KOLPINGO KOLEGIJA

KOLPING UNIVERSITY OF APPLIED SCIENCES

IŠŠŪKIAI IR SOCIALINĖ ATSAKOMYBĖ VERSLE

CHALLENGES AND SOCIAL RESPONSIBILITY IN BUSINESS

Tarptautinės mokslinės-praktinės konferencijos pranešimų medžiaga
International Applied Research Conference Proceedings

Kaunas, 2017

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ĮŽANGA

Darnumas visuomenėje susideda iš gebėjimo būti atsakingu naudojant ne tik gamtos išteklius, bet ir įvertinant save, kaip asmenybę, kuri elgiasi socialiai atsakingai. Darnos požiūriu, visuomenės iššūkis yra tobulinti technologinę bei ekonomikos sritį, tuo pačiu apsaugant aplinką, bei joje gyvenančius organizmus.

Pasaulio viršūnių susitikime dėl socialinės plėtros buvo nustatytos trys pagrindinės sritys, kurios prisideda prie darnaus vysuomenės vystymo plėtojimo:

- *Socialinis tobulėjimas*. Visuomenės darna bus pasiekta mažinant socialinę atskirtį bei aktyviai įtraukiant bendruomenės narius į socialiai aktyvią veiklą;

- *Aplinkosauga*. Atsakingo vartojimo, ekoturizmo, ekosistemų tyrimai, kurie visuomenę prives prie darnos ir apsaugos aplinką nuo ateityje galimai atsiradusių grėsmių;

- *Ekonominis tobulėjimas*. Žmonių vartotojiškumas ir modernus gyvenimas reikalauja didelio kiekio gamtos išteklių, todėl labai svarbu kontroliuoti tai, ką mes vartojame. Socialinis verslas – galimybė užtikrinti darnią ekonominę plėtrą, nepažeidžiant žmonių gyvenimo kokybės.

Taigi, tobulindami darnią visuomenę – prisidedame prie visuomenės gerovės, aplinkos išsaugojimo. Kolpingo kolegijos bendruomenė džiaugiasi, kad gali prisidėti kalbant apie iššūkius socialiai atsakingai visuomenei bei padėti tobulinti profesines kompetencijas, žvelgiant į visuomenėje vyraujančias problemas.

Kolpingo kolegijos tarptautinės mokslinės praktinės konferencijos „Iššūkiai ir socialinė atsakomybė versle" leidinyje aptariama darnos problematika suteikia galimybę pagilinti savo žinias, apmąstyti savo asmeninius ir profesinius įsipareigojimus socialinės atsakomybės srityje.

Dr. Algė Šuliakaitė
Kolpingo kolegijos direktorė

INTRODUCTION

Sustainability in society consists of the ability to be responsible for consumption of the natural resources and ability to reflect on our own socially responsible behavior. The public challenge is to improve the technology and economy while protecting the environment and its living organisms.

The World Summit on Social Development identified three core areas that contribute to the development of sustainable society:

- *Social Development*. Sustainable society will be achieved through the prevention of social exclusion and active involvement of community members in socially significant activities;

- *Environmental Protection*. Responsible consuming, ecotourism, ecosystem studies and research will lead the society to the sustainability and protection of the environment and will protect us from potential future threats.

- *Economic Development*. Modern life and people consumerism requires a large amount of natural resources, thus, it is very significant to control what we waste. Social entrepreneurship is an opportunity to ensure responsible economic development without prejudice to the quality of human life.

By developing a sustainable society at the same time we contribute to the society's well-being and environmental preservations. Kolping community appreciates the opportunity to make an input in discussion regarding challenges for sustainable society and improvement of professional competences.

The articles of the conference proceedings "Challenges and social responsibility in business" address issues for the sustainable society and gives the opportunity to rethink personal and professional commitment to the area of social responsibility.

Dr. Algė Šuliakaitė,
Director
of Kolping University of Applied Sciences

TURINYS / CONTENTS

HYBRID MODEL FOR SOCIAL WORK PROFESSIONAL
AND INNOVATIVE DEVELOPMENT

SKAIDRĪTE GŪTMANE[1]

Latvian Christian Academy

ANNOTATION

The article "Hybrid model for social work professional and innovative development" by Skaidrīte Gūtmane (Latvian Christian Academy, Latvia) shows that 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.

Key words: *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.

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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 (Schnapper, 2009).

Profession of social workers remains 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 (Parker & Samantrai, 2010). Many scholars working in the interdisciplinary fields conceptualize justice primarily: HEI study programs by training people tom increase the peace 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	**VALUES**	**MOTIVATION**
Social possibility joined by business chance. Social entrepreneur finds the way to solve people's social problems.	Social values: solidarity, justice, mutuality joined by economic and business approaches.	Social entrepreneur is creative personality who takes risks for better society and mutuality.
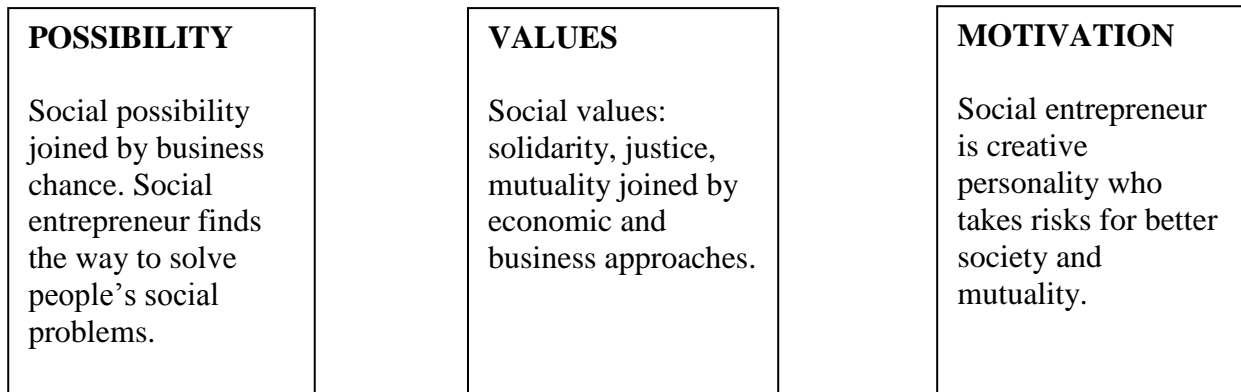
Having key words as foundation, we can easily define Social entrepreneurship as a spiritual capacity of a social entrepreneur to see an opportunity for the risk with the goal to work for better society. His competence is to combine Social entrepreneurship with the main goal of Social work: promotion 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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MIŠRUS SOCIALINIO DARBO PROFESIONALAUS IR NOVATORIŠKO VYSTYMOSI MODELIS

SKAIDRĪTE GŪTMANE

Latvian Christian Academy

ANOTACIJA

Skaidritės Gūtmane (Latvijos krikščionių akademija, Latvija), straipsnyje „Mišrus socialinio darbo profesionalaus ir novatoriško vystymosi modelis" teigiama, kad yra dvi pagrindinės socialinio verslumo reiškinių dalys – „verslo" pusė ir socialinės vertės pusė. Socialinio verslumo plėtra socialinio darbo švietimo plėtrai gali atnešti teigiamą, apčiuopiamą poveikį bei inovacijas. Socialiniai darbuotojai jautriai

reaguoja į prieštaravimus tarp jų pašaukimo ir profesijos, kuri reikalauja griežto ir kruopštaus teisės aktų taikymo, kas apriboja jų vaidmenį iki biurokratinės profesijos veiksmų, todėl jie imasi teisinių normų, siekdami apsaugoti save nuo dokumentų tvarkymo ir jausdami, kad jų pirminis pašaukimas yra ne biurokratiniai suvaržymai. Abi šios veiklos – socialinis verslumas ir socialinis darbas gali prisidėti prie lygiateisiškumo. Mišrios galimybės gali dar stipriau nukreipti socialinio darbo praktiką į profesijos istorinį įsipareigojimą dėl socialiai atstumtųjų.

Raktiniai žodžiai*: socialinis darbas, socialinis verslumas, tarpdiscipliniškumas, švietimo plėtra, mišrios galimybės, solidarumas, savitarpiškumas ir vertybės socialiniame darbe.*

SOCIAL ENTREPRENEURSHIP AS A TOOL FOR PERSONAL AND COMMUNITY DEVELOPMENT

VALTERS DOLACIS[2]

Latvian Christian Academy

ANNOTATION

The article "Social Entrepreneurship as a Tool for Personal and Community Development" by Valters Dolacis (Latvian Christian Academy, Latvia) deals with the phenomenon and practice of social entrepreneurship as a tool for both the community development and that on a personal level for both the practitioner and the people involved in enterprise activities. Social entrepreneurship serves as one of social technologies for social cohesion of disadvantaged and marginalized groups of society, and therefore can be used as a practical method in the field of social work. Social entrepreneurship provides an operational platform for renewal of people's skills of self-dependence by learning doing things together, which is a relevant motivational aspect for socially marginal people for solving their social and personal problems. Thus the social cohesion of disadvantaged and marginalized groups of society, by being involved in social entrepreneurial activities and thus being placed in the sphere of productive economy on the scale of community, contributes to local community development, turning citizens to the status of active protagonists of their destiny and local community – into socially active one. However, the renewal of a person's social functioning, achieved by involvement in social entrepreneurial activities, covers person's life holistically – starting from person's inner processes that leads to forming the external social relationships. The analysis of this process therefore in the article involves an anthropological perspective on activating people's inner resources and human potential in the activities of social enterprises, which shows the dimension of social entrepreneurship as a tool for personal development as well.

