in financial, labour and commodity market) of the social enterprise***, means that it is important to estimate, if there is elaborated the *long term development scenario (plans) of the enterprise*, taking into account the global tendencies and the anticipated changes in them in the nearest and the distant future. Evaluation is possible on the basis of the survey and interviews. The fuller and more comprehensive will be the surveys and the deeper and wider the interviews, the more reliable and appropriate will be the results of evaluation.

The fourth criterion the social enterprise ***adoption and dissemination of international experience by social enterprise*** includes such indicators as *exchange of experience with foreign social enterprises; the number of people involved in exchange of experience and of implemented innovations*. It is important to find out, if the experience is obtained/given at all, if there takes place cooperation with foreign social enterprises, and if this experience is implemented in Latvia. It may be evaluated on the basis of statistical survey, as well as in result of interviews.

The fifth global level **crit**erion figures the ***contribution of the social enterprise to observation, elaboration and implementation of the concepts of the EU***. It includes such indicators as *participation of the enterprise in arrangements organized by the EC, projects, elaboration of political documents in the area of social entrepreneurship*. The evaluation is possible on the basis of the surveys and interviews. On the level of their preparation and professionalism, there depends the awareness of European concepts, involvement in elaboration and effective use of them in social entrepreneurship of Latvia.

On the **macro level**, the authors offer to evaluate the impact of the social enterprise on national economy in accordance with the following **eight criteria** (see Table 2).

Evaluation criteria and indicators of social enterprise on macro level

No	Criteria	Indicators
1.	<i>Economic impact</i>	<ul style="list-style-type: none"> • Added value • Employment • Investments • Tax revenue
2.	<i>Tax and other discounts</i>	In accordance with legislation: corporate tax, value added tax, income tax, social duties, property tax and other discounts
3.	<i>Financial support. Direct and indirect support instruments</i>	<i>Direct support:</i> state and local government subsidies, grants, funds and others. <i>Indirect support:</i> <ul style="list-style-type: none"> • Salary compensations for employed of target groups • State support for starting of activity by social enterprise
No	Criteria	Indicators
4.	<i>Support to realisation of entrepreneurship</i>	Financial funds of ESF and other funds, paid training, access to consultations, mentors' information (e-environment and others), exchange of experience
5.	<i>Facilitating of procurement of commodities and services for the needs of state/local governments</i>	Public procurements and concourses
6.	<i>Facilitation of identification of social enterprises</i>	Database of social enterprises, mass media
7.	<i>Legal regulation</i>	Social entrepreneurship Law, other laws and normative acts
8.	<i>Programme of state policy and action</i>	Strategy documents that include management and support principles of social enterprise

As the first criterion, the authors consider the ***economic impact***; using quantitative methods it is possible to evaluate the *added value* – in terms of money and proportion; *employment* – in number and proportion; in terms of money to be evaluated the *investments*; *tax revenue* that may be evaluated in terms of money and proportion. Also the PEST method may be used.

The second chosen criterion is the ***adaptation of tax and other discounts in accordance with legislation***. As indicators for evaluation discounts are used; in compliance with the legislation, may relate to *corporate tax, value added tax, income tax, social duties, property tax*, as well as to different kinds of *other forms of discounts*. As evaluation methods may be used the statistical survey and the PEST method.

The third criterion includes ***financial support: direct and indirect support instruments***. For evaluation of the direct support, as indicators there may be used *the state and local government subsidies, project grants, funds and others*, in terms of money or in proportion of the income of social enterprise. For evaluation of the indirect support as indicators are used *salary compensations to target group's employed*, evaluating on the basis of the number, and in terms of money, and *state support to the starting of activity of social enterprise*, evaluating in terms of money, and using also the PEST method.

The fourth criterion of macro level is the *support to carrying out of entrepreneurship*. For evaluation of the support, such indicators as the *ESF and other financial funds, paid training, accessibility of consultations, mentors, information (e-environment), exchange of experience* are used. The main methods of evaluation of the indicators: in terms of money and survey, as well as the PEST method.

The fifth criterion is *facilitating of procurement of commodities and services for the needs of the state/local governments*. As the indicators serve *participation of social enterprise in public procurements and in competitions for solution of social problems*. The indicators may be expressed as income in terms of money and as percentage proportion, Also the PEST method may be used.

As the sixth criterion is chosen *facilitating of identification of social entrepreneurship*. As estimation indicators may serve the *database of social enterprise, mass media*. As evaluation methods may be used the accessibility in information environment – the number and the PEST method. The success depends a great deal on advertising and identification of social enterprises in mass media.

The seventh criterion is related to the *legal regulation*, which is estimated via such indicators as *being of the Law of social entrepreneurship, being of other laws and normative acts*, regulating the action and support of social enterprise. For estimation of the criterion and the indicators, there is necessary the analysis of the existing in the state legislation that regulates the social entrepreneurship.

The eighth criterion is the *programme of state policy and action* that becomes estimated via such indicators as *being of strategic documents*, which include *management and support principle of social enterprise*. For estimation of the criterion and the indicators, an elaborated analysis of management framework of social enterprise is necessary. Also the PEST method may be used.

On **mezzo level**, the impact of social enterprise is to be estimated on the basis of the following 4 criteria (see Table 3).

Table 3

Estimation criteria and indicators of social enterprise on mezzo level

No	Criteria	Indicators
1.	<i>Providing of social partnership in implementation of common aims and responsibility in order to solve the problems of social welfare, being favourable to all involved parties and the society as a whole</i>	Cooperation contracts
2.	<i>Contribution of social enterprise to facilitation of social economic and environmental development of local territory</i>	<ul style="list-style-type: none"> • Added value • Employment • Investments • Tax revenue • Poverty decrease • Increase of educational level professional competence • Observation of equality principle • Health improvement • Providing of environment protection and
3.	<i>Participation in improvement of educational system</i>	Participation in: <ul style="list-style-type: none"> • study course elaboration of social economy and SE • preparation of social entrepreneurs • lifelong education

4.	<i>Facilitation arrangements of the cooperation with state and local government institutions</i>	Involvement in domestic and other countries' markets, solution of social problems
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The first criterion is ***providing of social partnership in implementation of common aims and responsibility in order to solve the problems of social welfare, being favourable to all involved parties and the society as a whole***. As indicators serve the *concluded and implemented cooperation contracts*. For evaluation there may be used statistical report about specifically implemented aims, for example, decrease in employment and others.

The second criterion is ***contribution of the enterprise to facilitation of social economic and environmental development of local territory***. As indicators may be used the *added value, employment, investments, tax revenue, poverty decrease, increase of educational level and professional competence, observation of equality principle, health improvement, providing of environment protection*. Evaluation may carried out using quantitative methods: in terms of money and proportion – for added value; the number and proportion – for employment; in terms of money – for investments; in terms of money and proportion – for tax revenue; the number of employed and average salary, creation of new working places and others – for poverty decrease; changes in education level (proportion), practice places (number) – for increase of educational level and professional competence; proportion of men and women, the average of their salary, participation in management, number of employed of socially rejected – for observation of equality principle; support instruments (health insurance and others) – for improvement of health; economizing instruments (decrease of natural resources, energy, reuse of materials and others) – for providing of environment protection.

The third criterion is ***participation of social enterprise in improvement of educational system***. As indicators serve *participation in study course elaboration of social economy and social enterprise, in training of social entrepreneurs, in lifelong education*. As evaluation method, there may be used the survey: prepared courses, visits of pupils/ students in social enterprises, practices, lectures of practical specialists and others.

The fourth criterion is ***facilitation arrangements of cooperation with the state and local government institutions***. As indicators serve *involvement in domestic and other countries' markets, solution of social problems*. As estimation method, there may be used the survey on the topic about acting of the enterprise in working groups, as experts and others.

On the **micro level**, 12 criteria are used in order to estimate the impact of the social enterprise on the economy and welfare of the population, as well as on the quality of action of the social enterprise (*see Table 4*).

Table 4

Criteria and indicators of estimation of the social enterprise on the micro level

No	Criteria	Indicators
1.	<i>Form of social enterprise</i>	<ul style="list-style-type: none"> • Precisely formulated aim to provide benefit to society • Profit serves as means for solution of social problems

2.	<i>Legal status and characterisation of social enterprise</i>	<ul style="list-style-type: none"> • Acts in the framework of social enterprise law • Acts in the framework of commercial law, other laws • Has the enterprise a high autonomy level and independence? • Is the enterprise mostly a non-profit enterprise? • Has the enterprise changed its legal form? • The number of paid employees? • Is the decision making independent from enterprise's property rights? • Are the target group's representatives involved in the management of the enterprise?
3.	<i>Activity direction of social enterprise</i>	<ul style="list-style-type: none"> • Activity in the framework of one economic sector (horizontal) • Activity in framework of different economic sectors (vertical)
4.	<i>Activity strategy of social enterprise</i>	<ul style="list-style-type: none"> • Long-term • Short-term
5.	<i>Aim of activity of social enterprise</i>	<ul style="list-style-type: none"> • Solution of definite social problems • Importance to society of the to be solved social problems, the accept and solution level of them • Target groups, subjected to social risk
6.	<i>Activity nature of social enterprise</i>	<ul style="list-style-type: none"> • Creation of social benefits (commodities, services) • Social services/commodities: accessibility of housing, accessibility to social care, help to aged people, help to disabled, including of mostly unprotected groups, day-care, accessibility to employment, accessibility to education and others
7.	<i>Resources and realisation market of social enterprise</i>	<ul style="list-style-type: none"> • Resources used in production • Production technologies • Attraction possibilities of private investors' funds • Realisation market (inner, outer) of commodities and services
8.	<i>Financial and economic sustainability</i>	<ul style="list-style-type: none"> • Equity capital, credit history, support instruments, allowances and others • Support instruments • Accessibility of liquidity • State granted subsidies (amount, % and durance) • Subsidized working places • Tax allowances • Created social benefits in % of turnover, produced amount • Produced commodities/services for other, not related to social benefits aims in % of turnover or produced amount
No	Criteria	Indicators
9.	<i>Use of the profit of entrepreneurship</i>	<ul style="list-style-type: none"> • Reinvested profit for solution of concrete social problems in % of net profit • Reinvested profit into investment for enterprise development in % of net profit • Contribution of investors in % of enterprise's funds • Distribution of the profit • Sufficiency of financial funds, evaluation of risks
10.	<i>Employment, working conditions and salary</i>	<ul style="list-style-type: none"> • Average salary • Tax payments • Working conditions • Proportion of voluntary employed of the total of employed • Education level, qualification, gender and age of employed

11.	<i>Responsibility to environment</i>	<ul style="list-style-type: none"> • Environment management activities • Environment management instruments, information and attitude of employed • Use of environmentally friendly technologies and materials
12.	<i>Competence of entrepreneur (leader)</i>	<ul style="list-style-type: none"> • Gender, age, educational level • Entrepreneur-competence: knowledge, skills, motivation, experience • Social competence: entrepreneurship, creativity and ability to set real aims, to try achieve them, skill to work independently and simultaneously to coordinate his activity with others, ability to work in a team, be able to overcome failures, re-evaluate them critically, to be able to reorient in order to start a new activity and others

1. **Form of social enterprise.** It may be cooperatives, voluntary societies, individual enterprise, funds and foundations, non-profit business ventures, social enterprises, non-profit organisations, carrying out functions of social enterprise, businessman, the aim of whose activity is the solution of social problems. As indicators there may be used *precisely formulated aim to provide benefits for the society and the profit serving as mean for solution of the social problems*. Evaluation may be carried out on the basis of the statute and the statistical survey.

2. **Legal status and characterisation of social enterprise.** For estimation there serve several indicators that reflect: *how the social enterprise acts in the framework of the social enterprise law; how it acts in the framework of the commercial and other laws; has the enterprise a high level autonomy and independence; is it, dominantly, a non-profit enterprise; has the enterprise changed its legal form; what is the number of paid employees; is the decision making independent from the enterprise's property rights; are the target group's representatives involved in management of the enterprise*. The evaluation may be carried out on the basis of the survey.

3. **Activity direction of the social enterprise.** Two indicators may be used for estimation. The first is the *activity in the framework of one economic sector or the horizontal direction*. The second is the *activity in the framework of different economic sectors or the vertical direction*. For evaluation serves the NACE code.

4. **Social enterprise's activity strategy** reflects the *sustainability of social enterprise's activity*. As indicators may be used *long-term activity's strategy, short-term (until 3 years) activity's strategy*. In estimation, there may be used the enterprise's business plan, strategic documents.

5. **Aim of activity of the social enterprise** includes 3 indicators: *solution of social problems* (for example, education, health, accessibility of technologies, environment pollution), The evaluation may be carried out on the basis of the statute and annual report of the enterprise, as well as using the survey. The second indicator reflects, on what level (national, regional or local) the solution of social problems is foreseen by the aim of the social enterprise, and is it significant and accepted by the society. Further, it is important, if the planned to be solved social problem is topical to the society, and if it is not being solved by anybody else, and is it identified in the planning documents of the policy and other normative acts, included in the agenda of the government. As indicator may be used *importance to the society of the social problems to be solved, the accept and solution level of them*. As evaluation documents, there may be used the state and local level strategic, political planning documents, on which quality and using skills depends the quality of obtained indicators. The third indicator helps to find the answer to the question, if there is planned to provide working possibilities for subjected to social risk groups of the society, taking into account the low qualification of these persons or the social or professional problems that cause rejection and marginalization. Therefore, as indicator may serve the *subjected to social risk target groups*, and it may be evaluated on the basis of statistical reports.

6. **Nature of social enterprise's activity.** This criterion has two indicators. The first indicator is *creation of social benefits (commodities, services)*. The second indicator relates to rendering of services/commodities, foreseen to unprotected people of the society, i.e. *social services/commodities*,

including by them the accessibility of housing; accessibility of social care; help to ageing; help to disabled; including of less protected group; day-care; accessibility to employment; accessibility to education and other kinds of services.

7. **Resources and realisation market of social enterprise.** As indicators figure used in production resources; production technologies, attraction opportunities of private investors' funds; realisation market (inner and outer) of commodities and services. For evaluation serves the statistical report, annual report.

