

MYKOLAS ROMERIS UNIVERSITY

SAULIUS NEFAS

**FUNCTIONAL LOCAL COMMUNITY IN LITHUANIAN
VILLAGES AND TOWNS**

Summary of Doctoral Dissertation

Social Sciences, Management and Administration (03S)

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The doctoral dissertation is available at the library of the Mykolas Romeris University and Lithuanian National Library of Martynas Mazvydas (Gedimino Av. 51, Vilnius).

MYKOLO ROMERIO UNIVERSITETAS

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Introduction

In the modern world the mindset of people as well as self-organization factors of various social groups change. Traditional ideologies that used to reflect the thinking of the majority of people in the past are now losing their popularity, and new ideas appear as unlimited pluralism settles in. Sometimes these ideas are old ones that have come from the past. An example would be the idea of communitarianism – some followers claim that this idea should already be called an ideology. <...> When analysing communitarian ideas, most of them may be found in the ideologies of conservatives, Christian democrats, and social utopians or even anarchists–communists.”

Therefore it is necessary for contemporary man to choose from many strong or weaker ideological attitudes and to solve the dual problem: to identify new values that are often related with one of the segments of the “new public management” – participation of citizens and communities. So one of the traditional values, closely related with the “new public management” when reforming the public sector (especially when talking about self-governance), is considered more often in the Western democratic states nowadays – this value is sociality.

Sociality in the democratic world in the context of public administration was and still is considered to be a special value that defines the quality of social organizations, and therefore it is promoted in various ways in the context of creating civil society, and it is one of the factors of modernisation of the public sector.

Analysis of local communities from the managerial point of view may be based on the term of subsidiarity (discretion, additionality) that states that what may be done better by a community should not be done by the state. But where the forces of one man or a community are not enough, society and the state should support their efforts according to means. According to the classical definition of subsidiarity, matters that can be handled by individuals on their own should not be taken from them and assigned to the society as in this way justice would be offended.

Scientific novelty of the dissertation may be defined by the following statements:

- There are no dissertations in the area of public administration that would analyse especially the functionality of local communities, so this attempt to define and analyse the functionality of non-formal local communities of villages and towns allows to expect polemic with works of other authors that analyse the problem of sociality on the whole;
- Factors that influence the functionality of contemporary local community have not been grouped and analysed till now;

- The definition of factors and actions of local community functionality will enable to expect a faster realisation and implementation of these principles in practice for Lithuania that is developing state and self-governance local administration based on the principles of decentralisation and subsidiarity;
- The problems and directions of creation, development and expansion of local community functionality were analysed thoroughly and systematically, and theoretical and practical recommendations for solving these problems were prepared for the first time in Lithuania;
- The concept that defines a functional local community has not been formed.

Practical advantage of the dissertation. The actions intended by the author if performed by institutions existing in local communities will enable politicians, public officials and active citizens to draw attention to certain factors that influence the functionality of local communities and to choose certain managerial actions when creating functional local communities. When defining functional local community the author based himself on theoretical material as well as on personal experience because, having worked as a mayor of a regional municipality for five years, he had set the stimulation of mustering people in local communities as one of his strategic goals. From this point of view the dissertation will be useful for practitioners because, according to Richard Fenn, the analysis of all subjects, especially the phenomenon of society, requires the researcher to indulge into institutional details – to experience institutions’ habits, day-to-day life, successes and misfortunes, as they are experienced by all who live [169, p. 31].

Scientific problem. Lately sociality has been discussed a lot, but there has been no discussion about what it is in local communities, and only one its active form is acknowledged – the existence of a formalised community centre (registered community centres are counted). No attempt is made for local communities in villages and towns to be functional (while that is the basis of self-governance), and no analysis is performed about what its functionality as well as the efficiency of self-governance depends on. The research emphasizes that:

- As traditional values of public life are vanishing, the appearing niche is being filled by negative phenomena that make public life more problematic (empirical data collected on alcoholism, neglect of children, criminality); there is discussion about whether this may be resisted by organising citizens into self-organization groups (cultural, charity, youth groups were researched) thus making local communities functional so that they may contribute to the efficiency of public life;
- The functionality of villages and towns (that we call local communities) of contemporary Lithuania has withered or manifests itself episodically, while the re-

creation of functionality is one of the activity criteria of public institutions and dimensional expression of democratic (real self-governance) management;

- It has been noticed that social capital in Western countries is constantly rebuilding itself thus strengthening administrative structures – local government (municipality, eldership) and local institutions (the church, school, cultural institutions, etc.), citizen initiatives, so it should be discussed if functional local community could be one of such links since full-fledged social capital is not functioning yet in our country?

The aim of the dissertation is to indicate that systematic managerial actions performed in certain factors may create functional local communities in Lithuanian villages and towns.

Goals of the dissertation:

1. to determine factors that influence local community;
2. to define functional local community;
3. to determine the possibilities of institutions existing in local communities to form a functional local community;
4. to plan specific actions and functions of institutions when creating functional local communities;
5. to prepare practical recommendations for interested government institutions, formal and non-formal citizen groups what priority actions should be performed when creating functional local communities.