Key words: *social entrepreneurship, social work, social cohesion, social and spiritual functioning, human potential, inner resources of a person, reciprocity.*

INTRODUCTION

Topicality of the paper is revealed in the fact that social entrepreneurship (SE) organizations or social enterprises have a potential of playing an essential role in the improvement of social cohesion of society, especially in situation of economic breakdown, which usually results in the lack of accustomed resources of financial aids to the people and thus facilitates the development of marginalization of society on economic scale. 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. Article deals with the principles and

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practice of SE as possibility to develop innovative social technologies for social cohesion of society – both on community and personal level. Therefore, the goal of the article is to explore the phenomenon and practice of social entrepreneurship in the context of social work where SE as an innovative approach can be used as a tool for community development and transformation on a personal level for practitioners and people involved in enterprise activities.

The concept and practice of social entrepreneurship in the context of social economy

SE functions in the context of social economy, which 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). Social economy 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). Thus SE has developed from particular organizational and legal business formations – *cooperatives, mutual societies, associations, social enterprises, foundations* a.o. entities – in each European country.

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). Social enterprises in that way 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 the same. Coming to *definition of social enterprises*, prominent SE researchers Defourny and Nyssens (2010, 43) provide the following: "Social enterprises are not-for-profit private organizations providing goods or services directly related to their explicit aim to benefit the community. They generally rely on a collective dynamics involving various types of stakeholders in their governing bodies, they place a high value on their autonomy and they bear economic risks related to their activity".

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).

Looking to the definition and functions of social enterprises, it is possible to highlight some main principles of SE in modern expressions by social enterprises: – the most important being 1) the primacy of the individual and the social objective over capital; 2) the defense and application of the principle of *solidarity, responsibility, reciprocity (social capital)* and *empowerment*; and 3) 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 Social Economy, 2000).

Canadian researchers Peter and Tina Dacin together with Margaret Matear (Dacin et al., 2010, 37-57) have analysed more than 130 sources of different definitions of social entrepreneurship, and have come to conclusion that there are several focuses that determine the definition of SE, e.g., if social enterprise is analysed in economic or management context, its interpretation differs from approach of social work science where social enterprise is defined as the form of social work.

Social entrepreneurship as the form of social work

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 initiatives have demonstrated that they can greatly improve the social status of disadvantaged people (as in case, for example, of microcredit or savings-and-loans cooperatives facilitating financial inclusion, increasing women's influence) and that they have 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).

Having national perspective in mind, attribution of the named principles of SE has a potential of providing for the practice of social work, for example, in Latvia its European dimension and innovative practice. 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 consolidate the personal skills of independence. Here SE serves as one of social technologies for social cohesion of disadvantaged and marginalized groups of society, and therefore can be used as a practical method in the field of social work.

Social entrepreneurship provides an operational platform for renewal of people's skills of self-dependence by learning doing things together, which is a relevant motivational aspect for

socially marginal people for solving their social and personal problems. Thus the social cohesion of disadvantaged and marginalized groups of society, by being involved in social entrepreneurial activities and thus being placed in the sphere of productive economy on the scale of community, contributes to local community development, turning citizens to the status of active protagonists of their destiny and local community – into socially active one.

The concept of Caritative social work and social entrepreneurship

Being the approach based on European social model, Latvian Christian Academy has developed a *profession of Caritative social work*[1] 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). Profession has been legalized also in Classification of Occupations (2003; 2009) of Latvia, attributing rights of professional activities to caritative social workers within the system of social welfare in Latvia.

Caritative social worker professionally includes his or her own activity in EU set system of social protection that works against exclusion of a person, and it sees SE as an integral form of profession's functional capacities, as SE here is seen as EU promoted concept not driven 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). Here the tasks of Caritative social work and SE are complementary to each other.

However, the renewal of a person's social functioning, achieved by involvement in social entrepreneurial activities, covers person's life holistically – starting from person's inner process that leads to forming the external social relationships. The analysis of this process therefore in the article involves an anthropological perspective on activating people's inner resources and human potential in the activities of social enterprises, which shows the dimension of social entrepreneurship as a tool for personal development as well**.**

Anthropological framework

As stated before, 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, SE 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 favourable 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 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* or mutuality.

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 bureaucratising of the system of assistance, in which of importance becomes the registering of effectivity of assistance provided – as a demand from leadership regarding casework of social workers with clients. Because of the limited time, which is being devoted for caseworking an individual case, this demanded of effectivity is not fully reached. 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 being 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 (Feofan Zatvornik*, 2008, 198-199*). These are thoughts, feelings and wishes of a person itself, which are turned inwardly, embedded in the spiritual nature of a person and transformed 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. 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: "To the measure of one's living is the perception of truth[2]" (Zhuravskiy, 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 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,

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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 of love (Feofan Zatvornik, 2008, 366-384), or in other words, 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' – the people around. 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" (Bible, 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 include 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); here reciprocity as responsibility for the other. Taken together, this ethical maxim 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 between people, 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 a person 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 all – 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 becomes the principle of *empowerment*

– entrusting the others with necessary skills for reaching their own set goals and setting them free form 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, functioning 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.

However, 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 be ready 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 (*see* Kiessling, 1998) – 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 the 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 that the intervenor's

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awareness of his or her personality is self-sufficient. However, 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 as well as every specialist working with people 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 or 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 life story, 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 specialist should 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 expertise ('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 overall 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 others if a specialist 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 specialist manages the culture of taking responsibility – confession of sins, universal communication – prayer, and is capable for *substitutional place-taking* for the sake of his or her clients. Substitutional place-taking[3] 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 organized together.

Such a practitioner 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 to the whole body of community.

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 person – person's 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 promoters and initiators of (productive) community initiatives. Having accumulated enough social capital, this initiative may accept and develop into stable 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 and principles of activating person's inner resources and human potential.

Social enterprises have had and have a fundamental role in the improvement of social cohesion, especially in local communities. 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 is grouped around links between SE and social work on operational platform. We need to take into consideration that local initiatives of SE are the ones which are dealing with the newly emerging social needs of society, providing assistance to disadvantaged and marginalized groups of society.

Concluding, the SE initiatives at a local level can be characterized as players in the field of social cohesion of society, 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 attributing the 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 of productive social enterprises.

GLOSSARY

1. The term 'caritative' stems from Latin caritas (Greek analogue 'agapē') meaning 'love', 'mercifulness', 'expression of grace', 'active compassion'. The term is used in Catholic social tradition and that allows speaking of it also as of 'Christian social work'.

2. In original Church-Slavonic: "*V meru zhitiya bivayet vospriyatiye istini*".

3. *See* the elaboration of principle of *place-taking* in the article of K. Kießling "Deacony – presence on the spirit of God's solidarity" (*see* Kießling, 2016).

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ASMENINĖS IR BENDRUOMENĖS PLĖTROS SOCIALINIO VERSLUMO ĮRANKIS

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ANOTACIJA

Valterso Dolacis (Latvijos krikščionių akademija, Latvija) straipsnyje „Asmeninės ir bendruomenės plėtros socialinio verslumo įrankis" aprašo socialinio verslumo reiškinį ir praktiką kaip asmeninės ir bendruomenės plėtros įrankį, skirtą specialistams bei žmonėms, dalyvaujantys įmonės veikloje. Socialinis verslumas tarnauja socialinei sanglaudai kaip viena iš socialinių technologijų, skirtai remtinoms ir socialiai atskirtoms visuomenės grupėms, todėl gali būti naudojamas kaip praktinis socialinio darbo srities metodas. Socialinis verslumas suteikia veiklos platformą savarankiškam žmonių įgūdžių atnaujinimui mokantis daryti tam tikrus dalykus kartu, kas tampa socialiai ribinių žmonių grupei svarbiu motyvaciniu aspektu, sprendžiant jų socialines ir asmenines problemas. Tokia socialinė sanglauda tarp neįgalių ir atskirtų visuomenės grupių, įtraukiant juos į socialinio verslumo veiklą, prisideda prie produktyvios ekonomikos kūrimo ir vietinės bendruomenės plėtros, paverčiant piliečius socialiai aktyviais vietinės bendruomenės veikėjais. Asmens socialinio funkcionavimo atnaujinimas, pasiektas dalyvaujant socialinės verslininkystės veiklose, paliečia jo gyvenimą kompleksiškai - pradedant nuo individo vidinių procesų, kurie suformuoja jo išorinius socialinius santykius. Šio proceso analizė apima antropologinę perspektyvą aktyvinti žmonių vidinius resursus ir žmogiškąjį potencialą socialinių įmonių veikloje, ir išreiškia socialinio verslumo kaip asmeninio tobulėjimo priemonės dimensiją.

Raktiniai žodžiai: *socialinis verslumas, socialinis darbas, socialinė sanglauda, socialinis ir dvasinis elgesys, žmogiškasis potencialas, vidiniai žmogaus resursai, tarpusavio sąveika.*

SUPERVISION AS A SPACE OF RECREATION OF QUALITATIVE COMMUNICATION AND SELF-IMAGE IN CARITATIVE SOCIAL WORK AND SOCIAL ENTREPRENEURSHIP

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ANNOTATION

The article "Supervision as a space of recreation of qualitative communication and self-image in Caritative social work and Social entrepreneurship" by Dace Dolace (Latvian Christian Academy, Latvia) deals with the specific possibilities and main principles of supervision in social work, caritative social work (a profession developed by Latvian Christian Academy and being nationally legalized) and social entrepreneurship, which is an innovative form of caritative social work. The article characterizes the anthropological crisis in helping professions and emphasizes the potential of ethically and anthropologically centered supervision as a source of recreating the practitioner's self-image, professional identity, and competence of the ethical communication meeting stressful issues in the professional process at human service organizations.