8. **Financial and economic sustainability of enterprise's activity.** This criterion is characterized by eight indicators. The *first indicator* is providing of financial funds for starting of enterprise's activity, opportunity to receive credit on favourable terms and others, the enterprise's equity capital; credits' history; support instruments; allowances and others, and for their evaluation may be used the statistical report, annual report and the statute. The *second indicator* is the accessible support instruments – providing of financial funds for carrying out the activity in accordance with the legally defined percentage of the sale of commodities and services. The *third indicator* is the accessibility of liquidity that is related to the amount of current assets and to enterprise's ability to provide liquidity. The *fourth indicator* – granted by the state subsidies, their amount, percent and duration that shows, if the enterprise depends on state granted subsidies. The *fifth indicator* – subsidised working places shows possibilities of the enterprise to receive subsidies (for example, to employ disabled persons or long lasting unemployed) and financial funds from the structural funds of the EU. The *sixth indicator* – tax allowances, freeing from paying of the corporate tax or decreasing the VAT, as well as freeing from the employer's tax, if there are employed persons with low qualification level or without qualification at all. The next or the *seventh indicator* – created social benefits in percentage of turnover or of the produced amount reflects the part of turnover made by the production of commodities or services that are foreseen for unprotected population of the society (for example, in Italy, 70% of the income of social enterprise is formed by the supply of commodities and services, possessing social benefit). The last or the *eighth indicator* – produced commodities/services to others, to social benefits non-related aims in percentage of produced amount reflects the part of turnover formed by production of commodities and services foreseen for other aims.

In the context of this criterion, the research results evidence that, in Latvia, the received by social enterprises funds, in distribution, over financing sources, show that the financial and economic sustainability of these enterprises is dependent insignificantly on the outer financial sources or financial allowances. Of the total of social enterprises, the outer funding is not received by 88% of the social enterprises. Of the other 12% of social enterprises, the funding from European funds is received by 7%, state/local government subsidies – by 2%, and other kind of financing – by 3% of the social enterprises. Speaking about the dependence of social enterprises' activity on the subsidies granted by the state or local governments, it may be said that dependent there are 14% of enterprises, but independent – 86% that reflects the providing of funds for implementation of the activity in compliance with the legally defined percent of purchase of commodities and services. Essential is the question, if this providing with financial funds is sufficient to guarantee that the activity might be carried out efficiently and without disturbances.

9. **Use of the profit of entrepreneurship.** For its identification, four indicators are used.

In the *first indicator* – reinvested profit in solution of concrete social problems in percentage of the net profit, and the reinvested profit into development of the enterprise in percentage of the net profit gives the answer to the question, if, after repayment of contributions to the investments, the net profit of the enterprise is used for its development – for increasing of production capacity and amount, marketing activities and other contributions to improvement of enterprise's activities or channeled to solution of concrete social problems. The *second indicator* – contribution of investors in percentage of the funds of the enterprise gives answer to the question, if the investors (participants) receive back only their contribution without percentage. The *third indicator* – distribution of the profit gives answer to the question, if the investors receive back less than the part of the contribution, and what kind of investment is carried out. The *fourth indicator* – adequacy of financial resources and evaluation of risks shows, if there might be situations that the investors do not receive their part

back. There must be taken into consideration that in the financial commitments between the social enterprise and the investor there should *not be allowed the situation* that, in the case of repayment of the contributed investment, the social enterprise had to anticipate the risk of bankruptcy because of insufficient financial resources.

10. **Working conditions and salary of employed** (including social risk groups). This criterion is analysed with five indicators. The *first indicator – the average salary* – reflects, if the employed receive salary that is adequate to the market situation in relation to defined profession and territory. The *second indicator – tax revenue* – shows, if the employer is encouraging in the relationship with employed by the enterprise and is socially responsible, pays all social and other taxes. The *third indicator – working conditions* – reflects, if they are better than in other enterprises. The *fourth indicator – proportion of voluntary employed of the total of employed* – shows the percentage of the voluntary employed of the total of employed. The *fifth indicator – education level, qualification, gender and age of the employed* allows to find out the education level, qualification, gender and age of employed. As regards the education in this context, it is also important to find out the level of basic education, secondary education and higher education, but as to the age of employed – are they young people under 25, people of working age or pensioners. There takes place such characteristic feature that, in employment of socially unprotected persons, the proportion of socially unprotected persons has increased of the total of employed by social enterprises.

11. **Responsibility to environment** that is characterised by three indicators. The *first indicator – management arrangements of environment* – allows to find out, if there is implemented in the enterprise and operated an environment management system, namely, evaluated the risks of environmental impact, for example, economizing of energy resources. The *second indicator – environment management instruments, information and attitude of employed* – reflects, if the entrepreneur is aware that the employees influence, individually, the pollution of environment, and therefore the enterprise carries out activities that diminish it: sorts waste, organizes a bicycle parking place, provides using of environmentally friendly produced paper and provides its reuse, if there takes place economic print of documents, economizing of energy resources. The *third indicator – use of environmentally friendly technologies and materials* – shows, if the enterprise provides that the resources used in the production process are possibly less harmful to the environment.

The research results show that the social enterprises carry out a range of different kinds of environment protection measures on different levels. To the main of them belong the following, in percentage of the number of social enterprises: economic print of the documents – 92%, providing reuse of paper – 70%, economizing of energy resources – 66%, sorting of waste – 54%, use of environmentally friendly paper – 23%, organisation of bicycle parking place – 20%, use in production process of possibly non-harmful to the environment resources – 13%, other measures – 7%, environment protection measures are not carried out in the enterprise at all – 2%.

12. **Competence of entrepreneur (leader)**. Conditionally, there may be distinguished three complex indicators. The *first* reflects *gender, age, educational level*. The *second* may be called *entrepreneur-competence*. It includes: *knowledge, skills, motivation, experience*. As the *third* should be mentioned *social competence*, including by it *entrepreneurship, creativity and ability to set real aims, trying to achieve them, skills to work independently and, simultaneously, to coordinate his own activity with others, ability to work in a team, ability to overcome failures, evaluate them critically and to be able to switch fast on a new activity and others*.

As it is shown by research results, most of the respondents or 63% are men. The major part of social entrepreneurs is relatively young – under 39 years or 29%, 40 – 50 years – 52%, above sixty years – 19%. The education level is comparatively high.

With going up of the age, the education level is higher. 84% of social entrepreneurs have the higher education, and only 16% have the general secondary education. The social competence of the social entrepreneurs is reflected by characteristic features (evaluating on the basis of percentage of the total number of social enterprises): entrepreneurship – 96%, ability to work in team – 84%, ability to work independently – 72%, enthusiasm – 65%, ability to overcome failures and start anew – 64%, creativity – 56%, ability to switch on a new activity – 47%, tolerance – 38%, ability to set aims and

achieve them – 31%. It must be mentioned that such personal features as the ability to switch on a new activity, tolerance and ability to set social aims are estimated under the average level. At the same time, these features belong to the qualities, on the basis of which there is growing, rapidly, the necessity exactly among the social entrepreneurs.

Conclusions

In result of the research, there is improved the definition of the social enterprise, emphasising the role of the social entrepreneur, because on his competence, motivation, ability to set social aims, and to implement them depends the activity and development sustainability of the social enterprise.

On the basis of the carried out detailed research on the inner and outer factors influencing the activity of the social enterprise, on the micro environment and macro environment, there was elaborated a theoretical interaction model of criteria of estimation of the social enterprise, grouping in it all criteria of estimation of the social enterprise in four levels: the global, macro, mezzo and micro level and, in compliance with it, elaborated the criteria and indicators of identification and estimation of the social enterprise, on the basis of which there was formed the survey's questionnaire and surveyed 1164 Latvian enterprises, researching on the essence and peculiarities of the social enterprise, its place in the national economy, social activity areas and their development possibilities, the portrait and role of the social entrepreneur in promoting of the social progress in Latvia.

In result of the carried out research, the authors came to the conclusion that the formation and development of social enterprises in Latvia can facilitate essentially the social progress and the participation of the society in solution of social problems.

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On the Discourse of Social Work Professionalization

Par sociālā darba profesionalizācijas diskursu

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The paper presents the discourse of the social work professionalization from the viewpoints of practice, research, academic activity, and professional identity, by revealing the expression of social worker competencies in the changing society. By means of evaluating the 20-year-experience of social worker training in Lithuania, the authors reveal the identity of social work at two levels: professional (academization and practice) and legal (profession and study status). For the purpose, a novel approach to the formation of the social work theory, study methods, and the education of intercultural communication and lifelong learning is employed.

Keywords: professionalization, social work identity, problem-based learning, intercultural communication, lifelong learning.

Introduction

In Lithuania social worker training has been realized for only two decades. After declaring the Independence in a complicated socio-economical situation the country has chosen a strategy – to use the ways of solving social problems that have been used in recent decades in many modern welfare states, i.e., to create the stable system of social security (social welfare) and professionalize rendering social services, “amortizing” the impact of social problems and creating the models of the prevention of social problems. Estimating the fact that professional social work in other countries could perform these important functions, the need of new professionals – social workers – has become clear in Lithuania. Professional social workers are the ones who can change the relation between a person and his/her environment through social work interventions ensuring people rights (Vareikytė, 2010, 33-34).

R. Laužackas (2008) assumes that all professions typically involve two elements, respectively reflecting two sides of the profession: *objective* and *subjective*. The objective side includes everything what is related to material working conditions and circumstances. The subjective side mirrors a person’s knowledge, skills, attitudes and a person’s efforts to implement the required goals of the profession. The basic contradiction of the profession is of particular importance as it signifies a constant contradiction between the objective (performance characteristics and requirements) and subjective sides of the profession. This contradiction is largely solved by the person’s leaning processes. By upgrading his/ her qualification, a person keeps in tune to the changing working conditions and requirements. Therefore, the qualification growth is the primary condition for performing more and more complex activities. In this respect, profession is interrelated with education and training (Ibid., 13).

Thus the system of higher education institution has faced the challenge – to search for the model how to train qualified social workers who would meet the demands of changing society oriented towards citizens’ activity. Therefore, during the first decade the concept of social work was most often related to the perception of social work as a profession and was treated rather as a professional activity than science. Only in 2009, according to the resolution of the Government of the Republic of Lithuania No. 1749 social work became an independent study field. However, social work is still not treated as a science field. Scientific definition of social work has not been consolidated yet either. According to A. Bagdonas (2001), every trend of social work, theoretical paradigm, perspective has its concept and definition. General social work theory still is in the stage of formation, because what we call *social work theory* at the moment is the application of the

knowledge of related sciences (psychology, sociology, philosophy, etc.) to analyze social work objects.

At the same time social work researchers more often speak about the methods of social work science emphasizing the opportunity to reveal social reality and intervention into positive change of social reality. However, an increasing number of social work masters strive for PhD in social work abroad (at the moment in Lithuania there are already 10 doctors in social work who have prepared and defended doctoral theses in foreign universities). In recent years it is becoming more and more important to search for the scientific substantiation of social problems, interpreting the opportunities of problem solving in the context of the achievements of modern science. Scientifically interpreting social reality social work becomes not only a practical activity but also a science. Social work research is more and more often perceived as a process that reveals scientific-applied space of social work.

When we talk about social work reality in the process of research practice it is based on reflectivity, and the results of empirical research may cover a wide range of social phenomena that is being converted into the construction of new knowledge, opportunities of the change of social reality in the context of solving particular social problems. At the same time life-long learning skills that are very important for a social worker because his/her activity every time takes place in new and undefined situations are being formed.

Social work research develops intensively in Lithuania. So, rephrasing L. Epstein (1999), what can one say about the development of social work in Lithuania that has not already been said? L. Epstein (1999, 7) argues that something much more meaningful needs to be understood about social work because it is a large and impressive social institution that has spread its influence widely, but still everybody understands it vaguely.

According to foreign authors, the question of social work as a profession has not been answered even after a hundred years of discussions (if we assume that the starting point is the question "Is social work a profession?", raised by Flexner in 1915).

An extremely intense debate concerning the issues of social work professionalization took place in the West in the 2nd half of the 20th century (50s-70s) (Greenwood, 1957; Bartlett, 1970). J. Baird (1972) was the one who actively participated in the debate: he formulated the concept of social work and named the choice of occupational criteria as the key measure when making a decision to name this activity either a profession or a semi-profession. Nevertheless, even in the turn of the centuries, L. C. Johnson (2001) wrote about the ongoing debate on social work as a profession subject, naming the absence of a "clear and comprehensive definition" as the main reason of this debate (*cited in Kavaliauskienė, 2005, 231*).

The study of the issue of professionalization in social work in Lithuania is fragmentary; usually the aspect of social work identity as a profession is addressed. In 2003, in her monograph "Socialization and Child Welfare", G. Kvieskienė discusses the issue of social education (work) development as a profession in the context of child welfare. I. Dirgėlienė (2008), V. Kavaliauskienė (2010) address the professionalization aspect by exploring the opportunities of reflection in the social worker's professional activity.

Over 20 years of social work development in Lithuania, many works have been published addressing various issues of social work. However, only two comprehensive works have been published in the area of social work: in her doctoral dissertation, R. Jurkuvienė (2003) explores social work as innovation; R. Čepukas (2005) touches upon the topic of social work while exploring the non-university training tendencies of social pedagogues in his doctoral dissertation. There is also a need for a comprehensive conceptual analysis of the issue of professional social work development.

The analysis of social work professionalization gains significance taking into consideration the fact that from the very beginning, when forming its professional identity, social work had to compete with another social profession – social education, which started its professional identity development in the final years of the Soviet Union existence (Leliūgienė, 2003), and which initially had much stronger positions and more favourable conditions for development in post-communist Lithuania. Nevertheless, rapid development of social work as a profession was observed during

the last decade, meanwhile, as far as social education is concerned, its influence reduced and development slowed down.