Research object is non-formal local communities of Lithuanian villages and towns, the institution system that creates functional communities.

Research subject is functional local communities.

Hypotheses:

1. It is presumable that certain factors have a bigger influence on the creation of functional local community.
2. It is presumable that functional local community will start appearing if a system of factors that influence sociality will be formed in institutions of local self-governance (eldership, school, cultural institutions), parishes, and when organising social and physical security in villages and towns.

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Conclusions

Literature

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Approval of the results of this doctoral dissertation was carried out by giving presentations in 6 scientific conferences, and the main statements of the doctoral dissertation were presented in 2 publications of scientific review magazines listed in the list of the Science Council of Lithuania.

SHORT CONTENTS OF THE DOCTORAL DISSERTATION

In the introduction reasons for choosing the subject for this work are given, the aim of the work, the object and main goals are defined, research methodology is presented, research methods are reviewed, scientific novelty and practical importance are outlined.

The first chapter of the doctoral dissertation is called *Analysis of Functionality of Local Communities in the Works of Western and Lithuanian Scientists and in EU Documents*. In the first section of the first chapter of the doctoral dissertation (1.1) Works of Western Scientists and EU Documents about Functionality of Local Communities, when analysing and systematizing works of Western authors about sociality in general and local sociality, they were grouped according to aspects of analysing sociality prevalent in them: classical, public–administrative, national–patriotic and contemporary local community (communitarian) aspects. The notion of *classical community* was presented based on the German sociologist of the 19th century Ferdinand Tonnies. He compared two ideal types of societies – *gemeinschaft* and *gesellschaft*. *Gemeinschaft* may be translated roughly with the help of the term “community”, but the German word has another meaning – “having roots, moral unity, intimacy and affinity,” so often it is understood as the “main community” that may be defined by these parameters: 1) appointment of a special position to a person so that work merges with social life, 2) unity of a big group based on common views and goals, 3) complete commitment to the community.

When comparing the concepts discussed by Tonnies it may be stated that an organization of the *gemeinschaft* type in essence corresponds to current understanding of local community.

Analysis in the *public-administrative* aspect, i.e. in the aspect dealing with *relationships between public institutions and communities* was based on Alexis de Tocqueville, Harmon Zeigler, Robert B. Denhardt, B. Guy Peters, and Jan-Eric Lane.

Since in the latter centuries the domination of *political ideologies* becomes more apparent in life of people (i.e. influence on local communities), from this point of view the work is based on Roger Nisbet.

In the Western world (especially the USA) the subject of sociality (communitarianism) is being researched quite at length. Separate research institutions work on this subject (for example, the Institute of Communitarian Policy Studies at the George Washington University, etc.), so there

are a lot of authors who write on this subject. Such communitarians as Benjamin Barber, Daniel A. Bell, Will Kymlicka, Amitai Etzioni, William A. Galston, Seymour J. Mandelbaum, Michael J. Sandel, Charles Taylor, Michael Walzer, etc. may be mentioned – their works helped to form a clearer view of how local communities functioned in the Western countries.

Although advocates of scientific and public thinking that expresses the sociality of the Western world (maybe except Amitai Etzioni and R.D. Putnam) do not use the term *local community*, but it may be understood from phrases that are found also in the terminology of public administration (*local self-governance, horizontal links, closeness, cultural identity, etc.*) that they talk and think about local community in the wider sense (that encompasses the whole inhabited territory) as well as in the narrow sense when smaller consolidated communities are active in a local territory, and locality is understood as certain actions or formations mustered by people with the goal to implement an idea, for example: “associations form communication habits, solidarity and sense of sociability in their members.”

Lately the policy in the area of local community self-creation in the countries of the European Union is determined by documents passed by the EU structure (they are presented in the specialized *acquis* digest). There are 15 *Recommendations* in the digest; the following recommendations are connected with the development of local community the most: *On Referendums and Popular Initiatives at Local Level (1996) 2* and *On the Participation of Citizens in Local Public Life (2001) 19*.

In the second section of the first chapter of the doctoral dissertation (1.2) Works of Lithuanian Scientists on the Functionality of Local Communities, the works of the authors mentioned below are presented. There are no authors who wrote conceptual works on the concept of *classical community*, but Mykolas Romeris and Vytautas Šlapkauskas' thoughts on classical community should be mentioned.

Philosophers of pre-war Lithuania Izidorius Tamošaitis, Stasys Šalkauskis and Antanas Maceina, and contemporary scientists Algimantas Jankauskas and Alfonsas Vaišvila concentrated mostly on the aspects of *public-administrative* sociality.

Sociality should be analysed also from the *national-patriotic* point of view. Romanas Bytautas was one of the authors of the beginning of the 20th century who discussed this aspect in length. This aspect is also distinct in the works of the above-mentioned authors Stasys Šalkauskis, Antanas Maceina, and nowadays Romualdas Grigas and Kęstutis Masiulis give a lot attention to this subject in their works.

Sociality from the *institutional* point of view was analysed by Antanas Šerkšnas and Petras Šalčius before the war and Romualda Dobranskienė, Antanas Makštutis and Arūnas Poviliūnas in the last years of the 20th century.