KEY WORDS: *supervision, caritative social work, social entrepreneurship, communication, self-image, professional identity.*

INTRODUCTION

Today social professions are experiencing methodological changes focusing on the innovative, anthropological and interdisciplinary content of the helping professions.

In this context, supervision as a reflective and consultative support of social practitioners with the aim of promoting professional growth is becoming of increasing importance in the global environment. Because where there is economic pressure to compete for 1) resourcing, 2) human potential, 3) efficiency and effectiveness of services, there is a corresponding demand for more interventionist management practices and qualitative interpersonal communication. Supervision thus becomes a location, where needs for managerial accountability, professional support and innovative transformation meet each other on the level of interpersonal communication. This micro level of practices is increasingly significant – it reveals the possibility of reflecting, enacting and transforming globally affected policies. Complexity of clients' problems and challenges experienced by communities continuously evolves and grows. The challenges posed within the

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environmental climate in which social professions operate make the helping professions, and simultaneously their supervision, survive definite critical periods and search for innovative solutions and further development.

The issues of these anthropological, ethical, holistic, and transformative capacities and future tasks of supervision in helping professions have been analyzed by Weld (2012); Fook (2012); Fook & Gardner (2007); Beddoe & Davys (2016); Dirgeliene (2010) .

Descriptive setting of the problem of the professional identity in the social professions

To identify the most urgent problems and critical points in the process of social professions, a research was conducted by the author of this article, – during 2015-2016 within the supervisions (conducted by the author of this article) there were regularly initiated discussions and performed questionnaires on opinions of social specialists (social workers, social rehabilitation specialists, specialists of the social entrepreneurship) with the aim to recognize the main expectations, difficulties, types of problems, and wishes of specialists working at human service organizations, as well to recognize how practitioners understand the content of their human-orientated profession, what kind of meaning they attribute to their profession. Conclusions are based also on the experience and the observations which the author has gained working as supervisor of social work specialists.

Common critical issues and professional risks faced by those working in human service organizations (Dolace, 2016):

1) rapidly increasing bureaucratic requirements, paper work;
2) increasing workload, overload, and overwork;
3) demand for quick results;
4) need, material problems (both of clients and social specialists);
5) aggressiveness of the governing body; lack of cooperation with leaders and authorities (feeling like 'empty space');
6) low prestige of the social specialist at the local and national level;
7) fall of value of the person;
8) aggressiveness of the clients;
9) lack of motivation of clients; non-cooperation;
10) loss of professional self-awareness and sense of professional identity;
11) permanent stress;
12) indifference to the clients' problems;
13) burnout.

The author observed law capacity and insufficient skills of self-reflection and at the same

time desire of specialists to turn their sight to the self-image, self-understanding, - this desire we can compare with a longing to return to long-ago-left home. Many of the specialists considered that mentioning the self-image theme is inappropriate in a professional environment. They have been trained to develop skills of solving client's social problems, and not reflect and communicate their own inner problems.

Questionnaires and observations gave witness about a typical, dominating trend in the understanding of the meaning of qualitative social work and successful activity in the helping professions: there dominates a demand of specialists that they should be good at specific approaches, techniques, and methods of providing assistance to the client. Most typical expressions are: "I wish to acquire what I should specifically do to reach the solution of the social problem"; "how to help"; "what to say to a dying person, alcoholic, etc."; "how to behave in the presence of a patient with serious disease"; "how to convince, motivate a drug addict, suicide, a.o."; "how to correctly solve specific situations"; and similar.

Results of our study are appropriate to complement with some aspects of another study of social work practice, carried out by J. Fook and F. Gardner. The authors, searching for possibilities of practicing the method of the critical reflection in social work, investigate the problems of the professional practice. We are mentioning some of them:

1) focus on the parts rather than the whole;

2) focus on outcomes;

3) the tensions between value-based professional practice and economically and technically focused organizations;

4) the need to find ways to continually develop knowledge and practice that fit with all changing and complex context (Fook & Gardner, 2007, p. 18).

Summarizing all these results it is important to notice some essential tendencies peculiar to the helping professions nowadays:

1) invasion of human concept, influenced by philosophy of pragmatism. *A* practical, pragmatic, achievement-oriented individual of modern market society is a typical example of the reduced anthropology. This anthropological type has been defined by J. Habermas calling the practice of such a person as an "instrumental behavior" that is based on "instrumental rationality". Instrumental behavior is a threat to peers of a person and to nature, because everything is being subjected to achieving only the individual goals of the operating subject by ignoring the communicative activity (Habermas, 1990; Young, 1989);

2) a tendency of losing a man, disappearing of a person and lack of qualitative interpersonal communication and solidarity. This process can be designated by the term – *anthropologic*

emptiness of the concept and practice of helping professions, characterizing the social systems at the 20th century.

Context of modern anthropological crisis

Turn of 20th and 21st century is characterized by all-embracing shift of social, cultural, and theological anthropological paradigm. It is connected to the crisis of traditional anthropological views (on anthropological crisis in welfare system *see*: Gūtmane, 2016, pp. 21-28). Sign of crisis is inefficacy of existing knowledge about human being in situations where one should find answers and solutions to modern social, educational, pedagogic, religious and other problems in conditions of aggressive social changes of the century. Symptoms of crisis, first, are expressed in practice – there happen rapid changes of the human person – new destructive dynamics have appeared: extreme psycho-practices, suicidal terrorism, pseudo-mystical sects, drug addiction, immersion into virtual reality, criminal behavior, terrorism and similar. Philosopher and theologian Sergey Horuzhy for the designation of these phenomena uses the term "park of anthropological deviations" (Horuzhy, 2004). Theoretical crisis of anthropology is characterized by the fact that existing theories and concepts cannot describe and explain this newly-emerged dynamics. That refers also to the main basic elements of European human concept. And now one should admit that this coherent, integral scheme with all of its terms is not working because it cannot provide an explanation to what really happens with a human being, and cannot provide strategic practices for education, social inclusion etc. to overcome the pathological conditions of this human existence.

Philosopher and theologian Constantine Sigov, one of the prominent interpreters of French philosopher Emmanuel Levinas, describes anthropological crisis as a break between ontology and ethics in modern teachings on human being. With this break there are associated socially anthropological processes that E. Levinas define in the "theory on disappearance of a human being" (Sigov, 2004).

This weakness of anthropological factor today is the reason of difficulties to deal with tensions between growing institutionalization of social processes, economic pressure, and exclusion, on the one hand, and the necessity of social inclusion, social adaption, and effective interventions, on the other hand.

Here appears the niche for developing innovative, anthropologically-based methodologies of social work and social entrepreneurship. The anthropological aim of this social professional approach means 1) to restore the conceptual focus on the respect and value of human person to reach a new attitude towards so called *client* – solidary dialogue instead of formerly passive recipient of service and assistance (client); 2) master the competences of formation of self-identity and professional identity; 3) to do adequate exploration of the human needs and resources; 4) to focus on communication quality, interdisciplinarity, common good, and solidarity.

And in this context supervision with its transformational anthropological paradigm today is the most appropriate space for re-creation of the professional identity, values, and competences for different specialists of social helping professions.

Development and definition of the caritative social work (CSW) in Latvia

The author would like to introduce with one of innovative, anthropologically-based professional concepts created and developed in Latvia. Concept and theory of Caritative social work in Europe has long history and stable traditions that are rooted in European cultural consciousness, which in turn historically has developed under the influence of Christian Church, Patristic ascetic anthropology, philosophy of humanism and Christian democracy.

Catholic priest, doctor of philosophy William Ferree, when interpreting the text of Apostle Peter (Bible, 1 Peter 4:8): "Love covers over a multitude of sins" *(caritas operit multitudinem peccatorum),* emphasizes that caritative work is solidary approach to a human being, taking as a strategic starting point not negations and sinful state of a person, but the good, the vital that every person possesses in expressions only characteristic for him or her. Caritative approach accepts a human situation as it is, in all of its realism and at the same time focuses on the human potential. Thus, the nature of charity is integrating one (Ferree, 2003, p. 11). Father Ferree states that only such an approach is able to reanimate creative power of spirit inherent in a person - ability to answer the charity and become a companion in life- witnessing processes in one's own life and those of society.

In Latvia, Caritative social work is a new profession. It has been developed since 1997 – as the basic study program at Latvian Christian Academy (LCA) since its accreditation. The study program provides interdisciplinary-based professional socially oriented education, which incorporates the Church Tradition of anthropology and social ministry. In 2003, profession of CSW was registered into Classifier of Occupations and in 2007 got final legitimating in the Law of Social Services and Social Assistance, which defines "the caritative social work as an analogous one to that of social work." The Goal of CSW is "to provide assistance to persons, families, groups or society in general to recover ability of social and spiritual functioning" (Sociālo pakalpojumu un sociālās palīdzības likums). Specific and innovative character of caritative social work is determined by the phenomenon of *caritas* (Latin term, equivalent to Greek *agape*) – divine energy of love and mercy functioning through human person; active compassion; charity. *Caritas* capability lies in the heart of the personal professional identity and self-image of the caritative social worker.

Credo of CSW and its supervision: in the midst of methodic schemata and technologies never lose a man, a living human person – professional growth stems from understanding truth and renewing caritative self-identity.

Caritative social work as activity is based in solidarity and relates to modern sociological statements and prognosis about crisis of individualism and liberalism in society. According caritative social strategy, social policy and social professions should become the builders of *'solidary civilization'* (The Caritas Europe Strategy, 2004, p. 6). Lacking anthropological reflection, social work and social policy has not possibility to critically evaluate existing trends in society. CSW which is initially interdisciplinary, cohesion- and solidarity-based incorporates social entrepreneurship as a perspective form (or model) of social work, because the mission of a social enterprise is to improve the living conditions of individuals and to contribute to social-economic welfare, which are traditionally the agenda of social work (and caritative social work).