A number of Lithuanian authors have analysed the issues discussed in this article. The complexity of social work as a profession and the variety of methods were disclosed by L. Gvaldaitė and B. Svedaitė (2005). A. Bagdonas (2001) highlighted the interaction model of social work process as the main factor of the social worker's performance complexity, and actualized the problem of quality of social work practice organization. P. Jucevičienė (2001) revealed the need for reflective practice in developing the relationship between theory and practice in the process of social workers' training and professional activities in order to empower clients to act individually. The issues of development of the relationship between theory and practice in the process of social workers' training were analysed by V. Ivanauskienė and N. Liobikienė (2005); in addition, N. Liobikienė (2006) highlighted the significance of reflected professional experience in a crisis intervention situation, actualizing the links between personal, professional and social experience. I. Dirgėlienė and A. Kiaunytė (2005, 2006) presented the reflective practice and its organization system in training of social workers. V. Kavaliauskienė (2005, 2010) analysed the issues of social worker's professional mission, professional competence structure, complexity of social work profession.

The aim of this article is to reveal social work in a changing society. The object is social work professionalization. The authors of this article apply literature review and document analysis methods to reveal the object mentioned above.

Research of social problems as precondition to social work professionalization

R. Vaičekauskaitė and E. Acienė (2007) used to write that "theory and methods are the tools of the discipline, therefore, in study process it is important for students to master the basics and methods of certain science, in this case of social work. The research methods should respond to the opportunities to consistently solve set objectives. Students choose research methods that they have mastered the best in study process. The application of the method is inseparable from student's research object (i.e., social work), therefore, the methods (usually sociological) have a creative aspect responding to the peculiarities of social work. The interpretation of scientific research is one of the most difficult stages of work. Only consistently and systematically preparing the work a student becomes a mature analytical researcher. (...) Social research is a systemic observation of social life in order to understand and evaluate life situations. Writing scientific works as an inseparable part of training social workers guides a student into the space of social work reality and through growing scientific competence strengthens his/her professional competences".

The common declaration of the International Association of Schools of Social Work (IASSW) and the International Federation of Social Workers (IFSW) states that social work methodology refers to the system of knowledge based on evidence obtained by the research of practical activity and evaluation also including narrower knowledge characteristic to certain contexts. Social work theory takes the complexity of people's interaction with their environment into account and acknowledges people's ability both to surrender to the influence and change the influence of various factors. Professional social work in analyzing complex situations and encouraging individual, organizational, social and cultural changes apply the theories of the development of human behaviour and social systems (Kozlovas, 2004, 72).

Application and permanent practice of certain theory and research methods promotes the construction, formation, development and consolidation of professional identity via teaching/learning process. Furthermore, professional identity is constructed, on the one hand, by occupying a clearly identifiable niche of professional activity in the professional field, creating unique methods of work, clearly identifying the objects of professional activity; on the other hand, this process is promoted by applying carefully selected study methods. The authors present one of the methods to help strengthen the analytical and life-long learning skills.

A problem-based study method can be acknowledged as one of the methods strengthening the professional identity of social work. That method highlights the essence of social work content and social worker's competences in interdisciplinary context.

It is accepted to state that problem-based teaching in the study process of higher education was used for the first time in medical study programmes at McMaster University (Canada), although the origins of problem-based learning may be found already earlier in the USA (Mažeikienė, Lenkauskaitė, 2011, 7). This observation is interesting for social work studies because Dewey (Ibid.) defined problem solving as a way to understand the community and belong to it. There is no doubt that in the process of the globalization of society the contexts of the perception of a problem have changed, the content of the paradigm of problem-based learning has changed as well. Problem-based learning in many universities is realized together with a traditional study system. Problem-based teaching permits to have a new look to the relations between teaching and learning, influences study quality, requires new culture of studies. Therefore, “maintaining traditionalism and modernism is becoming one of the objectives of the study system that is getting more and more modern, that permits to predict the changes in teaching and learning culture” (Šveikauskas et al., 2008, 8594). According to L. Kirikova et al. (2013, 24-25), “teachers in a contemporary higher education institution, when a usual teaching and lecturing paradigm is being replaced by learning paradigm, are considered as the organizers of the process, creators of educational environment. Problem-based learning is such a study strategy, the basis of which is the interaction between students and teachers, characterized by systemic autonomous cognitive activity, learning new knowledge and ways of activity in solving practical problems”.

Lithuanian University of Health Sciences started to apply problem-based learning in study process already in the academic year 2007/2008 and treats this learning not only as a method but also as a learning strategy; the authors of this article also tend to treat problem-based learning as a learning strategy. The L. Kirikova et al. (Ibid.) research results reveal teachers’ attitude towards the advantages of problem-based learning: students gain deeper knowledge, students’ self-directed learning is stimulated, they gain analyzing skills, the integration of many disciplines manifests itself, they develop life-long learning skills, use more various sources of information, students’ discussions are stimulated, they gain communication skills, better psychological atmosphere is formed, students get bigger motivation, they work more actively, learn how to plan time, develop management skills.

In the project *Description of the Field of Study of Social Work* (2012) it is written that “social work covers a wide scope of interdisciplinary theoretical and practical knowledge, therefore, in defining study content it should be referred to thorough information, acquired referring to the experience of other disciplines, discussing with social partners, referring to the examples of foreign good experience, etc. The specificity of the profile of the study programme is formed by historical, political, economical, social, cultural, demographical and other factors. New knowledge, technologies and ideas that may have influence on the development of contemporary and future social work studies as science and practice also should be the part of the strategy of modelling the content of the programme”.

Here we present several most characteristic definitions of the strategy (method) of problem-based learning.

“Problem-based learning is learning based on specific learning technique, which has many individual components that students face working in small groups and analyzing selected problems. Every component of problem-based learning is important in order to achieve maximal result from this learning” (Šveikauskas, 2007, 4).

Table 1

Differences of traditional and problem-based learning

Traditional teaching	Problem-based learning
Theoretical contexts little related to real life are analyzed	Students learn to adjust knowledge to real social life
Students – users of information	Students – producers of information
Teacher asks, students answer	Students study according to sources indicated to them

Students pose questions and search for answers	Students study the sources discovered by themselves
Students passively listens to a teacher in a big group	Students work in a small group solving a problem that has been formulated together
Students learn from a teacher	Students learn from each other
Students learn competing with each other	Students learn in collaboration
Students learn in order to pass examination	Students learn in order to turn comprehended knowledge into knowing
Students learn the facts as knowledge	Students see practical application and suitability of what they have learned
Students usually use textbooks	Students refer to various sources

Source: composed according to Azer (2008) (cited in Mažeikienė, Lenkauskaitė, 2011)

“It is a method stimulating self-directed learning and giving students practical skills to solve intricate situations and to identify the gaps in their knowledge themselves in the context of a particular problem” (Available: <http://radiologija.lt/Mokslai/Probleminis-mokymasis-KMU>).

“Problem-based learning is a pedagogical strategy for posing significant, contextualized, real world situations, and providing resources, guidance, and instruction to learners as they develop content knowledge and problem-solving skills (Mayo, Donnelly et al., 1993)” (Ibid.).

According to Savery (2006) (cited in Mažeikienė, Lenkauskaitė, 2011) “problem-based learning is a learner-centred approach that empowers learners to conduct research, integrate theory and practice, and apply knowledge and skills to develop a viable solution to a defined problem”; Torp, Sage (2002) (Ibid.) defined problem-based learning as focused, experiential learning organized around the investigation and resolution of messy, real-world problems. The authors evaluate students as problem solvers who have motivation, to whom self-directed learning reflecting in a group gives possibility to find a suitable solution of the problem. The definition by Barrows and Tamblyn (2008) (cited in Targamadžė, Gražienė, 2012) that “problem based learning is the learning that results from the process of working toward the understanding or resolution of a problem” is considered as classical.

These definitions presuppose the possibility to apply problem-based learning in the study process of social work.

V. Šveikauskas and L. Kirikova (2007) present the main aims of problem-based learning, generalizing theoretical and practical insights into problem-based learning by Savin-Baden, Major (2004), Barrows (1985), Silen, Uhlím (2004) as the result of problem-based learning activity tested by various scientists. Main aims of problem-based learning:

1. Gaining knowledge.
2. Development of problem-solving skills using the gained knowledge.
3. Development of self-directed learning to make it the way of life.
4. Stimulation of critical thinking.
5. Development of sensitivity towards all needs (both medical and psychosocial) of patients.
6. Encouragement to apply the possessed information to knowledge in order to solve the main problems of patients.
7. To transfer to students (available learning methods, perception that their studies are important; methods which are suitable for individual learning).

Philosophical aspects of problem-based learning. The aforementioned aims may be easily converted in study programmes of social work. Philosophical principles of problem-based learning

are based on the methodological approaches of humanism, existentialism, pragmatism, progressivism, hermeneutics and social constructivism and directly correlate with the aims of problem-based learning. It is especially important in social sciences where every problem is solved in the interaction with social environment that is constantly changing both in social, economical and political contexts. Humanistic principles are followed by many scientists of Lithuania that investigate the strategies of vocational training. According to White Book (2005), one of four principles of Lithuanian education is humanistic principle that substantiates the necessity to implement person's value, respect person's individuality, freedom of everyone choice, humanistic relationships based on common human values. The authors who analyze the method (strategy) of problem-based learning mention the trend of progressivism in philosophy of education a little more rarely. However, when applying the method (strategy) of problem-based learning in social work studies we would like to focus on the insights by R. Laužackas (2008, 60). "Progressivism in a given situation of solving a social problem emphasizes the aspects of the interaction and dynamism. It gives priority to the method of experience and experiential learning and focuses on active participation of an individual in solving a particular problem social situation. Special importance is given not to the internalization of the set aims and values but to the models of actively changing reactions to problem social situations. In this case the aim is to find a solution that would satisfy all the participants of a constructed social situation". It increases the value of meaningfulness of studies, stimulates the student's motivation, because gained skills are related to the perception of the perspective of future social work.

Having estimated philosophical principles of problem-based learning and the aims of problem-based learning that have already been tested in medical studies it is obviously possible to state that they are also perfectly convertible to the study process of social work and the expected results.

Legal determinism of social work

Legislation plays a very important role in the construction of social work professional identity. A legal entrenchment of the profession among other professions is long-lasting, so the legal system is considered to be very clear. L. Varžinskienė (2009, 125) emphasizes that this results in the conventional determination of the professional jurisdiction limits and leads to a clear and mostly higher status of the profession. Legislation describes the limits of the profession and prevents any interpretations.

The professional identity of social work is defined by the laws which regulate social work practice, education and training. Since, according to L. Varžinskienė (2009), legal documents defining social work in Lithuania are still being developed, the identity of social work respectively features this dynamics as well. With regard to the legislative acts regulating social work, the recent legislative acts reveal attempts to strengthen social work positions by both mandatory education at a higher education level and improved professional regulation, and protection of identity. The most recent legislative act still awaiting for the approval defines social work as a professional activity which promotes social change, problem-solving related to human relationship, empowerment of people to strengthen their wellbeing, provides opportunities and assistance in improving the quality of life (The Social Work Study Field Descriptor [Draft], 2012). This definition refers to a wide spectrum of theoretical and practical knowledge and disappearing limits of the concept of social work profession. On the other hand, the *Law on Social Services* (2006) sets higher requirements for social work. If by the year 2006 social worker's qualification was associated with the acquired knowledge and practice, then after 2006 social worker's qualification was exclusively associated with education. By the *Law on Social Services* (2006), a person without social work education has no right to be a social worker; this leads to the professionalization of social work practice and a much clearer identification of the social work practice field. The identity of social work is yet more strictly formulated in *The Social Work Study Field Descriptor* ([Draft], 2012), which defines the requirements for the study programmes in the field of social work, without providing for the possibility to prepare and implement study programmes in two fields (major and minor), which would lead to the double qualification degree in the major and minor (branch) fields. According to

this document, social work can be studied neither as a major nor as a minor study field (branch) in the study programmes integrating two fields. Much stricter and clearly defined requirements for social work practice and studies express attempts to construct a clear professional identity of social work.

R. Laužackas (2008) assumes that since objective professional characteristics enter education and training programmes, they determine what a person needs to learn and acquire by obtaining or upgrading their qualification. In Lithuania, there are two types of documents regulating the recognition of scientific and academic level of activities: *Classifications of Areas and Fields of Science and Lists of Areas and Fields of Study at Higher Education Institutions*.

The social work study field with five branches of the study field, approved in 2009 (Resolution of the Government of the Republic of Lithuania *On the Approval of the List of Areas and Fields of Study at Higher Education Institutions and the List of Qualification Degrees*, 23-12-2009, No. 1749), gives grounds to presume that the level of the university studies in social work achieved over the past 20 years has been evaluated, and that a real opportunity of establishing itself not only in the field of studies but also science has emerged. This requires political will, because the current Order of the Minister of Education and Science of the Republic of Lithuania *On the Approval of the Fields of Science* (16-10-2012, No. V-1457) does not identify the field of social work within the area of social sciences. The old order remains in effect, yet regulated by the order approved by the Minister of Education and Science of the Republic of Lithuania *On Classification of the Branches of Science* (13-12-2007, No. ISAK-2420), under which various areas of social work field (Social changes, Theory of social work; Social problems and welfare, National insurance; Social care and help to handicapped) remain at the level of branches of science, and are attributed to the field of Sociology. This means that social work is recognised as a field of studies, but not as a field of science; therefore, preparation of social work researchers in Lithuania, as mentioned above in this section, has so far been impossible. This complicates the accreditation of the second-cycle studies of social work, because the requirements for the Master's degree studies state that the programme has to be managed by a professor, doctor in the field of science of social work.

The issue of recognition of social work as a science is related to the dynamics of classification of sciences in Lithuania: the classification of sciences in the country is not well established. This is evidenced by the fact that despite the fact that the most recent Order of the Minister of Education and Science of the Republic of Lithuania *On the Approval of the Fields of Science* (16-10-2012, No. V-1457) has been effective for less than a year, during the process of meta-analysis preparation, the Ministry of Education and Science organized consultations with the academic community over the changes to the classification.

However, it is very important for social work to find its scientific identity, because social work is not the same as sociology, to which field it is assigned, though social workers apply sociological methods to analyse social problems. Social work involves more than sociology which explains "what is going on?"; social work aims at addressing the question "how to handle that what is going on?".

In summary, what has so far been identified as a weakness of social work, still obstructing smooth development of social work as a profession, as assumed by B. Švedaitė (2004), creates the advantage for the social work activity. Nowadays, social work is developing rapidly, supported by a growing and becoming stronger community of professionals. An important assumption is namely a lack of traditional scientific heritage and still dynamic professional identity due to dynamic and still revolutionary education policy, as well as still developing legislation regulating social work as a profession in Lithuania. Legally, the requirements for social workers' qualification growth, behind that the standards for social worker's education and training, seek to construct a much clearer professional identity, as well as professional status of social work.