Analysis of communities in the aspect of *public institutions administration* is very closely related to the subject of this dissertation. Mykolas Romeris analysed this subject somewhat before the war; and nowadays scientists Romualdas Grigas, S. Būdvytis, R. Stačiokas, V. Baršauskienė, I. Leliūgienė, V. Domarkas, A. Raipa, and V. K. Paulikas write about it.

In the third section of the first chapter of the doctoral dissertation (1.3) Concepts Related to Local Community it is emphasized that discussion of the used concepts is problematic because there is no unanimous opinion on some concepts among Lithuanian and foreign scientists of public administration and other areas, such as *community*, *association*. Besides, translations from foreign languages are often inadequate for the Lithuanian context.

Firstly, according to the author the importance of feeling should be stressed in the definition of local community because it helps to distinguish between community and association, i.e. local community(-ies) that is (are) active in the territories of certain municipalities, and contemporary visionary community.

Secondly, common interests should be stressed when defining local community. Then it becomes clear that a *community is a group of people, and its members are connected by common interest and an inner feeling of belonging to a group of people, however, not anywhere (in some intangible space), but in a certain territory*. There is a third important component – a sign of localisation, because then ***local community is understood as a group of people who live in a certain territory, and the people connected with each other by a common interest and an inner feeling that they belong to the same group of people***. Local (territorial) communities may differ in size, and they may be in each other – for example, there may be communities of several villages in an eldership, and there are interest or institutional communities in local communities.

So there would be a suggestion to define a functional local community in the following way: a functional local community is a group of people who live in a certain territory and perform certain actions for the benefit of that place wherefore a common interest and an inner feeling arises that they belong to the same group of people.

Local communities as well as civil communities or neighbourhoods should not be confused with *community centres* – formalised institutions, that have existed for some time already in the Western countries and that have only lately started establishing themselves quite quickly in Lithuania.

The second chapter of the dissertation is *Development of Local Communities in Lithuania in the 20th Century*. The first section of the second chapter of the dissertation (2.1) is Local Communities in Lithuania before World War II. The functionality of communities in the history of Lithuania is confirmed by data in various works of ethnographers, linguists, and historians. Although the concepts of community or local community are not used in their works, the provided material proves that communal lifestyle existed in Lithuania.

It is emphasized that moral principles strongly influenced by religion were closely related with the social order of interwar Lithuania. On the grounds of the Ten Commandments village communities could perform corporal punishment or even kill thieves because they violated the principle “thou shalt not steal.” In fact, corporal punishment was used rarely or not at all, but very often the right to take part in the self-governance of the community was limited – i.e., the right to present one’s opinion and to be heard. During a village meeting, as witnesses tell, usually a thief had no chance even to open his/her mouth and was told: “Shut up, you thief.”

Since in interwar Lithuania local communities were based firstly on natural and unwritten law and national culture, and local communities had close relations with local self-governance, many various matters could be settled independently in the place of residence – i.e., the local community could function.

In the second section of the second chapter of the dissertation (2.2) The Soviet Period – Interrupted Tradition of Sociality the importance of political situation is emphasized, and factors and actions that depend on it and influence social life and sociality are analysed. The following factors should be distinguished: the occupational-repressive factor, forced change of ownership forms, planned creation of united settlement system, destruction of individual farmsteads, ideologization of culture, persecution of religion, etc. All these factors destroyed the sociality that had existed before the occupation and had a recidivist influence after the restoration of independence because the citizens’ consciousness had been deformed, there was a lack of initiative, and the comprehension of community interests had vanished.

The third section of the second chapter of the dissertation (2.3) is Local Community in Lithuania after the Restoration of Independence. After the restoration of independence people in Lithuania encountered political, economical, and social challenges. People who lived in local communities – in villages and in towns – also encountered such challenges. In almost two decades of restored independence these factors had a lot of influence on public administration of state government as well as state institutions and local communities. Right after the restoration of independence there was almost no such administration – all was left for individuals to decide, while

in the latter years administration (“from above”) encompasses even these areas of life where it should be at least minimal.

Since local community is closer to local authorities and self-governance, so when analysing the correlation between local authorities and local community in the two decades after the restoration of independence it may be seen that the dependence of solution of problems that are important to people on local authorities changed very slowly.

The membership in the European Union is a new challenge to Lithuania and its people. Besides the positive aspects there is reason for worry because nowadays arguments “for integration” and “against integration” are heard from the public sector administrative capacities in economical, political, and cultural fields but no arguments are heard from the social sector (local communities as group self-organizations are in the action area of this sector).

In the latter years changes in the civil activity may be noticed, and they are related to the creation of formal community organizations – community centres.

Nevertheless there are plenty of local community initiatives, and their partial citation presented here contributes to the formation of our comprehension of a functional local community.

Most initiatives are noticed in the cultural field, nevertheless, initiative is pronounced also in other activities of local communities – in ecological, sports, educational, charitable, and innovation implementation fields.