J. Habermas, speaking on the so-called '*instrumental rationalism*', characterizes it as ultimately simplified attitude of secularized society towards education and culture. To his mind, instead of this type of consciousness there should appear communicative activity as precondition of becoming a person. Communicative interrelation as indispensable component of modern society means that any form of human activity exists within the limits of ethics (Young, 1989).

Problem of supervision for anthropologically-centered social workers and specialists of social entrepreneurship

Supervision is an integral part of the social entrepreneurship and professions of social and caritative social work, and as such, it, on the one hand, should adopt the shape and follow methodological guidelines of the social profession and, on the other hand, it should become the invaluable agent of the development of the 'supervisee-profession'.

Today supervisions for caritative social specialists which are working at human service offices are mainly led by supervisors-psychologists, infrequently – by supervisors-social work specialists. Methods orientated on discussing social work process (e.g., how to manage social case; what to do with aggressive client etc.), or psychological 'ventilation', or other psychological methods used in these supervisions do not reach the inner goal of supervision of this innovative anthropologically- and solidarity-orientated profession. Expected goals of the caritative supervision are following:

1) return to the self-image and personal identity as to the creative center of the professional capability. Today the most urgent and progressive concepts of supervision turn towards the focus on the person of supervisee rather than the work, defining the supervision as a moral agency which helps the practitioner to activate his inner recourses (Sergiovanni & Starratt,

2006; Šneiders, 2005). Supervisor Nicki Weld in her monograph on transformative supervision stresses: "Being involved in this type of continuous insightful learning is what enables our true selves to be most evident in everything we do. It is through honesty and openness that we truly connect to others, and supervision, being a protected relational space, is naturally a part of this. /../ Our goal in life is to understand what it means to be human and to learn from life and then give this learning back to the world. /../ This is an ability to act out that real self in our lives and profession." (Weld, 2012, pp. 11-12). If there is a lack of this deeper "true self", human being acquires skills how to put a "social mask" on, staying at the level of outer signs. The formation of anthropological identity as a strategic task for supervision means as well that there develops the capability of transcending (Latin *transcendentia* 'crossing-over, trespassing'). Philosopher J. Hull describes this ability of transcending in the following way: "That is ability and skill to transcend one's own biological reality, respectively, ability to make one's own biological organism into an instrument for achieving over-biological and over-instinctive goals. This kind of transcending potential contains ability of abstract and critical reasoning, imagination, empathy, ability to perceive spiritual symbols and capacity to integrate experience and knowledge by confirming all what is meaningful, what is higher than individual feeling of pleasure or pain" (Hull, 2003, p. 28). Definition marks human transcendence, first of all, as overcoming of modern individualism, and, secondly, as qualitative revolution of "instrumental thinking": not to make the people around into instruments for achieving one's own professional goals but to instrumentalize one's own natural anthropological dimension for reaching higher goals.

2) stabilizing professional identity, call, professional motivation. The issue of clearing up the motivation in helping professions is one of the topicalities of supervision (Hawkins & Shohet, 2007);

3) and resultantly – developing professional skills, competences, methods and techniques.

Supervision as a space of truth, communication and ethical growth

Regarding the supervision as a space of ethical standards and moral development there should not be ignored following problem, which become essential in the process of implementation of the ethical strategies during the process of supervision. Supervisor should be very conscious of moral discourse changes in up-to-date social consciousness. In the context of crisis of classical European ethics, classical proclamation of moral norms and principles in helping professions has become ineffective. The method of moral proclamation no longer works. Tracing the decline process of the classical moral consciousness of society, theologians and philosophers (Yannaras, 1996; Horujy, 2005) have outlined several phases:

1) rejection of platonic (and later patristic) ontology or *kosmos noetos*. This stage has been basically completed to the end of the 19th c. with the loss of consciousness of sacred unity of humans, nature and God;

2) rejection of the Cartesian epistemological subject – the famous "death of subject" widely discussed at the beginning of 20th cent.;

3) rejection of Kantian ethical subject. This "death of ethical subject" is a result of the Second World War and the experience of the Nazi and Soviet totalitarianism, which was quite correctly interpreted as a total bankruptcy of classical ethics.

Therefore classical propositional formulas, 'ethical dogmas' from above could not be practically personified by modern society, and also by social workers and their clients, and supervisors and supervisees. But, searching for possibilities of regaining authority social worker/ supervisor should not fall in another extreme – losing the Truth in efforts of improving social, etc. situation.

Describing this problem of moral "efficacity" Orthodox philosopher Ch. Yannaras (Yannaras, 1996, p. 196) analyzes the specific character of Orthodox ethos, which is imbedded into Eucharistic community and Truth. There is a distinction between Truth-based moral position and between "ethics of improvement" peculiar to a large part of Western Christianity and philosophy.

The expectations of direct improvement of outer situation or other person (supervisee or client) are based on two premises, which are taken as self-evident:

1) one such premise is that organized effort, where individuals enlist in struggles against other individuals or structures which maintain social injustice, is capable of bearing fruit and restoring the life of society as a whole to its correct functioning;

2) the other premise is the conviction, that correct functioning of life can be secured by an objective, rationalistic control of the individual's rights and duties.

On the other hand, Truth is still a teaching with the power to transfigure the world. The problem arises when "objectification of Truth" (Yannaras, 1996, p. 201) comes about. The historical and cultural life of the West has been built identifying the truth with a particular function of human logic. "Objective" truth presupposes rationality as the only possible way of interpreting and ordering natural and societal reality. In modern Western consciousness truth is no longer something achieved by a personal approach and personal experience, by anthropological transformation in the process of striving for the Truth, but a complete, closed system of concepts. When Truth becomes "objective," this leads to the "infallibility" of its representatives, of the bureaucratic structures.

The ethics of the supervision aims neither at an "improvement" in the objective conditions of life, nor at an "improvement" in the character of other individuals. Its aim is to enable life to operate in the limitless scope of personal freedom, the freedom which can be existentially realized only as an event of communion or *'communal becoming'*.

Also in Russian Orthodox theology we can find similar theological position – S. Horujy proposes topicality of 'experiential ethics' today opposed to any abstract ethics (*see* Horujy, 2005). This type of *ethos* stems from Orthodox patristic and monastic ethical tradition which is based two factors: 1) divine and human love and 2) personal communion. This does not make ethics a doctrine; it is rather like a live instruction or counseling. Contrary to other frequent accusations of ascetic ethics, it is not egoistic or purely individualistic. The God-man connection, being personal, includes at the same time rich inter-subjective aspects. These inter-subjective or "counciliary" (Russ. *soborny*) aspects shapes appropriate methodology of developing solidarity, associations and communities – links of life and ethically-based relations which penetrates and heals the canvas of social life.

At the starting point the Ethical Space, i.e. the sphere of validity of ethical judgments, coincides here with the Space of the personal experience of love and *praxis* of *caritas*. This personal ethical space is, of course, much smaller than whole Human Space (space of human and social being), which serves as Ethical Space for classical European ethics. But the experiential Ethical Space is also expanding keeping always its personalistic and cohesive nature.

The process of approaching and experiencing the Truth in the relational space of supervision is an important catalyst of the reciprocal transformation of participants of supervision (Weld, 2012). Emphasis on the transformative function of supervision becomes more and more remarkable (Shohet, 2011).

The anthropological principles of qualitative ethical communication is further developed by T. Florenskaya – modern Christian psychologist (Florenskaya, 2001):

1) main condition of ethical dialogical communication – the recognition of potential spiritual "I" of the other person;

2) from it results that it is not possible to make pressure and lead a person by not doing him or her harm. The deepness of other person is a secret to us. In the dialogue, thanks to the quality of relationships, personality of companion unfolds itself; it allows seeing its mystery. Also the authority of 20th century pastoral theology Metropolitan of Surozh Anthony (Bloom) points out that in communication with a seriously ill or spiritually injured person the basic law is to avoid a dominating activity, which is expressed as efforts to help him or her by calming down, preaching and convincing about spiritual issues (before this person has even asked it!). The condition of caritative approach in that way become - waiting, which is regarded as equal to inner, charged with

tension, silence, which in turn is charged with prayer, utmost devotion, listening and concentrating on the other. This caritative scarifying or *ek- stasis* is goal-oriented coming closer to a break in relationships when an individual, which has closed him of herself in suffering, first one gives an impulse for a serious conversation about things that touch his core of personality (Anthony (Bloom), 2005);

3) qualitative communication is the ones, in which there takes place acceptance of a person and that is based on conviction about dignity (image of God in personality) of that person, not considering the actual state of this person. Wisdom of love exists in ability to see in dynamic unity the person's both spiritual potential (seeing his or hers spiritual face) and actual existence, as well as in ability to critically separate and evaluate this actual behaviour, and in case of need to express one's firm attitude towards it;

4) caritative dialogue is also a therapeutic process (in most general sense), in which partners help one another to make spiritual "I" of each one real, visible - to embody it in actual processes of social life, respectively, to help the other realizing, acknowledging him or her as a person.

These challenges require the further development of the concept and practice of supervision updating transformative, ethical and anthropological functions of supervision. Supervision continues to develop as a tool of professional development.