Social work professional identity

A significant development in social work professionalization in Lithuania is the formation of social work professional identity in the light of another social profession – social education. There are two positions theorizing the relation between social work and social education, constructing the

professional identity of both of them. The first position focuses on the search for differences based on the reflection of human existence in the real world and the system of socio-cultural relations; the position also emphasizes different functions of social work and social education. The opposing position relates with an emphasis on similarities or convergence in the field of scientific cognition and highlights only formal separation of social work and social education professions.

The first position refers to the aim of social work, which covers not only care provision to an individual, but also an educational activity, nurturing socially significant stereotypes. In that case, according to Firsov (1996), “social work is not just a social education: social work at the same time is a social education” (*cited in* Leliūgienė, 2003, 21). This leads to both, the segregation of social practice and individual development of the knowledge sphere in social work and social education; as well as to a separate phenomenological evolution. The differences are observed in the origins of these professions. According to I. Leliūgienė (2003, 32), sociology is a background constructing social work. The subject of social work is linked to the one “who requests, wants something”, and the object is constructed as “a person, who needs some help in his/ her social life”, leading to the concept client to define the object in social work activity. In that case, a social worker works with a person who has problems which interfere with his/ her abilities to participate fully in social life and to live a normal life, and who is not able to handle problems independently, thus needing professional help. A social worker’s activity is considered to be named as intervention, constructing a helping profession in the sphere of social security.

Meanwhile, education is a background constructing social education. A social education subject is *homo educantus* – a learner, in terms of I. Leliūgienė (2003, 21). A social educator works with a child, who has problems in his/ her socialization process, in the education system; that leads to the concept *learner* to define the object in social education activity. A social educator aims to help a learner to overcome barriers of social exclusion, to provide him/ her with social and educational assistance in overcoming the consequences of socio-educational – educational separation (Juodaitytė, 2007, 76). In that case, a social educator’s activity is considered to be named as prevention (Leliūgienė, 2003; Leliūgienė et al., 2006).

The opposite position refers to the idea that practical areas of activity of social work and social education are closely related to each other in terms of functions, content and methods of work. The construction of social work and social education as similar professions emphasises a close cultural-historical tradition of both professions to perceive a person as the one who requires special care and attention, and leads to the application of the same concepts, such as *mercy, doing good, help* and others in practical activity (Leliūgienė, 2003).

A compromise position is also constructed; currently, this position is observable in Lithuania. This compromise refers to the integrity and complementarity of social work and social education: social education contributes as a recognized science, containing the object and the subject; the contribution of social work is based on valuable professional and practice activity. It is considered as a kind of cease-fire announcement, which allows focusing on the strengthening of both occupations by cooperation (Leliūgienė et al., 2006).

Nevertheless, in addition to the recognised professional significance, recently, in the process of intensive formation of social work applied research area, the positions of social work in the dichotomy of social professions have significantly strengthened. Social work is considered as gaining a much clearer identity as an autonomous profession. Meanwhile, social education is considered to survive the crisis, in terms of Juodaitytė (2007), due to certain stagnation, based on nonconscious or not enough conscious evaluation of major social changes taking place in recent decades.

Internationalization as a part of social work identity plays a very important role in the process of construction of Lithuanian social work as a profession. This is related to the specific development of social work in the country. For social work education and practice development in the country, it is important to accumulate foreign experience, advancement and innovations to facilitate the professionalization of social work, as well as to draw the guidelines for the development of field research leading to the formation of social work as a science.

Internationalization is impossible without intercultural dialogue which is one of the preconditions to successful realization of *Social Work* study programmes. Dialogue in study process with social workers (practices), academic staff (scientists) should have a very clear structure, the main elements of which are: cultural differences (getting to know each other, establishing the respective attitude towards each other (communication without pressure, finding a compromise), predicting interference (social, economical, legal). Intercultural communication should be useful for both sides; cultural similarities (historical past, teaching traditions, communication culture – hospitality, openness); ability to accept variety (the enduring value of the project – unique learning experience formed during the creation of the project in the context of the good experience of another country); using students' professional interests in study process and during practice of social work.

According to Dž. Baraldsnes (2012, 73-74), without the estimation of cultural differences there might be misunderstandings in the process of communication. This author's insight is based on the obstacles enlisted by Barna (1996), which interfere with effective intercultural communication:

Precondition of similarities. People naively expect that people of other countries are the same like them (or at least similar to them), therefore, communication should not be complicated.

Linguistic differences. When communicating in a language that is not appropriately mastered yet, people think that a word, phrase or sentence has the only one meaning – namely the meaning they intend to express.

Incorrect interpretation of body language. Incorrect interpretation of body language may often provoke conflict situations or antagonism destroying the process of communication.

Prejudice and stereotypes. Rejecting stereotypes very often prevents from making incorrect opinion about another person and helps to remain objective during communication and correctly interpret information sent by another person.

Evaluation tendencies. Different cultural values may cause negative evaluation of the representatives of another culture.

Big anxiety and stress. Intercultural communication is often related to increased anxiety and stress even in rather casual situations of intercultural communication. Stress and anxiety may increase obstacles in intercultural communication and in person's evaluation rigidity and persistent keeping to stereotypes may appear. Moreover, negative evaluation of people will dominate.

The concept of intercultural competencies becomes even more relevant under the influence of the processes of globalization. According to Z. Bauman (2007), people move even when physically they remain in the same space. Following this idea, we agree that "content of social work in recent years are becoming more and more global and universal in their problems and ways of their solving. Both students and teachers cannot restrict themselves only with understanding of norms and traditions of society of their country and social-political contexts, therefore, one of the essential features of future and present specialists of social work is intercultural competence that permits not only to identify universal and global social problems but also creates preconditions for the development of person's maturity" (Radzevičienė, 2014, 6).

Following the idea of aim of this article – changing social work in a changing society, we have to recognize that the improvement of social work identity always will be an ongoing process. Social work professionalization is a challenge to social workers, to academic community and researchers.

Conclusions

1. Over the last two decades the process of social work professionalization develops rapidly in segments of practice, studies and research.

2. Social work has moved from the stage of social services (practice) and development of social work infrastructure towards the stage of academization and scientific research. These processes highlighted the necessity for the new methods and intercultural dialogue.

3. Identity of social work has established itself on the professional level and legislation level as well.

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Latvian Labour Market Policy: Comparative Analysis in the Context of European Countries

Latvijas darba tirgus politika: salīdzinošs pētījums Eiropas valstu kontekstā

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The aim of this article is to give an overview of youth employment situation in Latvia and European Union. Although Youth unemployment rates worsened significantly after the economic and financial crisis, we can see a notable improvement in the labour situation of young people in Latvia. Currently both employment and unemployment rates in Latvia for young people stand close to EU average levels. To support young people on the labour market, Latvia is implementing a large-scale Youth Guarantee programme. The aim of the programme is to support young people by providing a training, employment or other relevant offer in more than 15 different measures. The programme's implementation started in 2014 and will be finished in 2020.

Key words: Unemployment, labour market, social policy.

The situation of young people on the labour market in Latvia is constantly improving in recent years due to 3 main factors ("Report on the Progress of Youth Guarantees Implementation"):

- 1) Economic development and availability of vacant jobs,
- 2) Implementation of support programmes aimed at young people without work and not involved in education,
- 3) Demographic trends and sharp decrease in birth rates from 90-ties onwards.

However, there is a need to put more emphasis on finding new solutions for young people with multiple barriers (unfriendly social factors, weak health etc.) and reaching out of those young people, who are furthest away from the labour market (*see* Fig. 1).

The share of young people aged 15 – 24 years in the total population in Latvia remains one of the lowest comparing to EU average, other Baltic States and Scandinavian countries. This trend can be explained by sharp decrease in birth rates in 90-ties and later, as mentioned above (*see* Fig. 2).

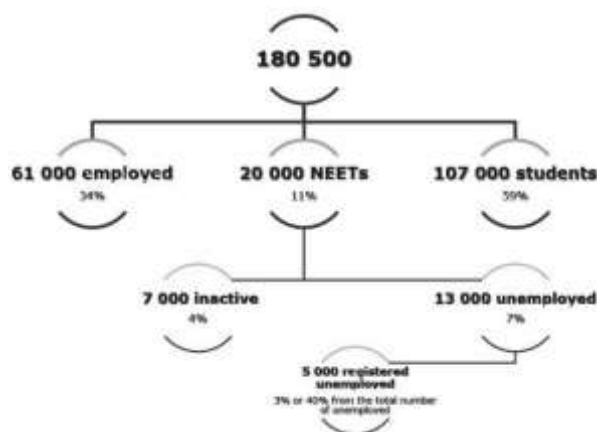


Figure 1. Young people (15-24 years) in Latvia and their distribution by economic activity type.

(Source: Central Statistical Bureau of Latvia:

http://data.csb.gov.lv/pxweb/lv/Sociala/Sociala_ikgad_nodarb/?tablelist=true&rxid=cdbc978c-22b0-416aaacc-aa650d3e2ce0)

Youth employment level (33.0%, 2017) in Latvia is slightly below the EU average, but improved by 6 percentage points in last 9 years (*see* Fig. 3).

Youth unemployment level (17%, 2017) in Latvia equals to the EU average, but it should be emphasized, that it has improved by 16 percentage points in last 9 years (*see* Fig. 4).

The share of young people not in employment and training (NEETs) also decreased significantly in recent years in Latvia – from 53.4 thousand young people in 2010 to 18.4 thousand in 2017 (*see* Fig. 5).

The following positive labour market features are common for Latvia: relatively high Youth employment levels, comparing to other, especially Western EU countries; non-segmented labour market (the majority of population, also Youth enters employment with regular, not limited in time, labour contract); Youth unemployment duration spells are short (3-4 months on average), employers are ready to provide job for young people (Short-term prognosis for Labour market), higher level of education leads to better labour market outcomes and long-term unemployment of young people is low (*see* SEA data on portrait of registered young unemployed below).

Simultaneously, the following obstacles are defined: lack of qualitative first working experience; expectations are higher than labour market can provide (expectations on wages and working conditions); insufficient quality of vacancies in regions, high emigration rates.

To assess situation of young people in the labour market, data on registered unemployment provided by the State Employment Agency (SEA) is used. According to this information, in May 2018, out of all young registered unemployed aged 15 – 24 years, 64% were without profession (insufficient work skills, only secondary or lower

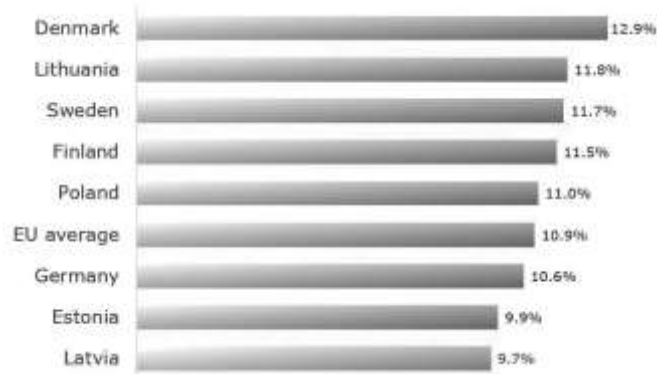


Figure 2. The share of young people aged 15 – 24 years in the total population in Latvia comparing to EU average, other Baltic States and Scandinavian countries.

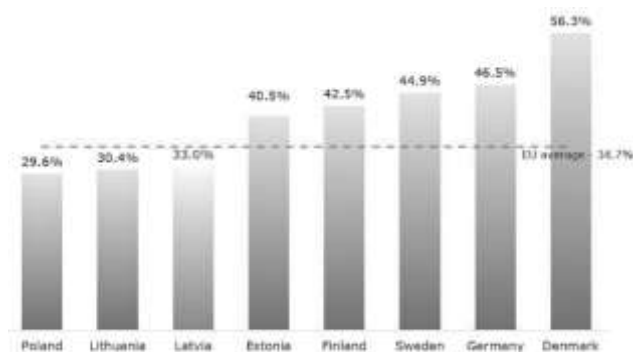


Figure 3. Youth employment level in Latvia is slightly below the EU average.
 (Source: <http://ec.europa.eu/eurostat/data/database>, Population and Social Conditions – Labour Market.)

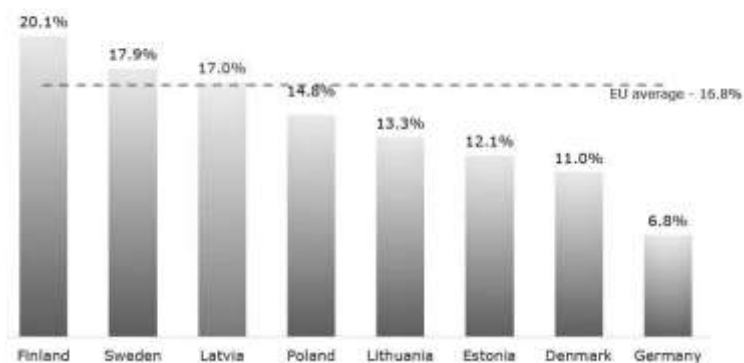


Figure 4. Youth unemployment level in Latvia equals to the EU average.
 (Source: EUROSTAT 2017, age group 15-24 years.)

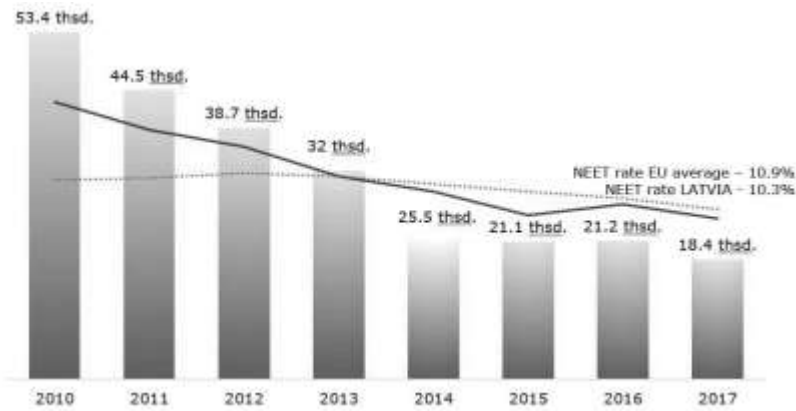


Figure 5. Decrease of the share of young people not in employment and training (NEETs) in recent years in Latvia.