The third chapter of the dissertation is *Local Community from the Functional Point of View*. The first section of the third chapter of the dissertation (3.1) is *Local Community as the Most Important Element of Civil Society*. When formulating the conception of sociality (local sociality) authors take global and local views. Sociality, as well as civil society, is a way of interaction of social groups of a society that has formed historically and is constantly changing therefore it is also an idea. This idea is bestowed with such expressions as common interests, common values, common problems / enemies, physical interaction in certain periods of time, reciprocal support, closeness, etc. All this may be expressed in a global sense, and since every idea needs a place for expression, that place is the local community, so, on the other hand, it is sociality in the local sense. Therefore functional local community is the most important element of civil society.

The second section of the third chapter of the dissertation (3.2) is *The Role of Local Community in the Self-Governance System*. Municipality is a formal public institution active in a certain territory where there are a few formal local communities, but there may or may not be functional local communities there. Based on how local self-governance with its principles and activity forms is understood now, it may be stated unequivocally that it is a long-term search for

compromises between local community and the state. The idea of local self-governance arises from the pursuit for personal freedom, safety, and welfare. The concept of contemporary local self-governance is based in many countries on the following attitudes: de-centralisation of the state power, de-bureaucratisation of social-economical management, liberation of citizen initiative and citizen activation, and efficiency of decisions made in local self-government – and this is where local community becomes very important.

The third section of the third chapter of the dissertation (3.3) is *Functional Actions of Local Communities in Western Countries*. Two dominating directions may be distinguished in the ideology of communitarianism, and they could be conditionally called European (traditional) and *Anglo-Saxon* (administrative).

Its essence is that people who used to live in communities had lost it, and now they are coming back to their roots and starting to recreate communities, or, to be more precise – the communal action and the aspect of solving local problems in various administrative ways (with the interference of authorities when creating community organizations that are called community centres).

The fourth chapter of the dissertation is *Research of Functionality Problems of Local Communities*. The first section of the fourth chapter of the dissertation (4.1) is *Methodology of Research of Functionality*. During the research *Local Community 2001*, the general unit of the research was the inhabitants of regional municipalities (48) of the Republic of Lithuania; and the research was performed in five regional municipalities of five provinces. The municipalities were of the Alytus, Anykščiai, Biržai, Jurbarkas, and Širvintos regions. These regions were selected because of their different localisation and peculiar political, economical, cultural, and ethnical development of Lithuanian regions, nevertheless, because of the common economy, homogeneous education, and people migration the differences are quickly disappearing.

The analysis of primary data is based on descriptive statistics (percentage rates, averages). Data coding and processing was performed with the help of computer software SPSS 8.0/Windows. Secondary data from sociological research and statistical collections were also used in the work.

During the questionnaire survey *Local Community 2007* a questionnaire created according to the Likert scale was used. It was researched how certain factors that stimulated the functionality of local communities were expressed in chosen institutions and areas of activity.

The questionnaire was distributed to the students of the project executed in 2005-2007 by the Municipal Training Centre at Kaunas University of Technology together with the United Nations development programme and the Ministry of Internal Affairs of the Republic of Lithuania *Implementation of Local Development Strategies in Lithuania: Improvement of Public Services*

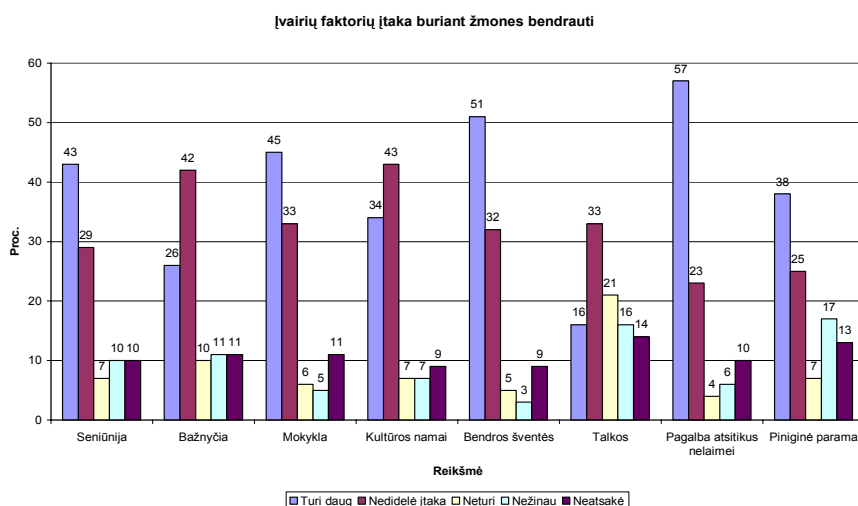
Provision by Strengthening the Abilities of Creating Partnership Connections and Proper Finance Management. They represented politicians and public officials of 17 municipalities (region of Širvintos, Elektrėnai, region of Švenčioniai, region of Raseiniai, region of Jonava, region of Kėdainiai, city of Panevėžys and region of Panevėžys, region of Biržai, region of Pasvalys, region of Telšiai, Rietavas, region of Plungė, region of Utena, region of Varėna, Kazlų Rūda and Neringa) from the provinces of Marijampolė, Utena, Kaunas, Panevėžys, Telšiai, Vilnius, Alytus, and Klaipėda.