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KOKYBINĖS KOMUNIKACIJOS ATKŪRIMO IR ĮVAIZDŽIO STEBĖSENA SOCIALINIAME RŪPYBOS DARBE IR SOCIALINIAME VERSLUME

DACE DOLACE

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ANOTACIJA

Dacės Dolace (Latvijos krikščionių akademija, Latvija) straipsnyje „Kokybinės komunikacijos atkūrimo ir įvaizdžio stebėsena socialiniame rūpybos darbe ir socialiniame verslume" kalbama apie konkrečias galimybes ir pagrindinius socialinio darbo priežiūros principus, socialinį rūpybos darbą (profesiją, kurią sukūrė ir įteisino Latvijos krikščionių akademija nacionaliniu lygiu) ir socialinį verslumą, kuris yra novatoriška socialinio darbo forma. Straipsnyje apibūdinama antropologinė pagalbos profesijų krizė ir pabrėžiamas etiškas ir antropologiškas priežiūros potencialas kaip specialistų įvaizdžio atkūrimo, profesinio identiteto ir etiškos kompetencijos priemonė, patiriant stresą profesiniuose žmonių aptarnavimo organizacijos procesuose.

Raktiniai žodžiai: *priežiūra, socialinis rūpybos darbas, socialinis verslumas, komunikacija, įvaizdis, profesinis identitetas.*

HOW MUCH OF REAL ECOLOGY IS LEFT IN THE ECOTOURISM?

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SUMMARY

There is a large volume of published studies describing the role of tourist activities on environmental issues, evaluating them either positively or negatively. Ecotourism specialists and environmentalists still debate whether ecotourism gives more advantages than well planned, responsible and balanced traditional mass tourism. The aim of this paper is to introduce brief ideas about the interaction between ecology and tourism, searching for clearer intersectional points for a society. The method applied in this study is analytical literature review based on ecology and ecotourism fields.

INTRODUCTION

In nowadays, society often discusses, whether healthy lifestyle with a variety of eco-labels should prevail in their life or not. No exception could be found in the wide tourism sector both regionally and globally. Regardless of individual financial possibilities, each person could choose the type of travelling, can find the most exiting destinations, the most attractive landscapes or to try the most unique routes. If somebody prefers nature attractiveness and needs to leave the civilization tiredness and stress far away, the ecotourism niche is a good choice. There is a large volume of published studies describing the role of tourist activities on environmental issues, evaluating them either positively or negatively (Hillery et al., 2001; Godfrey & Clarke, 2000; Buckley, 2004; Archer et al., 2005; Drumm, 2008; Steven et al., 2011). Even if it sounds unusual, some of them analyse the negative impact of nature-friendly and community-friendly ecotourism as well.

Ecology and tourism issues have been studied by many researchers bringing variety of thorough descriptions and concluding many different aspects. The aim of this paper is to introduce brief ideas about the interaction between ecology and tourism, searching for clearer intersectional points. Does "green message" send to nature by tourists always cause the positive response?

Ecology, from science to lifestyle

Ecology, as a discipline, is still often introduced as a new science of the recent centuries. Nevertheless, ecological ideas and principles have been observable in philosophical issues and human life since the ancient times. According to the most popular, not deeply scientific description, the classical definition explains the ecology as „the branch of biology that deals with the relations of organisms to one another and to their physical surroundings". Other description of the ecology could be given in more wider way – it sounds as follows: „The scientific study of the processes

influencing the distribution and abundance of organisms, the interactions among organisms, and the interactions between organisms and the transformation and flux of energy and matter".

Historically, ecology was defined in the middle of 19th century with the original definition given by German zoologist E.Haeckel, who described ecology as the study of the relationship of organisms with their environment. Later, the ecology was introduced as a study of ecosystems (Odum, 1971). Society should agree that recently the wider spectrum of ecological approaches with the goal of promoting integration is more relevant to our understanding. Otherwise, we should all know that ecology is not synonymous with environment, environmental protection or environmental science (Allee et al., 1949; Smith & Smith, 2000; Begon et al., 2006). Ecology is one of the most complex sciences about earth's living systems and how they interact, and it is not environmentalism, a social or political movement, or just personal ideology.

Discussing about the main objects analysed in Ecology science, we should also understand how the environment and organisms interact in "ecosystems". An ecosystem is usually defined as a community of living organisms (biotic component) in the environment (abiotic component), interacting together as a system through nutrient cycles and energy flows. Ecosystems are important for climate, soil, water and air quality regulation (Smith et al., 2013), also for living organisms. However, ecosystem management and any disturbance, including tourism, can change ecosystems providing either improvement or destruction.

Undoubtedly, the term "Ecosystem services" should also be mentioned here. Ecosystem services are defined as benefits that people obtain from ecosystems. Talking in another way, ecological services form the environment for a variety of human activities. Ecosystem services are classified into resource, ecological, biosphere, social and recreational services (TEEB, 2010; Haines-Young & Potschin, 2013). The concept of the ecosystem services, including the socio-economic and conservation objectives, was popularized by the Millennium Ecosystem Assessment (Millennium Ecosystem Assessment, 2005). Prospects for the ecotourism industries are all directly tied to ecosystem services, recreation and ecotourism are mostly assessed as cultural services. In a study conducted by Mizaras et al. (2015), it was stated that society obtains social benefits through recreational, health and cultural services.

The academic literature has revealed that natural ecosystems also perform an important "information function" that provides opportunities for knowledge, recreation and aesthetic experience (Mizaras et al., 2015). Information functions are divided into aesthetic, recreation and ecotourism, cultural, historical, scientific and educational. For example, forest ecosystems have a lot of opportunities for tourism activities, also this ecosystem is important place for emotional inspiration, provides historical, scientific and educational information. The ecosystems are used more intensively for recreation and tourism due to growing populations, longer holidays available

among wealthy populations, and better infrastructure.

Among many practical applications of ecology, like urban ecology, human ecology and other directions, tourism ecology could appear, first of all, as an approach to monitor the survival and relations of organisms to one another and to their physical surroundings when they are disturbed by travellers. In nowadays, nobody would be surprised to hear eco-cities, eco-hotels, eco-food, or eco-transport, etc. If we strongly believe and are willing to pay additionally, all our life philosophy could become more or less eco-labelled. However, sometimes it is just modern ideas, which are far from real or nature ecology, being just a social or personal movement toward a healthier lifestyle. We feel free to include "ecology" in every activity, but anyway natural surroundings suffer from human ignorance or indifference and overuse of natural resources.

Tourism versus ecology

Data from several studies illustrate that the tourism industry is composed of different sectors, including agriculture, transport, and energy, having a direct impact on various environmental components (Godfrey & Clarke, 2000; Andereck et al., 2005; Sabo, 2012; Ralf et al., 2016).

According to the recent year information presented by United Nations General Assembly in 2009, tourism is one of the fastest growing industries with an annual average growth rate about 5%. The tourism industry is one of the largest components of the service sector, and has considerable ability to change environmental quality (Table 1). Development of tourism sector includes accommodations, roads, restaurants, tourist attractions, water supplies, waste disposal facilities, etc. Rise in the number of tourists, which exceeds the carrying capacity of the territory, leads to the degradation of natural resources for which tourists come (Drumm, 2008). Traditional mass and poorly organised tourism affects the physical environment of destinations. Sometimes the tourists themselves destroy the more attractive sites and these sites are degraded by heavy visitation (Hillery et al., 2001; Archer et al., 2005; Sabo, 2012). The relationship between tourism and the environment most often could be regulated by planning and management, better infrastructure and education or changing to the environmentalism ideology, as called "eco-tourism".

Table 1.

Summary of the main impacts of tourism activities on ecosystem

(Data from Godfrey & Clarke, 2000; Andereck et al., 2005; Sabo, 2012, Ralf et al., 2016)

Component	Impact	Consequences	Action factors
ABIOTIC ENVIRONMENT			
ATMOSPHERE AIR	• CO_2, NO_x, SO_2, dust particles; acid rain • noise pollution • pathogens & bacteria	• loss of environmental quality • environmental disturbances • disturbance of wildlife • changes in animal behaviour • human health risks	• increased tourist flow • excessive development (overcrowding, heavy visitation) • not careful planning • recreational activities • inadequate waste disposal • motorised activities: vehicles, airplanes & ships • uncontrolled infrastructure • poorly planned infrastructure
WATER	• micro and macro elements & compounds (nutrients, heavy metals) • road oil, detergents • pathogens, bacteria • waste water discharge • fertilizer leakage	• diminution in the quality & quantity of water • contamination of seas, rivers, lakes & infected zones • dissolved oxygen • depletion of aquatic fauna & fishing • aquatic plant growth • eutrophication • human health risks	
SOIL	• nutrients, heavy metals • fertilizer leakage • pathogens • organic matter & forest litter • compaction • erosion of surface land • moisture	• soil contamination & degradation changes of water & temperature regime • air capacity, • drainage • changes in communities of microorganisms & small organisms	
GEOLOGY	• damage to geological formations • destruction of mineral structure • erosion	• disruption of natural processes • could damage seashores • changes natural landscape	• collection of natural recourses as souvenirs • excessive exploitation of resources • vandalism & graffiti
BIOTIC ENVIRONMENT			
WOODY (TREES, SHRUBS) **& GROUND VEGETATION** (MOSSES, GRASSES)	• plant destruction & trampling of vegetation • harvesting of endangered plants, rare species • disruption of natural habitats • forest degradation & deforestation	• degradation & disturbance • disruption of natural food chains • changes in age structure, percentage cover, species composition & growth rates • extinction of many species • public confusion	• excessive exploitation of resources • inadequate waste disposal • introduction of exotic/alien plants • collection of specimens • forest fires • trapping • vandalism
WILDLIFE	• disturbance & noise • loss of individuals • habitat loss • destruction of biodiversity • increased predation, competition & disease	• disturbance of wildlife (hibernation, breeding patterns) • disruption of natural food chains • changes in species composition & population structure • extinction of many species • public confusion	• increased tourist flow & recreational activities • infrastructure development • motorised activities: vehicles, airplanes & ships • introduction of exotic / alien species • feeding animals • hunting & fishing • vandalism