(Source: EUROSTAT 2017, age group 15-24 years.)

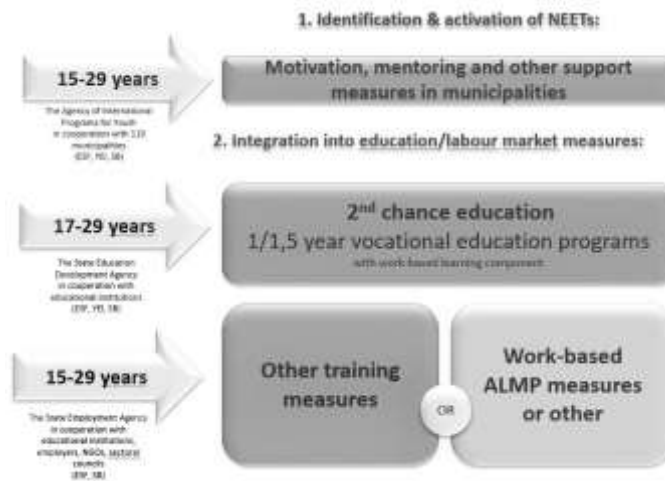


Figure 6. Youth Guarantee Programme implementation scheme.

(Source: The author.)

education level), 27% have gained vocational education and 9% - tertiary education; 2/3 have little or no work experience (mainly low-skilled jobs) and 9% were looking for a job for more than 1 year.

To support NEETs on the labour market, Latvia is implementing the Youth Guarantee Programme (YG). Within the YG three national projects are being implemented since the beginning of 2014 – the SEA project “Active labour market policy measures for unemployed young people”, the State Education Development Agency’s (SEDA) project “Implementation of vocational education programs for young people not in employment and training” and the Agency’s for International Programs for Youth (JSPA) project “Know and Do!”.

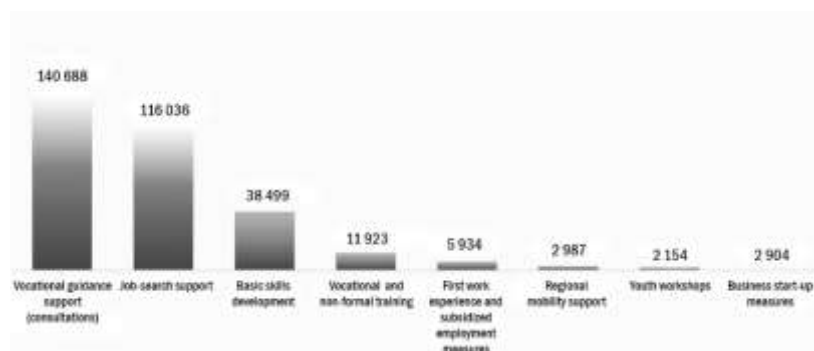


Figure 7. Distribution of participants by measures.
(Source: National YG project data, 2014-2017)

Funding of EUR 77.0 million is foreseen for the three stages of the YG over the period from 2014 to 2020 (all three projects are co-financed by the state budget, the European Social Fund, Youth Employment Initiative and private, employers' funding (wages to young people)).

In 2014 new model of cooperation was established between the Ministry of Welfare, the Ministry of Education and Science, SEA, SEDA, JSPA, schools, municipalities, social services and non-governmental organizations (NGOs). Agreements for cooperation were signed between both ministries, SEA and SEDA, SEA and JSPA, JSPA and municipalities. Educational institutions, employers, NGOs signed contracts with SEDA, SEA and JSPA for provision of targeted services to young NEETs.

The upscaling and sustainability of partnerships is ensured through The Youth Guarantee Advisory Board and EU funds Monitoring Committee. The Monitoring Committee is chaired by the Head of Managing Authority and consists of representatives from the Managing Authority, Responsible Institutions, Co-operation Institutions, Paying Authority, Audit Authority, Certifying Authority, as well as social partners, non-governmental sector and regional partners.

Additionally, The Youth Guarantee Advisory Board is analysing the progress achieved in the implementation of YG on a regular basis (it meets at least once per year), involving representatives of social partners, Latvian Association of Local and Regional Governments, National Youth Council of Latvia, governmental institutions, local governments, regional development agencies etc. Therefore, it can be concluded, that the YG have both types of partnerships – policy and project-based.

In 4 years (2014-2017) 135 080 young people aged 15-29 years participated in different YG SEA support measures, additionally on average 8 500 young inactive persons aged 15-29 years participated in SEDA vocational education training measures (Report on the Progress of Youth Guarantees Implementation). During this time, 85 000 young people or 63% of participants returned to employment. The average unemployment spell of YG participants equals on average to 3-3.5 months.

Within first 4 months after registration in SEA 25% of participants entered employment, 31% received at least one job offer, 21% started participation in long-term measures, 57% received intensive support from career consultants, and only on average 20% lost their unemployment status due to «unknown reasons».

On average 55% of all YG participants find work within first 6 months after participation in different support measures.

The Ministry of Welfare is planning to implement the following further steps to raise the effectiveness of the support measures aimed at young NEETs:

1. Strengthening the link between different policies (social support and employment measures) – although national regulation provides legal basis for close policy interlinkage, it does not always work properly on the ground,
2. More targeted approach to all disadvantaged young people,

3. Further development of vocational guidance measures – its importance and value while implementing the Youth Guarantee,
4. Strengthening cooperation with employers to achieve better outcomes and results,
5. Implementation of accompanying preventive measures (work with drop-outs, work-based learning approach etc.),
6. Monitoring of the Youth Guarantee programme – further evaluation of long term labour market outcomes of participants.

Conclusions

Latvia has a strong commitment to implement the Youth Guarantee programme and a significant progress in its implementation is made in recent years. In particular, strong partnerships are in place and the profiling system, which helps to provide to young people a better offer of measures, is effective. Simultaneously measures to support those young people with disabilities or multiple barriers to labour market participation are being implemented.

In the future it would be necessary to increase the coverage of young people not in employment and training (NEETs) and to provide more offers to young people, facing health problems and disability. There still is a need for expansion of outreach measures, which were introduced in Latvia in recent years, particularly for non-registered young NEETs.

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Anthropological Crisis as the Demolisher of Welfare System in Democracy **Antropoloģiskā krīze kā labklājības sistēmas postītāja demokrātijā**

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Current transition from agrarian societies to industrial ones around the globe carries shift of values along with – namely, from Traditional to Self-expression. The shift has been described by analysts of the World Values Survey Association (WVSA). In much described Inglehart & Welzel cultural map of the world, Baltic States are positioned somewhere in the middle between the poles. The article sketches dangers arising from one-sided over-emphasizing of benefits of democracy and self-expression. Societies undergoing fast transition between their former experiences and current challenges testify frictions and they may be described as torn apart societies. The author uses the term “plastic man” coined by Martin Heidegger – in whom the changing part of personality is increasing whereas the steady side is decreasing. As sociologist Arnold Toynbee puts it, the man of

today is a “man running away from God”, consequently, his plasticity takes over and man is not in position to control his or her own choices and changeability. The article offers Christian anthropological view of a man in his or her relations with God. The reminder refreshes knowledge of European Christian roots and challenges the current social development.

Keywords: anthropological crisis, values, traditional and self-expression values, democracy.

Introduction

Conferences around the world show that regardless of lack of its uniformity society thirsts for stable value-oriented criteria. The truth behind the need is simple – the criteria described as “stable” would help to live through the turbulent and conflicting, albeit beautiful age.

Research recently published by the World Values Survey Association (WVSA) describes two mutually correlated value directions in European countries, namely, Traditional values versus Rational-secular values (World Values Survey, *see* Findings and Insights). Traditional values emphasize religiosity, national pride, and respect for authority, obedience and marriage. Secular-rational values emphasize the opposite on each of these accounts. However, the overall value system is linked to both political and economical performance of the given society. Consequently, the survey points to interaction between the Traditional values versus Rational-secular values on the one hand and Survival values versus values of Self-expression on the other. Survival values involve a priority of security over liberty, non-acceptance of homo-sexuality, abstinence from political action, distrust in outsiders and a weak sense of happiness. Self-expression values imply the opposite on all these accounts.

Reflections

Interaction is attention worth in many ways, particularly because Baltic States are located somewhere in the middle between the opposing poles, as Inglehart-Welzel cultural map shows (Sterbenz, 2014). No doubt, both Latvia and Lithuania experience dynamic changes within society, both societies undergo transition from more traditional orientation unto paradigm of Self-expression, openness and freedom. And they just repeat what other European countries have gone through before: “Since the first world values survey in 1981, every western country has shifted markedly along the spectrum towards greater self-expression” (Living with the superpower, 2003). These latter values are seen as more and more important for “natural” development of personality and there is no doubt that the tendency will grow in future.

As it was emphasized, both dimensions suffer from internal contradictions with the opposite and acceptance / non-acceptance depending on different national cultural contexts in various European countries. Axis of Traditional / Rational-secular values have helped to describe differences between societies where traditional Christian values are still valid, on the one hand, and societies that strive to ignore their historical roots of Christian culture, on the other. As it was said above, traditional values emphasize national pride among other values, respect for authority, obedience and marriage. Consequently, societies with higher national self-esteem and high level of national pride emphasize values that work for healthy development of the society:

1. Importance of parent-child ties, deference to authority and traditional family values;
2. Non-acceptance of homosexuality, divorce and abortion, euthanasia and suicide;
3. Defense of self-respect of man/woman, and recommends registered marriage.

Transition experience moving from agrarian to industrial society, depopulation of Latvian countryside is sad and illustrious. Losing people in rural areas work for deep changes

within society. Consequently, the largest shift from traditional values towards secular-rational values happens in this phase of national development.

So far characteristics of the region we know the best. New challenges arise after European Social Agenda has announced shift from industrial society towards the so-called knowledge society (*see* UNESCO World Report “Towards Knowledge Societies”). The World Report in this regard emphasizes: “The future [is painted] in both promising and disquieting tones, promising because the potential offered by a rational and purposeful use of the new technologies offers real prospects for human and sustainable development and the building of more democratic societies; disquieting, for the obstacles and snares along the way are all too real.” As promising as it may sound, the document expresses also some concerns in regards to loss of some key characteristics and attributes of humankind, be they professional or moral: “But do not the information technologies, by automatizing knowledge, provide grounds for the fear that we may witness the disappearance of know-how and traditions that, only a few decades ago, constituted the daily way of life over much of the planet?”

The issue of values is taken up by further conclusions. Due to the widespread and not foreseen use of internet changes occur also on human identity level: “The internet offers, moreover, radically new possibilities for experimenting with personal identity, thanks to the recent instituting of exchanges that are fixed up without the parties’ physical involvement, in an entirely anonymous, disembodied and synchronous way. By enabling virtual selves to be superimposed on real selves, the Web establishes a wholly new realm of self-expression. On the one hand, it fosters the tendency towards depersonalization and self-forgetfulness; on the other, it creates dynamics enabling individuals to multiply their virtual identities, under cover of an almost infinite number of pseudonyms” (Ibid.).

Knowledge society is characterized also by culture of innovation: “In a global knowledge economy, where the touchstone of competitiveness will be capacity for innovation, the fostering of a culture of innovation is a matter of encouraging the rapid spread of inventions and new ideas throughout the society.” The spread obviously pushes the innovation process to its limits, consequently, innovations often mean break away from traditions, the well-known. This is where values of self-expression come into picture. The UNESCO document warns against the threat to human basics: “It is precisely because innovation has become largely unforeseeable that it is important to concentrate on the conditions that favor the emergence of the process of innovation... We also have to watch out for the human cost of these transformations, keeping in mind that innovation is truly a process of “creative destruction”: “The destructive mechanisms inherent in innovation must be paid special attention so that their social and cultural consequences can be mitigated.” “The technological revolution underpinning the rise of the knowledge society carries, like any other, a serious danger of making some social relations and the position of some social groups precarious. Does recognizing this necessarily mean accepting the idea that certain individuals or whole generations may find themselves being sacrificed on the altar of change? Knowing that there is often a violence inherent in times of foundation, can we really not envisage that, on the contrary, this challenging of established practice and knowledge will itself crucially depend on the development of individual and collective capacities? This is the true issue for societies, which are going to need to be both knowledge societies and innovation societies – and must therefore become learning societies.”

The much-quoted UNESCO document along with WWSA survey show that the knowledge society is characterized by strong conviction – sustainable persistence of society is secured by sticking to values of self-expression. Societies undergoing swift shift over to knowledge society may experience sharpened tension between its former experience and current challenges. It may be described as a shift from..

..values essential for survival of a nation

...to...

..dominance of values of human self-expression

In value discourse human developmental dynamics may be formulated as follows:

Quality of life = subjective welfare + subjective self-expression.

Overall paradigm of the knowledge society points to self-expression of its members as an essential value. Knowledge society would be unable to reach its goals unless values of self-expression are put in center. “Knowledge societies cannot function effectively without highly educated workers, who become articulate and accustomed to thinking for themselves. Furthermore, rising levels of economic security bring growing emphasis on self-expression values that give high priority to free choice” (Inglehart & Welzel, 2010, 551-567). What is the spectrum of selfexpression values?

It follows from the WVSA survey that self-expression values are characterized as putting emphasis on individually taken freedom, and satisfaction of individually subjective will of self-expression. It envisages toleration of:

1. Questioning of ethical protonorms of human existence;
2. Profanation of religious norms;
3. Carelessness towards value of life (e.g. legalization of euthanasia, surrogate motherhood, legalization of abortions, etc.);
4. Ideology of same-sex marriages;
5. Repudiation of children in the name of comfort of adults; 6. Decline from hard work while delegating it to immigrants.