The questionnaires were processed using the SPSS software. Reliability intervals were calculated with the aim to compare positive (4 and 5) and negative (1 and 2) intervals on the Likert scale.

Qualitative research was also performed – the interview *Local Community 2006* was made with the goal to highlight the practical aspects of the problem since it was quite difficult to define the research subject – functionality of local communities – with the help of quantitative indexes. This research was performed in four places in Lithuania: in Kazlų Rūda, Kelmė, Svėdasai (region of Anykščiai) and Domeikava (region of Kaunas).

The second section of the fourth chapter of the dissertation (4.2) is *Analysis of Factors and Actions that Form Contemporary Functional Local Communities in Lithuanian Villages and Towns*. During the research *Local Community 2001* and *Local Community 2006* we tried to find out the view of respondents on problem solutions, institutions, and certain phenomena that surrounded and influenced the creation of functional local communities. These respondents confirmed unmistakable influence of elderships, churches, and recreation centres for human communication and stressed the importance of schools, common holidays, support in cases of misfortune, and partly financial support for human communication.

Table 1.



In the first part of the second section of the fourth chapter of the dissertation (4.2.1) Institutional Role of Local Authorities (Eldership) for the Functioning of Local Communities we tried to find out if an eldership as an administrative unit of local authorities may play a big role in the functioning of local communities of living areas that it consisted of.

Respondents confirm the hypothetical statement that people of an eldership trust the eldership, so a conclusion may be made that an eldership may contribute substantially to the functioning of local communities.

During separate analysis of functional actions, respondents (public officials) supported the following legal factors the most: “presence of an employee in the municipality administration who would coordinate community initiatives” (93.5%) and “assignment of means from the municipality budget to community projects” (92.3%), and the managerial action that “eldership employees should involve people from local communities in the performance of their functions (22%) as well as the value action “proactiveness of the elder when creating deliberative boards in elderships” (6.5%) received a lot of disagreement.

In the second part of the second section of the fourth chapter of the dissertation (4.2.2) Institutional Role of the Church (Parish) for the Functioning of Local Communities the attitude was that in Lithuania the prevalent Roman Catholic Church had lost its communal nature because the parish priest was responsible for everything – reconstruction work, liturgy, education, events, connections with the authorities, the sick, relief, etc. In order for the church to be one of the factors that stimulate sociality in local community it is necessary that the local community people and the congregation would consider the church to be part of the community and not outside it. The church should perform this through the administrative aspect – the parish that is also a certain local community. During the research the influence of the church in organising people was assessed. Respondents of all age groups agreed that such influence existed, and respondents who were older than 61 considered this influence to be unconditional.

From the functional actions respondents (public officials) approved the managerial factor that “parish council is a collegial body elected by the people of the parish” the most (90%) and disapproved the managerial factor that “parish council should deal only with matters suggested by the parish priest” (35.6%) and the legal factor (48.9%) that “clergymen should be members of community councils.”

In the third part of the second section of the fourth chapter of the dissertation (4.2.3) Institutional Role of School for the Functioning of Local Communities the functionality of school as one of the factors that muster people in local communities was analysed. Respondents of all age groups see the positive influence of the school in mustering people to communicate but it should be

noted that older respondents see the influence of the school for the local community as more significant.

Analysing the factors that stimulate the functioning of local community in schools and analysing them in managerial, legal and value aspects public officials and politicians declared more unambiguousness when stating neutrality (neither agree nor disagree) or when approving (agree or strongly agree) legal or value factors. Respondents (public officials) agree unambiguously (100%) with the value factor “educators motivate students to take part in initiatives of local communities” and mostly disagree with the managerial actions “educators should organise the education of people of local community” (19.6%) and “material on sociality should be included in educational programmes” (14.1%).

In the fourth part of the second section of the fourth chapter of the dissertation (4.2.4) *Institutional Role of Cultural Institutions (Recreation Centres, Libraries) for the Functioning of Local Communities* the goal was to find out the influence of common holidays on sociality and what role local community institutions – recreation centres – played in mustering the local community. It appeared that the influence of recreation centres was important only to younger people.

What managerial actions should be taken for cultural institutions to contribute to the functioning of local communities was analysed in the research *Local Community 2007*. It appeared that factors that stimulated the functioning of local communities in cultural institutions (recreation centres, libraries) (as well as physical security) were evaluated positively by respondents (politicians and public officials) (agree and strongly agree). Respondents (public officials) negatively evaluated (23.9%) only the managerial action that “people from the local community should be involved in the assessment of activities of local recreation centres and libraries.” Respondents (public officials) agreed strongly (100%) with actions that events of local communities should take place in cultural institutions, that employees of cultural institutions should uphold cultural initiatives of local communities, that employees of cultural institutions should initiate relations with the school, the church, and local police force.