Ecology in ecotourism

Recently, ecotourism, as a direction of tourism, is defined as a "responsible travel to natural

areas that conserves the environment, sustains the well-being of the local people, and involves interpretation and education of staff and guests" (TIES, 2015). The United Nations landmark resolution in 2012 stated that ecotourism has a significant role for the environmental protection, biodiversity and sustainability of natural areas; as well it encourages local communities (World Tourism Organization, 2013). Promotion of local livelihoods through ecotourism has been widely considered as an important policy instrument for biodiversity conservation (Das & Chatterjee, 2015). In many parts of the world, environmentalists have promoted ecotourism as an integral tool of conservation of natural resources or an alternative to their exploitative use (Stronza, 2007; Nyuapane & Poudel, 2011; Surendran & Sekhar, 2011). Wunder (2000) summarised that ecotourism plays an important role in enhancing the environment quality. Ecotourism is distinguished by its emphasis on conservation, education, traveller responsibility and active community participation. Specifically, ecotourism possesses the low-impact visitor behaviour, support for local conservation efforts, sustainable benefits to local communities, and their participation in decision-making. Ecotourism provides the aspect of conservation as it has been helping save living organisms, also unbalanced and sensitive ecosystems (Libosada, 2009). The financial benefits from ecotourism come from park entrance fees, voluntary donations and environmental conservation levies, which are targeted directly at conservation (Reimer & Walter, 2013). Badola (2010) highlighted that the promotion of ecotourism activities in the reserve forests contributes to mitigating carbon emissions, which can reduce green-house gas emissions.

Nobody would argue that ecotourism is a better choice for environment than traditional mass tourism. However, any tourism activities in natural areas usually are not sustainable and eco-friendly. Travellers choose modern ways of travelling by planes, cruise ships, private transport; they use different equipment, food or prefer other services, which are far from any type of ecology. Different theories exist in the literature regarding ecotourism and sustainable tourism. For example, Honey (2008) highlighted the idea that "Much of what is marketed as ecotourism is simply conventional mass tourism wrapped in a thin veneer of green". Environmental degradation, wildlife habitat destruction, economic inequity, instability, and negative socio-economic and cultural changes within local communities are some of the few problems associated with the introduction of ecotourism (Gulinck et al., 2001). The more elementary environmental critique against ecotourism is that it is usually based on extensive use of resources often including overseas transportation with large CO_2 emissions (Buckley, 2004). The impact of increase in the number of tourists for the growing popularity of ecotourism industry has number of negative effects on wildlife and whole biodiversity, especially in protected areas (Steven et al., 2011). Especially, the destinations, which are desirable as a tourist paradise, could easily be destructed.

There is no available ecotourism studies based on real measures, which could confute

whether ecotourism gives more advantages than well planned, responsible and balanced mass tourism. It seems that at this point, real Ecology has already disappeared or was changed toward correctly managed travelling. As it is a prognosis that ecotourism would grow more rapidly over the coming decades than traditional mass tourism, tourists should be very suspicious, responsive, analysing every eco-label and ready ask for proof. If to avoid further movement of "eco" toward more meaningless, tourists should always check or just to feel themselves if eco-labels of ecotourism are real or maybe the offer is just „greenwashable" (the false advertisement of a service/product that claims to be eco-friendly but in reality is not).

CONCLUSIONS

The literature analyses gave the understanding that eco-friendly solutions in tourism sector are usually applied because of economical reasons with a little eco-spice. Two outcomes for eco-tourism choice exit. When personal preferences or eco-signs attract tourists to specific destinations, at the same time tourists may disbalanse natural ecosystems, harm local communities or, in opposite, it can help preserving natural environment or cultural heritage. The idea that application of sustainable tourism or ecotourism is a good solution for environmental protection comforts a little. Eco-actions can help to reduce the amount of wastes, usage of water and energy, protect and preserve nature. Otherwise, the intersectional compatibility between ecology and tourism should be under continued evaluation in the long term perspective. The future challenge of ecotourism is to promote its development induced by political instruments but leaving the free niche for tourists' creativity and personal responsibility.

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KIEK TIKROS EKOLOGIJOS LIKO EKOTURIZME?

IVETA VARNAGIRYTĖ-KABAŠINSKIENĖ

Kolpingo kolegija

ANOTACIJA

Mokslinėje literatūroje randama daugybė paskelbtų tyrimų, apibūdinančių turizmo veiklų teigiamą ir neigiamą įtaką aplinkosaugai. Ekoturizmo specialistai ir aplinkosaugininkai vis dar diskutuoja, ar ekoturizmas suteikia daugiau privalumų, nei gerai suplanuotas ir subalansuotas tradicinis masinis turizmas. Šio straipsnio tikslas yra glaustai pristatyti idėjas apie ekologijos ir turizmo sąveiką, ieškant aiškesnės tarpusavio sąveikos taškų visuomenėje. Tyrimo metodai: analitinės ekologijos ir ekoturizmo literatūros apžvalga.

ECOTOURISM IN PERIPHERAL AREA OF CENTRAL LITHUANIA: SMALL-SCALE STUDY

IVETA VARNAGIRYTĖ-KABAŠINSKIENĖ

Kolping University of Applied Sciences

ANNOTATION

Ecotourism in peripheral area of central Lithuania: small-scale study, Kolping University of Applied Sciences, Iveta Varnagirytė-Kabašinskienė.

The aim of this paper is to gain a better understanding of the ecotourism development in peripheral areas taking a regional case study of Central Lithuania as an example. The data for this study was obtained from a questionnaire survey conducted among Jonava tourists visiting tourism information centre in 2016. It was found that the largest part of respondents have relatively good opinion about tourism potential of this district. The opinion of the potential tourists on existing accommodation, feelings of safety and security, hospitality, the availability (or lack) of various activities and willingness to pay additionally for clear nature and safe travelling was revealed. The need to strengthen the image of the tourism information centre as an advice centre for visitors in the peripheral region was determined.

INTRODUCTION

Lithuania is considered as a country with enough space for environmental, nature-friendly or sustainable tourism because of its rich forest, lake resources, biodiversity and not too much industrialized landscape. This enables Lithuania to maintain its position as an exceptional ecotourism destination and this activity could support economic growth through increase of living of the local communities. As more and more popular tourism form, ecotourism focuses on environmental, social and cultural sustainability and plays a significant role in meeting the challenges of sustainability of the whole tourism sector.

As tourism has reached almost all regions of the world and has had a notable growth in the peripheral regions of Europe, in Lithuania many communities are traditionally dependent on employment in agriculture, forestry sector, local small-scale trades and services. Tourism in rural and peripheral areas is often nature-based and so is closely connected to the land and local physical environment (Hall & Boyd, 2005). For example, in Northern Sweden, not only tourism entrepreneurs but land owners, management agencies, forestry, agriculture, and nature protection organisations have vested interests in the region (Fredman & Tyrväinen, 2010).

Generally, tourism persists as a tool for regional development but more carefully considered approach is needed (Saarinen, 2003). Tourism growth is limited to specific nature resources, limited access to transport networks, information, political decisions, etc. (Hall &Boyd, 2005). Up to now,

few studies have provided evidence of the extent to which tourism contributes to regional development in rural and peripheral areas abroad (Lundmark, 2006; Müller, 2006). If entrepreneurs are to deliver some benefits to their communities, their place in the evolving tourism economy needs to be better understood. Tourism has a local economic impact (Rinne & Saastamoinen, 2005) and that for rural and peripheral regions it is generally welcomed as part of a diversified economy (Noakes & Johnston, 2009).

The aim of this paper is to gain a better understanding of the ecotourism development in peripheral areas, taking a regional case study of Central Lithuania as an example.

Study objective and methods

In this study, Jonava district municipality was taken as an example of peripheral area. This municipality is located in the NE part of Kaunas county, Jonava town is situated on the right bank of the Neris river. The Jonava district is almost in the centre of the country, near the largest cities in Lithuania. Within this region, agricultural land covers about 46 %, forests – 42 %, water bodies – 2 % and built-up area – 3 % of the municipality. There are several natural objects in the area, such as Upninkai botanical, Šventoji ichthyological, Kulva geomorphological, Lietava hydrographical reserves; Andruškoniai geological outcrop; Gaidelis Stone – the largest stone in water (in the Neris river) in Lithuania; also some historical and cultural monuments may be of interest to tourists. In Lokėnėliai village, there is the adventure park in Lithuania. Some unique thematic tours are offered for visitors, such as „Lietuviškoji Europa per vieną dieną/The Lithuanian Europe in one day” (Venice, London, Paris, Switzerland with the educational program in the Folk Art and crafts center); „Vidurio Lietuvos dykumos ir pelkynai/Deserts and wetlands of central Lithuania” (get acquainted with Dumsiai district continental dunes, not typical for Lithuania landscape in the military polygon area and small lakes); „Po kalnuotąją Šveicariją/In the mountainous Switzerland” (hiking / skiing in Swiss hilly surroundings); „Karinė Jonava/Military Jonava” (Gaižiūnai polygon and its history, Gulbiniškiai rocket base).

The information used in this study was derived from the answers of respondents on questionnaires. The aim of this survey was to find out the tourists evaluations about Jonava ecotourism services. This study included assumptions to formulate recommendations for development of Jonava ecotourism services.