The overall tendency is described as creating danger to the very existence of democracy. Inglehart & Welzel point to the fact that “mass publics become increasingly likely to want democracy, and increasingly effective in getting it. Repressing mass demands for liberalization becomes increasingly costly and detrimental to economic effectiveness. These changes link economic development with democracy.” Paradoxically, the danger is facing the very same system giving birth to the value of self-expression.

It seems that process of democracy is threatened by the logs of human self identity. The identity may be described as the concept of following aspects:

1. The outward concept of the self;
2. The inward concept of the self;
3. Awareness of changing and steady sides of the self;
4. Awareness of the protonorm.

The man of today is called a *plastic man* (the term of philosopher M. Heidegger) in whom the changing part of personality is increasing whereas the steady side is decreasing. As sociologist A. Toynbee puts it, the man of today is a “man running away from God”, consequently, his plasticity takes over and man is not in position to control his own choices and his changeability. Because religion offer the standards of unchanging protonorms, crucial for survival of humanity. In this situation, is there any need for instruments to oppress the changeability and plasticity? – Of course, not. Rather, what is needed, may be called “self-hermeneutics”, i.e., certain criteria for self-understanding.

Let’s use simple example to show that human identity can’t be reduced to his/ her professional activity; rather image and likeness of God” is used as definition of the identity of man:

Who am I?

Lawyer Student Pupil Professor Politician
*“None of them is ME, because there are thousands of specialists in each of the fields mentioned.
 Man has been created in God’s image and likeness.”*

In Christian tradition man is characterized as a creature possessing dual nature. He can think about himself as being self-sufficient and to ignore his Creator, and still he can recognize himself as a person endowed with capacity to become a “likeness of God”, as Bible describes him in the book of Creation (Gen 1: 26).

<i>A man of secular society.</i> “...made from the dust of the earth” (Gen 2:7, 19)	<i>A man with capacity to become “likeness of God”.</i> “Created a man (‘adām’) and endowed with life-giving breath (‘neshama’)” (Gen 2:7) “God said: let us make a man (‘adām’) according to our image and likeness” (Gen 1:26)
<i>Consequence:</i> Anthropological border and value perception is short-limited	<i>Consequence:</i> Anthropological border and value perception is limitless

Willing to be free and to “understand the self” are universal attributes, however, they shouldn’t be practiced on behalf of values essential for human existence. If basic conditions of human existence (family, positive demography, the virtue of work, mutuality) are respected, then the self-expression values are not threatening for society. Otherwise “democracy” may lead to the “culture of death (Pope John Paul II, 1995) and slow destruction of society essentials.

Conclusions of WWSA points to threatening development of society (feared also by the early American politicians in their own country) in two directions:

1. Fear from aggression from outside.
2. Fear from pseudo democracy which may take to values reducing society’s capacity to survive and sustain itself. Satisfaction of the need for egoistic self expression taken on the level of ideology may threaten the very existence of society.

Democracy and self-fulfillment has become specific ideologically engaged mindset. Perverted democracy and the so-called emancipation may lead to anthropological crisis. How anthropological crisis is manifested? It has been described as “individuation, in other words, the individual and self-fulfillment increasingly taking precedence over community”, “perverse effects that this glorification of individual freedom is having” (Lipietz, 2014, 66-68). It is worth to quote well-known philosopher Y. Lotman – within the context of the current political development based on freedom of subjective opinions, democracy forgets that “culture takes its origin in limitations, in rules aimed to limit instincts”. This is an axiological counter-revolution, as it was recognized by WWSA analysts. The process destroys not only family life, but also basics of democratic state.

Anthropological crisis should be balanced by the concept of the structure of human being described by the Church Fathers in 4th-7th centuries. The view has been encompassed by European Christian tradition.

Thinking	Will	Heart	Awareness	Conscience
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<p>It's NOT a function of brain, but rather the energy of rational activity, synergy of the Spirit of the Lord Christ and human consciousness. Results – inspiration, revelation, discovery, intuition.</p>	<p>It's NOT an item-oriented motivating function of psyche, but rather spiritual uniqueness of soul, synergy – power satisfying the needs of soul.</p>	<p>It is spiritually emotional organ of the mystical content of soul, the key object of pedagogical impact.</p>	<p>Activity of the Spirit of the Lord manifesting in the sphere of consciousness and soul. Leads to personality. Man in unity with Christ is a free personality. It regulates goals of human values, self-evaluation, self respect.</p>	<p>An organ regulating spiritually the emotional life of soul; the place where Spirit of the Lord acts.</p>
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Conclusions

1. System of opposites “Traditional versus Self-expression values” has been widely used to describe changes occurring worldwide. The Inglehart & Welzel cultural map of the world positions Baltic States right in the middle between the opposites – pointing to fast changes of societies both politically, economically, socially and culturally. Move from agrarian towards industrial society causes shift in values.

2. Now, the move from industrial society towards the knowledge society makes the issue of values even hotter. Societies with traditional values promoted and supported for centuries are facing fast development of democracy. In certain cases new liberal-democratic values are met with suspicion – as mentioned in the article. However, development of democracy requires promotion of values which work for initiative and individual creativity of citizens.

3. It should be pointed that radically new possibilities for experimenting with personal identity, thanks to the recent instituting of exchanges that are fixed up without the parties' physical involvement, in an entirely anonymous, disembodied and synchronous way creates new type of anthropology – alienated from that of European Christian foundations.

4. Duality of humans is a well-known topic in Christian anthropology, stemming from the Biblical account of the creation of man. M. Heidegger has described man as possessing mutually related “changing” and “steady” sides. The very idea of democracy may be threatened by the one-sided self-sufficiency of man with tendency to ignore his Creator.

5. Christian anthropology speaks about “protonorms” as essential for human coexistence (family, procreation, roles of mother and father etc.). In case these protonorms are ignored, society is under risk to degrade its spiritual tradition and follows the way of the “culture of death” (Pope John Paul II).

6. Although M. Heidegger uses the term “steady” side of a man, Christian anthropology describes it as being in dynamic and creative relationships with God. Spiritual creativity – and not the outward one – is what should be protected in the current development of society basics.

All nations have common basic protonorms, and the entire Europe shares common roots in Christian culture (anthropological notions). Now, different attitude met in various cultural entities called “nations” towards values of self-expression may be treated as “different cultural scenarios” (the term from social psychology). Following those basic values each nation develops its own behavioral type – illustrating what people mean by freedom, what are limits of freedom, how do they celebrate weddings, how mother cares for her child, how father speaks to his son, how the stronger one cares for the weak, how the living ones bury their dead – all these basic cultural scenarios determine particular life styles.

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Recognition of Principles of Social Economy in the Activities of Community Initiatives in Latvia

Sociālās ekonomikas principu atpazīstamība kopienu iniciatīvu aktivitātēs Latvijā

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The article advocates the principles of Social Economy (SE) as possibility to develop innovative social technologies for the social cohesion of society in situation of economic breakdown. The concept of Social Economy can be considered as European tradition and challenge for applying and finding sustainable forms of social inclusion on national level. The purpose and the object of the study is to investigate, which spheres and principles of SE are evident in the activities of community initiatives in Latvia thus establishing the recognition level of conceptual understanding and practice of Social Economy in national context among the Third Sector activities in Latvia and specifically nonprofit movements. The overview of selected community initiatives showed there are initiatives that could be (1) placed in the sphere of productive economy on the scale of a community (2) by the very marginal people involved in initiatives, (3) administered as small businesses, (4) controlled by the people involved with democratic means of decision-making and (5) supported by social services and social workers, in order to overcome social exclusion.

Closing part shows Social entrepreneurship as one of the social technologies, forms of Caritative social work for social cohesion of disadvantaged and marginalized groups of society and anthropological perspective on activating people's inner resources and human potential in the activities of social enterprises.

Keywords: Social Economy principles, social inclusion, co-operatives, mutual societies, associations, community initiatives, productivity, Social entrepreneurship, Caritative social work, image and likeness of God in a person, human potential, inner resources, reciprocity.

Introduction

Topicality of the paper is explained by the need for finding possibilities for social cohesion of marginalized people in situation of economic breakdown which results in the lack of accustomed resources of financial aids to the people in need. As the operational sphere of social work is directly connected with providing assistance for the people in need, there appears necessity for finding innovative forms of providing assistance in such a situation. Therefore author of the paper advocates the principles of Social Economy (SE) as possibility to develop innovative social technologies for the social cohesion of society in situation of economic breakdown. The concept of Social Economy can be considered as European tradition and challenge for applying and finding sustainable forms of social inclusion on national level. Thus the purpose and the object of the study is to investigate, which spheres and principles of SE are evident in the activities of community initiatives in Latvia that help to overcome the situation of social exclusion of the people.

Attribution of principles of Social Economy has a potential of providing for the practice of social work in Latvia its European dimension and innovative practice of renewal of human potential of socially marginalized people both in urban and especially rural settings. Of great importance in situation of lacking the resources become different forms of informal and non-monetary assistance, especially strengthening the social capital of people's associations helping to overcome social depression. As the Social Economy has demonstrated that it can greatly improve the social status of disadvantaged people, the further study would focus on unfolding the concept of SE.

The concept and practice of Social Economy

The system of values and the principles of conduct of the popular associations, synthesized by the historical co-operative movement, are those which have served to formulate the modern concept of the Social Economy, which is structured around *co-operatives*, *mutual societies*, *associations* and recently *foundations*, although charity (charity foundations, brotherhoods and hospitals) and mutual assistance organisations had seen considerable growth already throughout the Middle Ages. During last decades growth in SE has taken place in the field of organisations producing 'social or merit goods', mainly work & social integration, providing social services and community care.

These types of organizations are known for their capacity to respond to emerging needs and new social demands, particularly in periods of crisis marked by socioeconomic transformations, especially in the areas where the market of the public sectors seem to fail (Bouchard, 2010a, 11). SE organizations offer support services to economic development: local development, community development, solidary financing, creation and maintenance of jobs, job insertions, etc. (Bouchard, 2010b, 117). They are created to meet their members' needs through applying the principle of self-help; they are companies in which members and users of the activity in question are usually one and the same.

Speaking on wider scale, SE plays an essential role in the European economy by 1) combining profitability with solidarity, 2) creating high-quality jobs, 3) strengthening social, economic and regional cohesion, 4) generating social capital, 5) promoting active citizenship, solidarity and a type of economy with democratic values, which puts people first, 6) in addition to supporting sustainable development and social, environmental and technological innovation (The Social Economy in the European Union:

Summary of the Report, 2007, 5-6). SE has developed from particular organizational and legal business formations (cooperatives, mutual societies, associations, social enterprises, foundations a.o. entities) in each European country.

Statistics do show that in the EU-25, over 240,000 co-operatives were economically active in 2005. They are prominent in agriculture, financial intermediation, retailing and housing and as workers' co-operatives in the industrial, building and service sectors. These co-operatives provide direct employment to 4,7 million people and have 143 million members (Cooperatives Europe Performance report 2006). Important source of information concerning SE legislative and operational practice in Europe is report drawn up for the European Economic and Social Committee (EESC) by CIRIEC: *The Social Economy in the European Union* (2007).

Social Economy values, functions and principles

SE **values** are highly consistent with the common EU objectives of social inclusion and whereas decent employment, training and re-inclusion should be linked. This links SE with the operative sphere of social policy at national level. The SE has demonstrated that it can greatly improve the social status of disadvantaged people (as in case of microcredit or savings-and-loans cooperatives, facilitating financial inclusion, increasing women's influence) and that it has a substantial capacity for social innovation, encouraging those facing difficulty to find solutions to their own social problems, as regards reconciling their professional and private life, gender equality, the quality of their family life, and their ability to care for children, elderly people and people with disabilities (The Social Economy in the European Union: Summary of the Report, 2007, 5).

SE has been recognized on the level of the European Parliament as the *cornerstone of the European social model* (Report on a European Social Model for future, 2006). The level of national acceptance relates to the level of recognition: 1) of the concept (and its term), the Social Economy; 2) to the recognition of similar concepts 'Social Enterprises', 'Non-profit sector' and 'Third sector'; and finally 3) to the recognition of other concepts. Legislative and conceptual studies have shown that Latvia is a country with a *medium (relative) level* of acceptance of the concept of the SE (by public authorities, SE enterprises, and academic world). However, Estonia and Lithuania are considered as countries with *little recognition* of the concept of SE (*see* The Social Economy in the European Union, 2007, 35-38).

In the scientific field there coexist several definitions of SE: 1) social economy; 2) solidarity-based economy (mainly in French and Spanish speaking countries 3) social enterprises; 4) co-operatives; 5) non-profit or third sector – the latter two being the basic fields of discourse for SE in Latvia; the related terms *non-profit sector*, *voluntary sector* and *non-governmental organisations* enjoy a greater level of relative recognition in Latvia as well. Additionally to that some authors speak of main four analytical paradigms characterizing the specific features of SE organizations: 1) Market failure and government failures; 2) Social economy; 3) Solidary economy; 4) Civil society (Enjolras, 2010, 44-48) that gives the helpful discursive context for finding the characteristics of SE organizations on national level.

There exist three main *social functions* characteristic to SE organizations: 1) *solidary function* – where economy evolves from being a tool of solidarity to being the aim of the organization in order to provide assistance in solving life-relevant issues of the people; 2) *democratic function* – where participation potentialities allow organizations to be 'schools of democracy' by which its members are able to develop political skills and civic, communitarian virtues; and 3) *productive function* – that differs from that of governmental and for-profit organizations (price of products is inferior to the market price or a lack of competition on the market, although being relevant market players) (Enjolras, 2010, 48-52).

Being the approach based on European social model, Latvian Christian Academy has developed a *profession of Caritative social work* operating with the differing social work and other methodology, i.e., realizing innovative caritative technologies with a goal to stabilize the cohesion of society and the social and spiritual functioning of social objects (*see* Gūtmane, 2009). Caritative social worker professionally includes his own activity in this EU set system of social protection that works against exclusion of a person. Therefore when developing the principles for Caritative social work activity on the basis of those of SE, it is possible to speak about *social entrepreneurship*, which is EU promoted concept not driven mainly by the profit motive but by social benefit to those

being involved in this activity (*see* Social Business Initiative, 2011), in that way multiplying the forms of social capital for overcoming so called 'social depression' at urban and rural level (*see* Report on Social Entrepreneurship and Social Innovation in combating unemployment, 2014).