In the fifth part of the second section of the fourth chapter of the dissertation (4.2.5) *Organization of Physical Security of People as a Function of Local Community* it was researched if people from contemporary local communities noticed if members of local communities took part in ensuring public order, if it was understood that only people themselves may ensure security in a community. The hypothesis that nowadays community members do not take part in the process of ensuring public order was proved because respondents could indicate only several cases known to them when the people they knew suppressed offenders. Almost 70% (and in some elderships

(Čiobiškis, Raudonė) more than 80%) of all respondents indicated that they did not know of such cases.

During the research it was found out that factors that ensured physical security in local communities together with cultural factors received the most positive support (agree or strongly agree) from respondents.

Respondents (public officials) stated neutrality only on the legal factor that “local policeman is a member of the community centre” and value factors “policeman has constant contact with the elder, the parish priest, heads of the recreation centre, library and school” and “policeman constantly takes part in events of local communities.” The action “people from local community know the policeman well, although he/she does not live in their village or town but if there is need, they can address him/her” received absolute consent (100%) in this group of respondents.

In the sixth part of the second section of the fourth chapter of the dissertation (4.2.6.) *Organization of Social Support as a Function of Local Community* the goal was to find out what role in contemporary conditions (among other factors) was played by support in case of disaster. According to respondents it was identified that this factor was the most effective. Maybe only the answers of the eldest group of respondents differed slightly, but it was considered that older people probably remembered that such support had been more widespread in the past.

The reasons influencing participation of people in charity work were analysed, and how motivation to take part in social activities of local communities differed depending on age was researched. It became clear that some people form a negative viewpoint on motives of charity-caritative work in local communities (they emphasize private gain, self-promotion, etc.). This fact may be related to the negative examples often published in the media nowadays. Nevertheless, the research showed that most people of the community (more than 70%) evaluate organization of charity work in the local community positively (they consider help for the needy to be a purposeful activity).

When analysing only the opinion of respondents public officials, complete agreement (100%) with the value factor “the eldership (municipality) appreciates philanthropic activities by honouring such people systematically” was stated. Disagreement with the following managerial factors was found: “social employee from the eldership takes part in meetings of the community centre” (15.2%) and “there is a special programme in the municipality on how to involve local people in solving social problems” (16.3%).

Respondents (politicians) also stated complete agreement (100%) with the value factors “the eldership (municipality) appreciates people who provide social services by honouring them

systematically” and “the eldership (municipality) appreciates philanthropic activities by honouring such people systematically.”

CONCLUSIONS

1. The hypothesis No. 1 was proved that the following institutional factors (eldership, school, church, recreation centre) and organization of physical security and social support in local community have a bigger influence on the functioning of local community than political parties, bees, and financial support.
2. The hypothesis No. 2 was not proved that there is a system of factors that influence sociality in institutions of local self-governance (eldership, school, cultural institutions), parishes and when organising social and physical security in villages and towns, therefore local community is not functional.
3. Analysis of scientific literature and ethnographic material revealed that in the beginning of the 20th century local sociality in the local public administration level in Lithuania was based on unwritten law and cultural heritage, while during the Soviet period after the change of contents and with passive observation of the older generation sociality was received positively by the younger generation. Such formal and partly formal type of social organization disrupted, destroyed or applied to the Soviet system with the help of its institutions the informal type of social organization that still exists in Lithuania nowadays. So the disappearance of sociality is directly related to the disappearance of the live (practiced) ethno-cultural and national self-awareness of Lithuanian people during the period of occupation and the increasing globalisation and the spreading mass culture nowadays.
4. It was noted that the concept of local community after the restoration of independence was often identified with the concept of community centre, i.e. the concept of formal communal organization, but it was not the same as functional local community – the basis of civil society.
5. For the creation of functional local communities the following favourable factors are forming: *political-administrative* (provisions in the law on local self-governance for deliberative councils in elderships, positive mentioning in programmes of the Government and political parties, discussion of community interests when passing decisions in councils, appearance of community specialists in municipality administrations, etc.), *social-psychological* (the belief that poverty, social separation, criminality, violence in Lithuanian villages and town cannot be decreased by individual action – this aim may be achieved only if members of local communities work together because the local community is the structure that may help a person in a current situation based on blood, territorial closeness or institutional connections (school, eldership, church)); *cultural-religious* (a person

wants to express oneself or at least be among those who know how to express themselves and act based on ethnical, cultural and religious traditions); and *economical* factors (the possibility for Lithuania to use the financial support of the EU budget when executing various social programmes directed partly to renew the social and engineering infrastructure of villages and towns and to promote local initiatives).

6. It may be stated that the European (traditional) model of local community may establish itself in Lithuanian villages and towns. Its characteristics are holidays, meetings of street residents and neighbours, functioning of parishes. Meanwhile in cities Anglo-Saxon (administrative) model may become established – its characteristics are community centres, voluntary work, communal programmes in schools, etc.

7. Traditional factors – support in cases of disaster, common holidays – will be important in the functioning of local communities, while bees will loose their importance. What concerns institutions, local authorities (eldership), the church (parish), the school, recreation centres, and libraries may have a positive role on the increase of functioning of local communities, but the biggest hopes are on local authorities (eldership) and the school.