A questionnaire was structured for the purpose of measuring Jonava tourists' evaluation and demand for ecotourism destinations, their likelihood to revisit this district in the future, and their likelihood to recommend it to relatives and friends. Jonava district was selected as a sample area because of its geographical location, representing more or less typical peripheral region of Lithuania. The questionnaire composed of 28 questions, first six questions were asked for general

socio-demographic information. The sample population for this study was composed of Jonava tourists, who visited Jonava tourism information centre during April and May, 2016. A total of 81 visitors, fully representing the sample population, agreed to participate in the survey.

Respondents were approached and informed about the purpose of the survey in advance of being given the questionnaire. They then were asked whether they would participate in the survey. The information provided by the respondents was kept confidential.

The respondents were fairly equally distributed in terms of gender, with female respondents (57%) being slightly over-represented. Most respondents were 20 till 45-year-old (97%), followed by respondents over 45-year-old (3%).

Results

The survey results showed that half of the respondents did not have an exact opinion and could not evaluate tourist attractiveness of Jonava district. Seventeen percent of respondents did not agree and the same percent strongly disagreed with the statement that Jonava is attractive district to tourists. The respondents said they felt completely safe (50%) or almost safe (50%) when arrived in this district as visitors or tourists.

The majority (77%) of respondents are looking for tourist information on the Internet, 17% rely on friends/colleagues recommendations. The remaining 7% of participants visit the tourist information centres. One third of respondents (33%) did not agree that the dissemination of tourism information in Jonava is enough; however, 7% of the respondents completely disagreed with this statement.

Provided catering and accommodation services in Jonava were assessed as quite favourable for 13% of respondents, about a half (47%) of the respondents agreed that they are sufficient, 33% - had no opinion on the matter.

When asked, whether Jonava is suitable for tourism business, 57% of the respondents had no opinion, 13% agreed and the same proportion of respondents opposed that Jonava is suitable for tourism development.

When respondents evaluated the Jonava tourism services, 57% of participants agreed that here it is enough tourism services to all social groups, about one third of respondents completely agreed with this statement (Fig. 1). The majority (60%) of respondents totally agreed that here it is enough entertainment and sightseeing tours.
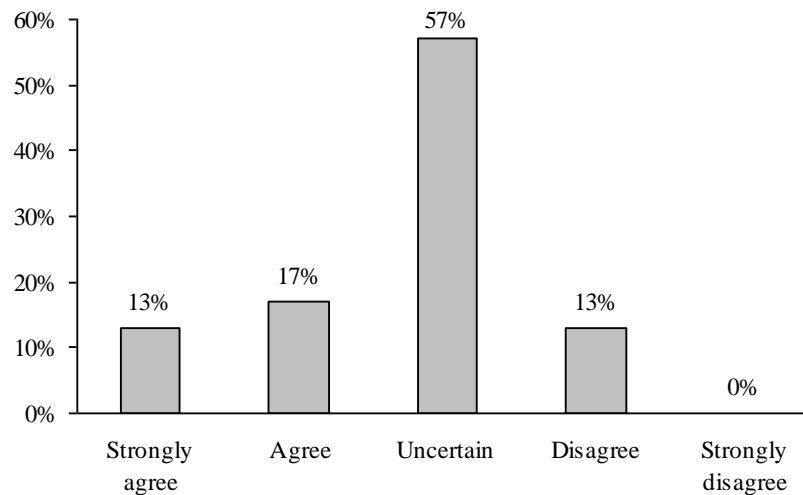
Fig.1. The respondents' opinion about the suitability of Jonava for tourism business
(Question: Do you think, whether Jonava district is suitable area for tourism business?)

In order to find out whether respondents know what kind of travelling ecotourism is, they were asked whether this type of tourism is different from the conventional or mass tourism (Fig. 2). 37% of the respondents said that these are two different types of tourism, 13% believed that these tourism types are slightly different, and half of the respondents could not answer to this question.
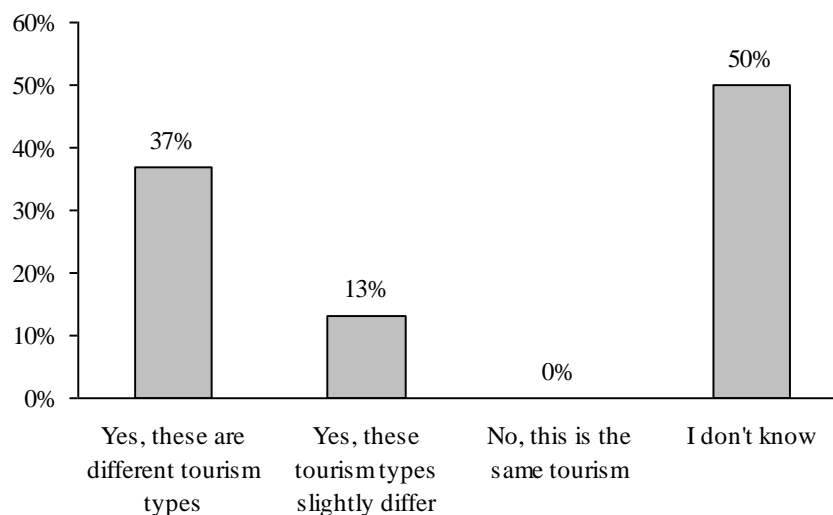
Fig.2. The respondents' opinion about the difference between ecotourism and conventional tourism
(Question: Do you see the difference between ecotourism and massive tourism?)

Most of the respondents (71%) answered that they are ready for adventures and active travelling that usually do not requires facilities, and only 13% would not choose such kind of travelling. It was found out that a large part of respondents (47%) would pay more for a cleaner and more secure environment. About 50% of participants partly agreed with the latter statement, and

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only few respondents would not pay additionally. Even 40% of respondents suggested that they would like to test (to be the first travellers) new ecotourism services, 7% of respondents would wait for the reviews/comments in the discussions or forums, etc. Most of the respondents (83%) were ready to contribute to environmental management, such as collective assistance, garbage collection, etc.

Finally, the respondents were asked whether they would recommend Jonava district to other tourists/visitors. It was found that 53% of respondents would recommend visiting Jonava district to other visitors/travellers only if necessary, 20% - would probably recommend, only 13% were sure that they would recommend, and 7% - would not recommend.

Summarizing these results, it could be noticed that the survey participants only partly are satisfied with the tourism situation in Jonava, they quite rarely come to Jonava tourist information centre and extensively use the centre services. This suggests that the tourist information centre pays too little attention to its own publicity, attracting customers/potential visitors, development of e-services and project activities. Inevitably, it may create a poor image of Jonava as tourism destination. This problem could be also relevant to other peripheral areas of Lithuania.

The survey on ecotourism evaluation in Jonava district showed that the demand for ecotourism services exists in this peripheral region and the tourists of this district could be treated as potential ecotourists. Generalizing, the main findings showed that major part of the visitors is coming from the developed countries, they are between 35- and 54-year old, have higher education, and like natural, active, nature-friendly activities that could not always be comfortable. It is important that these tourists are willing to pay more for ecotourism services; also they are ready to behave as environmentalists.

Referring to the evaluation of natural and cultural objects in Jonava district in accordance with the results of the tourists' survey, it could be noticed that there is a need to develop and increase the services of the ecotourism activities.

As Kauppila et al. (2009) noted tourism could be considered the only industry (or one of the activities in Lithuanian case, - author comment) having realistic growth prospects in peripheral rural areas, especially characterized by unemployment, out-migration and an ageing population. This idea, to some extent, could be adjusted to small Lithuanian peripheries. Nevertheless, the development of more specific ecotourism services and destinations in the region could give ecological and economic benefits in the form of direct revenues and employment, upgraded infrastructures, environment standards etc.

Conclusions

It seems that the Jonava district, taken as an example to represent a peripheral point in the

central Lithuania, should be developed as a potential ecotourism destination with exceptional activities. Using data obtained from a questionnaire survey conducted among Jonava tourists visiting tourism information centre, it could be concluded that the most of respondents have relatively good opinion of this district despite being it further from the Lithuania's bigger cities.

This study found an opinion of the potential tourists on existing accommodation, feelings of safety and security, hospitality, the availability (or lack) of various activities and willingness to pay additionally for clear nature and safe travelling. The need to strengthen the image of the tourism information centre in this peripheral region was revealed.

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EKOTURIZMAS PERIFERINĖSE VIDURIO LIETUVOS DALYSE: MAŽOS APIMTIES TYRIMAS

IVETA VARNAGIRYTĖ-KABAŠINSKIENĖ

Kolpingo kolegija

ANOTACIJA

Ekoturizmas periferinėje vidurio Lietuvos dalyje: mažos apimties tyrimas, atliktas Kolpingo kolegijos dėstytojos Ivetos Varnagirytės-Kabašinskienės.

Šio straipsnio tikslas yra įgyti geresnį supratimą apie ekoturizmo plėtrą periferinėse vietovėse, atsižvelgiant į regioninį atvejo tyrimo vidurio Lietuvoje pavyzdį. Šio tyrimo duomenys buvo gauti, apklausiant Jonavos turistus, kurie lankėsi turizmo informacijos centre 2016 metais. Buvo nustatyta, kad didžiausia dalis respondentų turi gana gerą nuomonę apie turizmo potencialą šiame rajone. Buvo atskleista potencialių turistų nuomonė apie apgyvendinimo sąlygas, saugumą, svetingumą, užimtumą (arba trūkumą) įvairiomis veiklomis ir norą mokėti papildomai už gamtą ir saugų keliavimą. Tyrimas nustatė turizmo informacijos centro įvaizdžio, kaip patarimų centro lankytojams periferiniame regione, stiprinimo poreikį.