Concluding, *the principles of SE* in modern identification by SE organizations are:

- 1) the primacy of the individual and the social objective over capital;
- 2) voluntary and open membership;
- 3) democratic control and decision-making by the membership;
- 4) the combination of the interests of members/users and/or the general interest;
- 5) the defense and application of the principle of *solidarity, responsibility, reciprocity (social capital) and empowerment*;
- 6) autonomous management and independence from public authorities;
- 7) most of the surpluses are used in pursuit of sustainable development objectives, services of interest to members or the general interest (*see* The Charter of Principles of the SE, 2000).

These principles would serve as a basic guidelines for finding the appropriate activities of community initiatives in Latvia later in the study.

The practices of Social Economy in Baltic region

Speaking of SE **in numbers**, the situation shows that SE in Latvia is relatively small not only in Latvia but also in Baltic countries. As for situation on 2004-2005 in Latvia, co-operatives and other similar accepted forms provided paid employment for 300 jobs, including 15 000 members and 34 enterprises (*see: Cooperatives Europe* Performance report 2006). Speaking of *Agricultural co-operatives* in the same period, it provided paid employment for 510 jobs, including 8 390 members and 72 enterprises (*see* Report of the Social Economy in the European Union, 2007, 44; COGECA, General Confederation of Agricultural Co-operatives in the European Union); the number of mutual societies and associations, foundations and other similar accepted forms are not indicated.

To have a comparison among the Baltic countries, paid employment (jobs) in cooperatives, mutual societies and associations, as for 2004-2005, was as following: 1) in **Estonia**: in co-operatives – 15 250, in associations – 8 000, in mutuals – not indicated; = totally 23 250 jobs; 2) in **Lithuania**: in co-operatives – 7 700, in associations & mutuals – not indicated; = totally 7 700 jobs; and 3) in **Latvia**: in co-operatives – 300, in associations in mutuals – not indicated; = totally 300 jobs (*see* The Report of the Social Economy in the European Union, 2007).

Social Economy entities among community initiatives in Latvia

The Social Economy does not just see people in need as the passive beneficiaries of social philanthropy, but it also raises citizens to the status of active protagonists of their own destiny thus putting strong emphasis on community work in practical action possibilities at local level. Therefore the interest of further study in the context of social work possibilities can be narrowed to the following parameters: **1)** finding following community practices that create useful and productive work *by* and *for* marginal people; **2)** finding the social work practices that provide for possibilities of renewal of human potential of socially marginalized people in urban and rural settings and stimulating social inclusion of these people.

As the source for analyzing the community initiatives at national level has served the data basis of Zemgale NGO Support Centre and North-Kurland NGO Support centre, as well as information from Rural development centre in Daugavpils and other sources. In the first part of the Table 1 there are listed *SE entities* and corresponding *principles* concluded earlier in this study and made more explicit for recognition purposes in the *community initiatives* listed in the second part of the Table. Initiatives were selected from NGO activities from West and East regions of Latvia.

In that way based on study, which spheres and principles of SE are evident in the activities of community initiatives in Latvia and Baltic countries by studying Third Sector and looking for

nonprofit SE activities, the following initiatives and their constitutive principles were found as following (see Table 1 & 2):

Table 1. SE entities, their characteristics, and corresponding SE enterprises

SE entities	Characterizing principles	
1) <i>Cooperatives</i>	<ul style="list-style-type: none"> • voluntary and open belonging to organization • equal voting rights • decisions are made by majority of votes • include members 	<ul style="list-style-type: none"> • makes investment in capital which is floating • autonomy and independence • of special importance are spheres of agriculture, producing, banking, retail business and services
2) <i>Mutuals</i>	<ul style="list-style-type: none"> • voluntary and open belonging to organization • equal voting rights • decisions are made by majority of votes • membership fees are based on insurance calculations (where that is of importance) 	<ul style="list-style-type: none"> • no capital investments • autonomy and independence • medical, life and non- life, banking sector, social risks insurance, guarantee systems, housing mortgage
SE entities		
3) <i>Associations/ volunteer organizations</i>	<ul style="list-style-type: none"> • voluntary and open belonging to organization • equal voting rights • decisions are made by majority of votes • membership fees no capital investments 	
4) <i>Foundations</i>	<ul style="list-style-type: none"> • ruled by trustees • capital is received via donations and grants <p>research financing and launching, supporting international, national and local projects</p>	
5) <i>Social enterprises and other entities</i> <i>a. local action and initiative groups</i> <i>b. charitable and/or ecclesiastic entities</i> <i>c. environmental associations</i>	<ul style="list-style-type: none"> • 'non-profit institutions serving households': charities, relief and aid organisations, trades unions, professional or learned societies, consumers' associations, political parties, churches or religious societies and social, cultural, recreational and sports clubs • organizations of social utility [<i>sociālā labuma organizācijas</i>]: covering the third sector activities for public goodness, ranging from churches to culture, sports and leisure time associations: <ul style="list-style-type: none"> <i>a) the primacy of the project over activity</i> <i>b) the non-profit character and the altruistic management</i> <i>c) the social contribution of associations</i> <i>d) the democratic management</i> <i>e) existence of an official approval</i> 	

[Sources: *The Charter of Principles of the Social Economy, 2000; The Social Economy in the European Union, 2007; Social Economy and MSE enterprises in EU; Conference of European Churches, 2005; Borzaga et al., 2001; Richez-Battesti et al., 2010, 96*].

Table 1 continued

Specification	National level (selected initiatives from West and East regions of Latvia)
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Savings-and-loans cooperatives Agricultural cooperatives Microcredit cooperatives	Cooperative credit (savings-and-loans) union in Šķilbēni rural district (Daugavpils region) (20 members) Agricultural cooperative in Līksna rural district (Daugavpils region) (10 members of agricultural farms)	
Mutual insurance companies		
Flat owners' associations Agricultural coops	Latvian Association of Flat Owners' Cooperatives (35 coops members)	
Community philanthropy foundations Support foundations Resource centers	Community foundations in Lielvārde, Talsi, Madona, Valmiera, Alūksne Latvian Cultural Endowment Local community initiatives and resources centre (Rugāji region) Women for Europe (entrepreneurship centre for women in Roja city) Rural entrepreneurs for integration of blind in labor market (Liepāja c.)	
Social enterprises 'Non-profit institutions serving households' Organizations of social utility	Employment farm for social risk groups in Skrudaliena (Daugavpils region) Academy of Philanthropy/ Co-operative <i>Sāta</i> (producing and providing assistance in kind to social risk groups, Balvi region) Knitting workshops for disabled people (Ludza Society for Disabled) Social enterprise of handicraft products <i>Andelplacis</i> (Rēzekne region)	
Societies for people with special needs Carers communities Rural partnerships Local Initiative Groups	Latvian Society for the Blind (12 branches); Liepāja Society for the Blind Latvian Umbrella Body for Disability organizations SUSTENTO Latvian Society for the Disabled Social carers community in Kalupe rural district (Daugavpils reg.) Rehabilitation & work facilities for disabled in Medneva (Balvi region) Orphan care centre Together with us (volunteer organization in Rugāji) Local societies of senior citizens	
SE enterprises	Specification	National level (selected initiatives from West and East regions of Latvia)
<i>b) charitable and/or ecclesiastic entities</i>	Diaconal centers (Church) Religious societies	Deaconal centre of the Latvian Lutheran Church (13 branches in LV) Caritas Latvija (Catholic deaconal organization) Charity foundation Agape (assistance to jobless people, philanthropy)
<i>c) environmental associations</i>	Environmental protection	Self-provisionary climate risks reducing ecological farming in South Latgale (Cultural studio <i>Speiga</i>)

[Source: see 'Sources of community initiatives' in Bibliography]

Table 2

The Baltic perspective (SE entities)

Estonian SE entities	Lithuanian SE entities
Community foundation in Peipsi, Viljandi, Järva; Tartu Cultural Endowment	Visaginas, Alytus, Utena, Samogitian, North Lithuanian, Papile Neighborhood and "J. L. Vynerio" Charity Community foundations
Estonian Union of Co-operative Housing Associations (over 100,000 people living in co-operative housing) www.ekyl.ee	Association of Lithuanian Credit Cooperatives (for financial inclusion), www.lku.lt ; Union of Lithuanian Cooperatives

European Cooperative Society – possibility for Latvia

Characterizing the situation in 2010, the national experts of the Study on the implementation of the Statute for *European Cooperative Society* (SCE) have provided further evaluation of the co-operative movement, describing their fields of competence (e.g., the biggest agricultural cooperatives, flat owners' cooperatives and credit cooperative societies):

1) Latvian agricultural cooperatives Association (55 coops members) established 2002; 2) Latvian Association of Flat Owners' Cooperatives (35 coops members) established 1998; 3) Legislators have taken all necessary measures to implement Regulation 1435/2003 (there is a *Law of European Cooperative Society* accepted; effective from 23.11.2006); 4) In the State Register of Enterprises there have been no single SCE registered; 5) In Latvia, there are no reward incentives to create SCE (*see Study on the implementation of the Regulation 1435/2003 on the Statute for European Cooperative Society, 2010, 705-706*).

Form of *European Cooperative Society* has not yet received a distribution in Latvia for the following reasons: 1) Cooperative as a form of business organization in Latvia is not popular; 2) The cooperative sector is underdeveloped and weak, there are no cooperatives producing any products; and 3) in Latvia, the presence of cooperatives are markedly in the following sectors: *a)* Management of apartment ownership (Latvia is an analogue of condominiums in Europe) – to 1000 cooperatives (Association of Flat Owners' Cooperatives – 35 coops members); *b)* Credit Society – 36 cooperatives; *c)* Agricultural service cooperatives – 63 (agricultural service cooperatives association members – 55); *d)* There are cooperatives in other industries, but their numbers are insignificant and economically they are not strongly developed.

Case study

National example. The already mentioned *associations of flat owners* in Table 1 (or *housing cooperatives*; in Latvian 'dzīvokļu īpašnieku biedrība') have increased in their number and scope of their operational activity. For example, in the city of Jūrmala alone (ca. 20 000 inhabitants) with 1 000 apartment houses in 2010 there were only 6 flat owners associations that have assumed their rights of managing the house on their own. In one year, by 2011, their number has increased to total of 37 societies and this number is continuously growing. When analyzing their belonging to the sphere of SE, the constitutive indicators of these cooperatives match the SE entity:

- origins – established in order to manage (to provide the service of managing) a house for the needs of the community of a house;
- membership – members of society: the inhabitants of a house, following the equality principle of democracy (1 person – 1 vote);
- finances – are not distributed among members but channeled for provision of service of house-managing and improving the quality of living;
- activity – directed towards people's welfare and decent house managing, possible only via mutual managing;
- in case of dissolution, financial assets are turned into material assets for the sake of a house.

International example. Also *savings-and-loans cooperatives* recently in the world have developed diverse forms of activity, for example, providing the loans to the borrowers in poor or remote areas that are connected with the *involvement of individual relationships* (in terms of personal accountability in front of community members who are guarantors of loan, as in case of Bangladesh), and *reciprocal solidarity* (social capital value) thus securing the determination of a person in achieving his goals, keeping this determination alive. Such a loan system¹ develops a culture of thrift, hard work, savings and mutual aid. Local community-based voluntary mutual aid societies provide bottom-up delivery of health care and financial services and promotes a culture of thrift and work, especially when working among the poor. Trust-based loan bottom-up model builds

human, family, and social capital by helping the poor to help each other in a voluntary and businesslike fashion that builds respect and self-esteem. Thus the poor 1) can take care and responsibility of themselves, 2) they can support each other, 3) and make an important contributions to society. All people, including the poor, have enormous capacity to help themselves as inside every human being there exists a precious treasure of initiative and creativity waiting to be discovered, unleashed, changing life for better (*see* Yunus, 2008). Possibilities of implementation of such practices in national context ask for a separate study.

Social entrepreneurship as the form of social work and its anthropological framework

The objectives of social entrepreneurship are social objectives, not primarily for profit making. The term *social* here includes the meaning and practice of relationships, consequently the community of people, within which the separate, individual person gains a competence for solving of problems of one's own life. Consequently, social entrepreneurship is directed towards the stabilization of human life by bringing him or her in community with other people for solving common problems. In that way, social entrepreneurship acquires anthropological-oriented character, in which of importance becomes not only the aspects of making relationships for obtaining and consolidating the competence, but also the inner stabilizing factors of a person that allows a person to stay and endure in these relationships.

The objective in social work is to help persons, families, groups of persons and society in general to facilitate or to renew their ability to function *socially*, as well as to create favorable environment for this functioning, as it is stated in the Law of social services and social assistance of Republic of Latvia (*see* Sociālo pakalpojumu un sociālās palīdzības likums, § 1.19). The definition of Caritative social work deepens this definition of social work, because Caritative social work, being analogue to that of social work in Latvia, includes the renewal of abilities of individuals, families and groups not only to function socially but as well to function *spiritually*, as stated in the Law (*Ibid.*, § 1.32). Such a setting is essential because without recovery of spiritual functioning, it is not possible to ensure stable renewal of social functioning.

Thus the approach of Caritative social work and social entrepreneurship deepens operational definition of social work, as social functioning in its essence covers person's life holistically, in its entirety – person's inner processes and forming external social relationships. Therefore **social entrepreneurship becomes a form of social work**, as it solves the renewal of social functioning of a person. It is done by organizing individuals for such entrepreneurial activities, which are directed towards achieving social objectives. Here dominate not the profit making as a primary objective, with what social entrepreneurship differs from classic entrepreneurship. Here dominates the objectives of stabilizing a person's life, and these objectives are reached with the means of reciprocity.

Nowadays it is possible to notice in the helping professions the crisis of profession, when person is disappearing from the centre of the helping profession, namely, in institutional systems of assistance client is no more in the centre. Place of the centre is taken by the institutional system itself, by its resources and methods as a goal in itself. The reason of it is the bureaucratizing of the system of assistance, in which of importance becomes the registering of effectivity of the assistance provided as the demand from leadership regarding case work of social workers. Because of the limited time, which is being devoted for solving an individual case, this demanded effectivity is not reached fully. Secondly, crisis of profession in social work is deepened by phenomena when a person is turned into a blunt receiver of assistance (consumer) who is no more willing to realize his or her human potential. System is not putting in action mechanisms that would help a person to unlock one's own inner potential for overcoming spiritual and social isolation, as it asks for working with the processes of a "client's" inner world. However, for that social workers are not trained. In Caritative social work, this sphere of work, in its turn, is brought forward as the primary one.