8. In search of functioning of local community, attention should be given to these areas: in the cultural area the attitude of local people should be changed that they participate only when asked to do so; in the area of social services it should be stressed that organization of social services and the duty to help the needy is an inner virtue; in the area of physical security it should be stressed that the popularization of order maintenance and cases of repressing offenders will add to the decrease of the fear of remaining alone in front of people inclined to offence.

PRACTICAL RECOMMENDATIONS THAT ARE SUGGESTED TO BE TAKEN INTO CONSIDERATION WHEN CREATING FUNCTIONAL LOCAL COMMUNITIES:

1. For the local authorities (eldership):

- For local politicians and public officials – to discuss with the community the role of the elder when creating deliberative councils with the attitude that this position should be proactive and not usurping;
- For local politicians – to pay attention that their role in the creation of local strategies should be active and the attitude towards eldership employees who motivate local communities to prepare development (strategic) plans for their territory should be positive;
- For employees of municipal administration and elderships – to attend training courses with objective seminars where they would be taught how to incorporate people from

local communities into execution of official functions because their functions are services for people of local communities, and when they are performed together, the quality of services increases;

- Seeking for functioning of local communities, local politicians and public officers together with elders should give priority to the following managerial actions: to appoint an officer in the municipal administration who would coordinate community initiatives; to allot resources in the municipal budget for local community projects; to organize systematic coordinative meetings of community centres in municipalities.

2. For the church (parish):

- To discuss allocation of resources from the budget to parish councils that administer social, cultural and security projects important for local communities, and thus to ensure publicity of where the money is allotted and accountability for received results for the allotted budget resources;
- For clergymen – not to decline membership in local community councils and in this way to display the openness and involvement of the church in local community problems and show the importance of the local community council by participation in it;
- Seeking for functioning of local communities, clergymen should give priority to the following managerial actions: collegiality when forming parish councils; renouncing of autocratic action principles of parish councils when matters for discussion are presented only by clergymen.

3. For the school:

- When preparing teachers and during training courses to emphasize that teachers' mission includes motivation of students to take part in the activities of local communities, and this cannot be achieved if teachers themselves do not participate there;
- The school is the ideal place for events of local communities so school administrators should receive approval from school founders for the order of the use of school resources for the needs of local communities;
- Educational policy formers (the ministry) and implementers (departments of education in municipalities and school administrations) should plan recommendations on how to include material on sociality into educational programmes with the help of

methodological means, and legal means how people from local communities would become involved in assessment of non-educational functions of schools;

- Aiming for functioning of local communities, schools should give priority to the following managerial actions: teachers should motivate students to participate in initiatives of local communities; community centres should be allowed to use school resources (premises, telephones, computers, etc.); community events should be organised in schools; and school masters should coordinate school activities with leaders of local communities.

4. For cultural institutions (recreation centres, libraries):

- Since it is possible to reach absolute de-centralisation in the area of culture, authorities may provide absolute freedom of action in this area to local communities, so that local communities would see their functional power;
- To invite local politicians and public officials to participate in events organised in local communities because that would prove the functioning of local communities and would form important value attitudes (relating to traditions and customs) in all participants, and it would be a counterbalance to mass culture;
- Seeking for functioning of local communities cultural institutions (recreation centres, libraries) should give priority to the following managerial actions: employees of cultural institutions should be proactive communicating with the school, the church, and local policemen; employees of cultural institutions should promote cultural initiatives of local communities (although they may be amateurish) and organize events of local communities in cultural institutions; and for heads of cultural institutions – to coordinate activities of their cultural institutions with leaders of local communities.

5. For ensuring physical security:

- Police commissariats and local authorities should find legal and managerial ways for the policemen who work with people from local communities to become community policemen;
- Seeking for functioning of local communities priority factors for increasing physical security of local communities would be the following: to research security of inhabitants in villages and towns systematically questioning people from local communities; cooperation of municipalities and police commissariats promoting the formation of groups “Stop Criminality”; for municipal councils – to provide

possibilities for policemen to settle in villages and towns; for police commissariats – to keep local people informed about the policeman who might not live in their village or town but who is reachable in case of need; to include in the duty instruction of policemen and their training programmes the duty to have systematic meetings with elders, school principals, parish priests, heads of recreation centres and libraries and for policemen to participate constantly in events of local communities.

6. For organising social services:

- For local politicians – to decide on enabling deliberative councils of elderships to solve more matters of social support, including allocation of municipal budget resources for social support;
- For social workers of municipal administrations and elderships – to go to training courses and objective seminars where the ways and reasons for creating special programmes for involvement of people from local communities in solving social problems would be analysed;
- Seeking for functioning of local communities, priority actions increasing the provision of local community social support would be the following: to honour the people who provide social support and are involved in philanthropic activities systematically; to motivate organizations that provide social services to draw up agreements of providing social services and to direct the municipal social services policy towards the people of local communities who cannot take care of themselves instead of taking care of trenchermen.

Articles published in Lithuanian reviewed periodical scientific journals:

1. Nefas S. Functional local community as a basis for civil society. Public Policy and Administration, 2006. P. 81 - 88. ISSN 1648 – 2603.
2. Nefas S. Development and perspective of self-governing (local) communities in contemporary Lithuania. Public Policy and Administration, 2007. P. 70 – 80. ISSN 1648 – 2603.