Social entrepreneurship as the form of social work is exactly one of the ways to return a “social client” in the position of socially active life, by providing him or her the lacking, forgotten or undeveloped skills of self-determination in solving problems.

Renewing a human identity in this context means returning a human potential. In its turn, at the foundation of human identity, using theological terminology, there lies *God's image and likeness (Imago Dei)* that is placed in every person. *Image of God* is that given constant predisposition in a human that determines his or her likeness to the very Person of Triune God, and marks out a human being from all other God's created beings on this earth as inseparable unity of spirit, soul and body. As defined by Holy hierarch Theophan the Recluse, from the *image of God* there stems out human qualities that define a person: 1) the fact a person is endowed with a *reason*, intellect, his or her “ego” consciousness, ability to distinct oneself from other beings, from what results 2) human *independence*, sovereign or self-reliant capacity to act in the limits of reasonable freedom that, in its turn, is connected to ability for *taking responsibility*, and 3) *vitality*, as a human being in the moment of his or her origins is not yet the one whose potential he or she can become, so a person develops, forms oneself, becomes (Феофан Затворник, святитель, 2008, 198199). These are thoughts, feelings and wishes of a person itself, which are turned inwardly, settle down in the spiritual nature of a person and transform into nutrition or elements of growth for the entire person. The most essential quality of human life and personality is *immortality* that includes limitless potential of possibilities of perfection of a human being.

Towards this renewal and increase of potential of becoming a human person there should be directed the professional activity of all helping professions, including that of Social entrepreneurship as well. Potential of human-becoming in a person, in its turn, is defined by *likeness of God*, which is the changing value (as opposed to the *image of God*) and should be developed as the growth of *humanity* in a human, in other words, as possibility for a personal growth. But this process takes place gradually as the renewal of God-likeness or *humanity* in a person is the process that takes time, and every step in this process is built on the achievement of the previous one, – steps being the levels of spiritual maturation of a person. As St. Isaac the Syrian has said: “В меру жития бывает восприятие истины” – “To the measure of one's living is the perception of truth” (Журавский, 1995, 12-13), namely, to the measure of inner purification there unfolds possibility of accepting the reality; in other words, to what extent a person has developed spiritually, to that extent he or she is capable of perceiving the truth, the reality around. Practically it means, we cannot ask of a person (or demand changes from a client) what he or she is not ready for inwardly.

There are several ways that the *likeness of God* can be renewed in a person: through conscience, through reciprocity or community with others, and work.

Conscience is the core of virtues in a person whose centre is the *image of God*, ever-present reminder (of inner nature) about the protonorms of the divine order interweaved in this world. Holy hierarch Theophan the Recluse has spoken of conscience as the power of spirit in a person, which, recognizing the law and freedom, defines their mutual relationships in a person, and finally when conscience merge with the will of a person, there cease to exist inner revolt: a person enters in a condition where he or she is filled with the law (Феофан Затворник, святитель, 2008, 366, 384), one has restored the wholeness or integrity of his or her person.

Reciprocity. Especially important this principle is for Caritative social worker as human being is a being of relations, and he or she is driven by faith-motivated assistance to the neighbour. For him or her there exist two ethical maxims that constitutes “investing” of himself in the fellow neighbour, the social dimension of his or her activity: a) biblical message of Christ that one should act for the sake of “the least of My brothers” (Matthew 25: 35-36, 40), namely, for the sake of socially “the least one”, the socially excluded one, the poor, the person who is unprovided for by society; and other maxima b) *If you do not love your brother, who is in front of you, how can you love God, Whom you do not see?* (paraphrased from 1st Epistle of John 4:20), thus showing that personal relationships with God includes at the same time rich inter-subjective aspects in community of people (see Horuzhy, 2006: Crisis of Classical European Ethics in the Prism of

Anthropology), reciprocity as responsibility for the other. Taken together, these ethical maxims constitutes the basis for reciprocity in relations.

Work as a mission. Engaging oneself in work for the good of community, person directs his or her personal energies towards goal, with this breaking the mechanisms of barriers of a person, going out of one's own inner isolation so that a person may start forming trustworthy and safe social relationships, and in that way to renew his or her social functioning.

Philosopher and anthropologist Tzvetan Todorov says, "human nature is to be seen as flexible for radical transformations, if it awakens in person God's created latent abilities and the necessity for action" (see Todorov, 2001). But how social entrepreneurship can bring into motion a person socially – his or her mind, heart, will making him or her more active?

First of all, by respecting a human dignity, respecting the needs of people, seeing them and advocating them in the common activity of social enterprise, thus putting the social objectives above profit making. When one person devotes him or herself to the other person in need, then in the fact of devotion itself there is already included and working a hope – specifically for the other, which allows a person to believe in self. *Secondly*, a person gets to know him or herself when being engaged in common activity with others of trying to solve problems – in communication with others seeing his or her enemies of inner nature: ability/disability to taking care of others (or taking responsibility), freedom from fears, aggression, anger, superstitions or captivity from them – thus testing the level of inner freedom; as well the practice of taking responsibility and readiness for necessary changes in one's own personality, or refusal to work with oneself, which leaves a negative impact to all common activity. Here of importance comes the principle of *empowerment* – entrusting the others with necessary skills for reaching their own set goals and setting them free from the assistance from outside. *Thirdly*, stimulating the creativity of a person, developing new or undeveloped skills. Through the process of creativity person gains belief in a personal self, observing the unnoticed or forgotten talents and developing them for the common good of enterprise. Creativity here functions as the general approach in social entrepreneurship to finding the innovative solutions for solving the individual and social problems. This aspect of creativity as the general approach in social entrepreneurship is of special relevance because only creativity allows finding the innovative solutions for solving life-relevant issues of the people in social enterprises in the ways that are not making a person more dependent or addicted to the assistance provided but ensures the freedom of personality or, in other words, renews person's spiritual and social functioning.

But in this situation there exist *two risks*. First of all, how to awaken one's awareness to willingly "invest" oneself in the other person, to open eyes to the real needs of the other and have willingness to help? Here again we come to the principle of *reciprocity* – as the situation of poverty of the other is able to awaken reciprocity, compassion for the other. When a person sees real people, real situation of them, then reciprocity, compassion is awakened, and it is awakened by practical activity. Human attitude towards people who are in appalling sufferings or needs like litmus shows a person's readiness or immaturity to do something about it. So it is a person's existential reaction to the challenge of sufferings in the lives of others, from which there can be born a reciprocity, compassion for the others, a motivation – so needed for organizing oneself for solving life-relevant issues of the people in social enterprises.

When reciprocity between people is born, it opens doors for expressing love to the other in practical activity or concern. It allows to accept the other, and thus reciprocity is exactly what is needed for overcoming inner isolation of a person, gaining of belief that there exist trustworthy relationships with others. Where love is expressed as practical solidarity and concern among people, there economy becomes a tool of solidarity as the aim of social enterprise is to provide assistance in solving life-relevant issues of the people – individually and commonly. From this the charity is born, which helps as motivation.

Reciprocity born allows supporting the other when he or she experiences a fall or failure, catching up the other when he or she falls down – as from the success of an individual person in the

social enterprise depends the success of all enterprise (the contribution of everyone in the enterprise is essential as in the process of communication there are revealed the talents of everyone involved).

Second risk is that the very **intervenor** – social worker or social entrepreneur – **is in crisis** himself and cannot reach the other person, client. One of the reasons may be the awareness of intervenor his or her personality is self-sufficient. But the very intervenor or worker is a person with the same challenges for his personality as is his client or fellow human being. If a worker is not spiritually functioning then he or she cannot spiritually address to other person. This risk stays for all professionals of the helping professions, and Caritative social worker is subjected to this risk as well. Consequently, here appears the so called *binding reciprocity* – a practitioner cannot ask from the other person changes in personality if he or she is not undergoing the inner changes of similar nature in his or her personality as well. Otto Scharmer, the leadership theoretician, illustrates this axiom by quoting William O'Brien, late CEO of *Hanover Insurance*, when asked summing up his most important learning experience in leading profound change, namely, “the success of intervention depends on the interior condition of the intervenor” (see Scharmer, 2010).

What a specialist should do? When a specialist works with people, clients, he or she should have the necessary knowledge in anthropology, human understanding in wholeness, taking into consideration the fact that the object of social action is not the impersonal social problem but his or her own personality with its lifestory, situation of life, and with the same necessity to grow, to find stability in his or her self-esteem and humanity. To specialist similarly applies the stimulation of aspects of God-likeness of his or her own personality. Secondly, one needs to have competence of caritative communication, namely, to see the other person as partner for cooperation that asks for implementation of reciprocity, in which specialist is not an instructor but a fellow companion – who him or herself in the given situation is growing and improving. Thirdly, in order this process may happen, the very caritative worker should have to start with his or her own spiritual life, centre of which is belonging to the Church and its sacraments, what is the main precondition for sustainable professional activity. As the Holy hierarch Theophan the Recluse indicates, without noble ideals in Christianity in order to help a person there is a need also for strength and know-how to act – there is a need for active, working wisdom (Teofans Vientuļnieks, 2009, 9). Therefore the basic task is the true life in the spirit of Christ – uniting with Christ's divine life in the Church. Christian life is the way how the **active, working communication** with God is being sustained in the Person of Jesus Christ – by fulfilling with the help of God's grace in one's life the holy will of God (Ibid., 11).

Theophan the Recluse all in all defines Christian faith as divine communication and active, working communication. For that there is a need for struggle with oneself – a willingness and activity to persecute the sin in one's life and decisively strive for purity and cleanness, because in a person's heart all the time there accumulates unchastity and immorality that leads off the love towards people (Ibid., 15). Such a person is no more a giver and realizer of reciprocity.

Therefore in a specialist, in which there has started his or her own spiritual life, there appears awareness that all answers are not to be found in him or herself alone, that he or she is not self-sufficient. Nowadays in the helping human professions there is a growing discussion about the increasing necessity toward knowing oneself, toward the skills of self-reflection that would allow to become clear about one's motivation, to cleanse the motivation – what is the goal of my work? It is possible to help the other if a worker forms in oneself a caritative attitude – full of respect and compassion toward the other person. Cooperation, communication, and the common quest for truth is possible if a worker manages the culture of confession of sins, universal communication – prayer, and is capable for *substitutional place-taking* for the sake of his or her clients. Substitutional place-taking² here is the practice of supporting the other in the way that he or she is encouraged to recover lost spiritual and moral abilities, faith in a personal self that is needed for a decent self-esteem and for activity together.

Such a worker who sees the other person in his or her wholeness and attributes to him or herself the same qualities, which he asks from others, in the field of social work and in community of social entrepreneurship serves as an element of bringing renewal.

Stimulating anyone of the earlier mentioned aspects of *God-likeness* by professional or entrepreneurial activity together with reciprocal responsibility of a practitioner for the same spiritual goals as for the other person he or she is addressing, it is possible to stimulate spiritual stability, inner growth and human potential of the other – his or her possibility to become more *human*. In that way social entrepreneurship with its mechanisms and application of its constituting principles in practice helps developing a human potential, and can be seen in the context as instrumental tool, method of social work – as the goal of Caritative social work and social entrepreneurship is the stabilization of a person's life by activating spiritual and social functioning of a person.

Conclusions

Raising citizens to the status of active protagonists of their own destiny, gives possibility for people in the areas dominated by the so called 'social depression' to overcome it by organizing themselves in groups of social initiatives. In Latvia as an example for it serves the movement of *Local Initiative Groups* (VRG) and community foundations as a promoter and initiator of (productive) community initiatives. Having accumulated enough social capital this initiative may accept and develop into form of *Social entrepreneurship*, which, being the European Commission's promoted concept of 'a different approach to entrepreneurship', brings original initiative as part of non-market sub-sector of Social Economy in the market or business sub-sector of Social economy, as well as being one of the social technologies of Caritative social work for social cohesion of disadvantaged and marginalized groups of society. Article has also showed the anthropological principles of people's motivation and engaging in social enterprises as well as principles of activating person's inner resources and human potential.

SE organizations have had and have a fundamental role in the improvement of social cohesion, especially in local communities for overcoming 'social depression'. Sometimes they represent possibility of economic survival in a region as is the case of agricultural cooperatives; in other situations, they are the only viable way to solve a social problem. However, SE in Latvia is still a diffused, newly-emerged concept. The existing studies comprise only some particular parts of it making difficult to identify it as a whole. The particular interest of the author of the study is grouped around the possibilities of SE principles attributed to the sphere of social welfare and particularly to that of social work, especially local initiatives dealing with the new social needs – social cohesion of disadvantaged and marginalized groups of society. As the overview of selected community initiatives in western and eastern parts of Latvia showed, there are appearing initiatives that could be characterized as players in the newly emerging sphere of Social Economy, being (1) placed in the sphere of productive economy on the scale of a community (2) by the very marginal people involved in initiatives, (3) administered as small businesses, (4) controlled by the people involved and (5) supported by social services and social workers. The last aspects ask for more research in detail in order to develop the more thorough vision of recognition the principles of SE in Latvia as well as for attributing these principles to the sphere of social work in Latvia. Therefore of special importance grows the need for exploring the role of social, Caritative social and community workers, and other representatives of the helping professions at national level in assisting marginal people to come out of stagnation or isolation and to become active/productive in solving their social, economic, and personal problems.

Measuring the achieved result of common activity & people's associations in terms of social capital, non-monetary income or service and social added value becomes of importance as well as 1) exploring ways for activating person's inner resources and human potential in the activities of Social entrepreneurship, and 2) finding ways how the existing legislation can be revised and obstacles removed allowing the people to help themselves in the organized communitarian ways of overcoming social problems, becoming *empowered* in communities in the forms and enterprises of Social Economy that have been discussed in this paper.

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2 See the elaboration of principle of *place-taking* in the article of K. Kießling “Deacony – presence on the spirit of God’s solidarity” in these Proceedings.

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