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REZIUMĖ

Šiuolaikiniame pasaulyje pastebime, kaip kinta žmonių mąstysena, drauge ir įvairių socialinių grupių saviorganizacijos veiksniai. Tradicinės ideologijos vis mažiau beatspindi daugumos žmonių mąstymą, pastebime, kad įsivyraujant neribotam pliuralizmui išryškėja naujos idėjos. Kartais tai būna atgimusios senos, anksčiau gyvavusios idėjos. Pavyzdys – komunitarizmo idėja, dalies šalininkų įsitikinimu, jau nusipelnanti ideologijos vardo. <...> Nagrinėdami komunitarų idėjas, matome, kad daugelį jų galime rasti ir konservatorių, ir krikščionių demokratų, ir socialistų utopistų ar net anarchistų – komunistų ideologijose“

Todėl šiuolaikiniam žmogui būtina atsirinkti iš daugybės ryškių ir ne tokių ryškių ideologinių nuostatų ir išspręsti dvigubą uždavinį: identifikuoti naujas vertybes dažnai sietinas su vienu „naujosios viešosios vadybos“ segmentu - piliečių, bendruomenių dalyvavimu. Būtent todėl Vakarų demokratinėse valstybėse pastaruoju metu vis labiau atsigręžiama į vieną iš tradicinių, bet labai koreliuojančių su „naujuoju viešuoju valdymu“ reformuojant viešąjį sektorių (ypač savivaldos) vertybių – bendruomeniškumą.

Vietos bendruomenės analizavimą vadybiniu aspektu galime pagrįsti subsidiarumo (savaveiksmiškumas, papildomumas) terminu, kuris teigia, kad tai, ką geriau gali padaryti bendruomenė, neturi daryti valstybė. Tačiau ten, kur atskiro žmogaus ar bendruomenės jėgų nepakanka, pagal išgales jų pastangas turi paremti visuomenė bei valstybė. Pagal klasikinių subsidiarumo suvokimą tai, ką individas gali pasiekti savo iniciatyva ir savo jėgomis, negali būti atimta iš jo ir priskirta visuomenei, nes taip nusižengiama teisingumui.

Šiame darbe nagrinėjama neformali vietos bendruomenė, kuri gali būti funkcionali ir nefunkionali. **Funkcionalią vietos bendruomenę siūlome apibrėžti taip: funkcionali vietos bendruomenė yra grupė žmonių, gyvenančių ir veikiančių apibrėžtoje teritorijoje, susijusių bendru interesu ir vidiniu jausmu, jog jie priklauso tai pačiai žmonių grupei.**

Tyrimo objektas - Lietuvos kaimų ir miestelių neformalios vietos bendruomenės, funkcionalią bendruomenę kuriančių institutų sistema.

Tyrimo dalykas - funkcionalios vietos bendruomenės.

Disertacijos tikslas — parodyti, kad tam tikruose faktoriuose atliekami sisteminiai vadybiniai veiksmai gali sukurti Lietuvos kaimų ir miestelių funkcionalias vietos bendruomenes.

Disertacijos uždaviniai:

1. nustatyti vietos bendruomenę įtakojančius faktorius;
6. apibrėžti funkcionalią vietos bendruomenę;
7. nustatyti vietos bendruomenėje esančių institucijų galimybes formuoti funkcionalią vietos bendruomenę;
8. numatyti konkrečius institucijų veiksmus ir funkcijas, kuriant funkcionalią vietos bendruomenę;
9. parengti praktines rekomendacijas suinteresuotoms valdžios institucijoms, formalioms ir neformalioms piliečių grupėms, kokius prioritetinius veiksmus reikia atlikti, kuriant funkcionalią vietos bendruomenę.

Disertacijos praktinė nauda. Autoriaus numatyti veiksmai, atliekami vietos bendruomenėje esančių institucijų, leis politikams, valstybės tarnautojams ir aktyviems piliečiams atkreipti dėmesį į tam tikrus faktorius lemiančius vietos bendruomenės funkcionalumą ir pasirinkti tam tikrus vadybinius veiksmus kuriant funkcionalią vietos bendruomenę. Autorius, apibrėždamas funkcionalią vietos bendruomenę, rėmėsi ne tik teorine medžiaga, bet ir asmenine patirtimi, kadangi dirbdamas penkerius metus rajono savivaldybės meru, vienu iš strateginių tikslų buvo numatęs skatinimą telktis vietos bendruomenėms.

Mokslinės publikacijos disertacijos tema:

1. S. Nefas. Funkcionali vietos bendruomenė kaip pilietinės visuomenės pagrindas. *Viešoji politika ir administravimas*, 2006.P. 81 – 88. ISSN 1648 – 2603.
2. S. Nefas Savivaldžių (vietos) bendruomenių raida ir perspektyva šiuolaikinėje Lietuvoje. *Viešoji politika ir administravimas*, 2007. P. 70 – 80. ISSN 1648 – 2603.