EXPLORING THE POTENTIAL OF SOCIAL MEDIA: FACEBOOK AS A MEANS TO SUSTAIN LINGUISTIC VARIETIES

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ABSTRACT

Despite the concerns about the vitality of dialects in Lithuania, it has been noticed that one of the groups of dialect speakers in Lithuania, Samogitians, have recently become very active in promoting their dialect on Facebook. This small scale study discusses the ways in which Facebook enables Samogitians to sustain their dialect. The investigation employs the framework of Reversing Language Shift, the Theory of Commodification, the Theory of Multimodality, and the Theory of Linguistic Landscape. It reveals that since social media is closely linked to the 'real' world, Facebook can make an impact on sustaining the vitality of linguistic varieties.

Keywords: *Samogitian, social media, dialect maintenance, commodification, linguistic landscape.*

1. Introduction

The present small scale study is inspired by arguably the most prominent and influential linguist in the Reversing Language Shift (RLS) studies, Joshua Fishman, and by what some scholars call the Renaissance of various ethnic groups and subethnos across Europe and the world (cf. project ELDIA 2010-2013 on Finno-Ugric language communities, Achterberg and Porębska (2006) on Kashubian, and Lazdiņa and Marten (2012) on Latgalian). Moreover, it strongly supports the idea that technologies, especially the Internet, can be highly efficient means in preserving linguistic diversity all over the world.

The majority of language maintenance studies focus on languages; it is not emphasized enough that dialects are as important to be sustained as languages themselves. While many threatened languages receive a lot of attention and help in devising new and effective ways to ensure the future maintenance, dialect speakers try to salvage their dialects from ceasing to exist on their own. Even though Lithuanian linguists express their concerns about the future maintenance of dialects in Lithuania, one group of dialect speakers, Samogitians, have recently become very active in making the variety visible on a vast range of domains, one of which is social media. Therefore, the present research investigates how the speakers of the Samogitian dialect employ one of the free of charge means that are provided by the Internet – more precisely, the social network Facebook – to promote and sustain their dialect.

1.2. The aim and scope

This paper aims to investigate the role and potential of Facebook in dialect maintenance. The object of the research is one of the Lithuanian dialects, Samogitian, and its promotion on the social network Facebook. To achieve the ends of the study, several objectives were formulated. They are the following: (a) to indicate to what extent the Samogitian dialect is commodified, (b) to analyze what Samogitian items are produced and promoted via Facebook, (c) to discuss the dialect in the linguistic landscape of the Samogitian Facebook groups and instances in which it appears in public, and (d) to observe how the social network Facebook is beneficial in promoting and preserving linguistic varieties. Due to the limiting format of the paper, it is not possible to discuss all of the data that was collected, thus the article elaborates only on some particular cases and points out the main tendencies that occur when it comes to the research objectives.

1.3. Data and methods

This small scale study is qualitative, and part of it is based on the author's Master thesis about the elements of Samogitian identity online. The largest part of the dataset was collected during December 2015. It was mostly retrieved from such Samogitian Facebook pages as 'Kalbiek Žemaitiškā', 'Telšiai – Lietuvos kultūros sostinė 2016', 'Žemaičių kultūros draugija', 'Žemaičiai – žemaičiui', 'Rokounamuos žemaitėškā', 'Ruoda', 'Žemaitija ir žemaičiai', and 'Žemaičių kultūros savastys'. The pages were revisited one year later, in December 2016, to investigate whether the interest in the dialect and its use is still increasing and if Samogitians continue producing Samogitian items.

The aforementioned pages post and share content in and about the Samogitian dialect and Samogitia (an ethnographic region that covers the western part of Lithuania). Moreover, numerous people follow these pages and quite actively comment or share their ideas, views, photographs, etc. in relation to the Samogitian dialect. Since the Samogitian pages on Facebook are public and users are aware that anyone can access the posts and comments that they leave on them, it was decided not to obtain written consents to use the data for the investigation. The data is interpreted by combining several different approaches, including the framework of Reversing Language Shift, the Theory of Commodification, the Theory of Multimodality, and the Theory of Linguistic Landscape.

2. The theoretical framework

This part of the paper presents the theoretical framework that is employed to carry out the current investigation. Section 2.1. indicates some measures that have been applied to preserve linguistic varieties and suggests why Facebook can be a successful tool in ensuring the future maintenance of linguistic diversity. Section 2.2. discusses some aspects of commodification and why it can be beneficial in combating the loss of languages and dialects. Section 2.3. gives a short overview of

multimodality. Finally, section 2.4. explains what Linguistic landscape is and why it is useful in language studies.

2.1. Preservation of linguistic diversity and why Facebook can have an important role in it

Scholars who work in the field of Reversing Language Shift (RLS) have proposed numerous measures to preserve linguistic varieties. So far, quite a few programs have been devised and implemented to ensure language maintenance all over the world. Some of the most widely given examples include the Language Nests for Maori in New Zealand (Hinton 2003, p. 51), the language learning program *Bumps and Babies* for Gaelic in Ireland (Hinton 2011, p. 305), or total-immersion and Master-apprentice programs for different languages (Grenoble and Whaley 2006, p. 51, 60). Many other measures are more closely related to various cultural aspects of the language communities (e.g. story telling events, poetry readings, and singing) (Crystal 2000, p. 112). Some languages, especially those that receive state support, are also taught at schools, and special teaching tools are developed to enable the speakers. However, when communities do not have enough support, funds, or enthusiasts, one can raise a question: 'Can the web save my language?' (Buszard-Welcher 2001 in Holton 2010, p. 371). The present study supports the view that the web can indeed save linguistic varieties that are on the verge of extinction or experience problems when it comes to their maintenance. Even though several studies mention the activity of some language communities on Facebook (e.g. Gwich'in, see Holton 2010, p. 391), there is a lack of emphasis on the potential of social media in sustaining dialects.

Dialect speakers, such as Latgalians in Latvia and Samogitians in Lithuania, use Facebook as a platform for sharing their ideas in and about their dialect. It can be argued that Facebook has unlimited possibilities for dialect maintenance. It can act as an enabling space because it is one of the most popular social networks nowadays. It has been estimated that every day more than 1.23 billion users are active on Facebook (Statista). According to Debatin et al., Facebook has turned into a 'basic tool for and a mirror of social interaction, personal identity, and network building among students' (2009, p. 83). Facebook allows creating one's profile, which may include various pieces of basic or additional (now even multimodal) personal information such as an introductory video in addition to the profile picture, details on occupation and education, family and relationship status, life events, places or events visited, preferences in different games and types of art, a friend list, and many more. Facebook is also a means to maintain existing or establish new interpersonal connections; in other words, it initiates what some scholars call social connectivity (e.g. Khamis and Vaughn 2011).

Furthermore, depending on the privacy settings, people can see what the friends of their friends have been up to and what content they share. Therefore, if a person shares content in his/her

language or dialect, it is highly likely that it will be seen by a rather wide circle of people. Facebook allows the users to make their expression multimodal since the posts and comments may include (hyper)text, pictures, emoticons, and videos. It also makes it possible to create various fan groups and pages. Since technology and social media is inseparable from today's youth, Samogitian enthusiasts can create fan communities that are attractive to them, thus take part in promoting, for example, threatened languages or dialects (which is the case of the Facebook group 'Kalbiek Žemaitiškā' for Samogitian and 'Latgaļu humors i dzeivis gudreibys' for Latgalian). As Nettle and Romaine claim, '[t]he pulse of a language clearly lies in the youngest generation' (2000, p. 8). Hence, if young Samogitians share content in dialect, it is already a positive sign for its future maintenance. On the other hand, the older generations are also important, and, as they are becoming more and more seen on using technology and social media, the chances of making the dialect more visible, establishing connections with like-minded dialect speakers and dialect enthusiasts, become as high as never before.

2.2. Commodification as a means to preserve linguistic varieties

Speakers of non-dominant linguistic varieties are usually disadvantaged in at least several ways. For example, if they want to maintain and promote their language or dialect, they have to put more efforts in finding ways how to receive different types of support (Fishman 2001, p. 12). One of the possibilities to make a variety visible (so more prestigious) and to collect more funds for its further maintenance might be via commodification. The current paper adopts Fairclough's views who defines commodification as 'the process whereby social domains and institutions, whose concern is not producing commodities in the narrower economic sense of goods for sale, come nevertheless to be organized and conceptualized in terms of commodity production, distribution and consumption' (1992, p. 207). Many scholars note that nowadays almost anything can be commodified, from various goods to identity, organs, religion, education, culture, dialects, or the object of one's interest (cf. Tolson 2003; Fairclough 1992, p. 209; Castile 1996, p. 743; Nayar 2010, p. 106; Johnstone 2009; Shepherd 2002; King and Wicks 2009).

Commodification of languages and dialects could be an attractive and innovative, hence successful way to promote them because the 'Internet can go beyond traditional advertising in combining vibrant images with text' (Dorsey et al. 2004, p. 754). In other words, it allows multimodal expression which is more likely to exert a desired effect. However, scholars have diverse views on such means of promoting linguistic varieties and cultures. Despite the fact that there are still many people who believe that dialects should not appear in the public sphere, they are even used for advertising, product promotion, or creation of dialect products. Some researchers believe that to commodify cultures means to 'reduc[e] [them] to rituals and handicrafts for

consumption,' and it can sometimes put the outgroup consumer to the superior position in comparison to the person who is selling items that show his/her cultural heritage (Dorsey et al. 2004, p. 759; Mowforth and Munt 1998 in Dorsey et al. 2004, p. 759; Olsen 2002, p. 167). Moreover, if there is a price put over a culture, it means that, as any commodity, it might, at some point, become irrelevant (Dorsey et al. 2004, p. 775). On the other hand, Lacy and Douglas note that commodification of a culture can be 'much more about contemporary realities and future potentialities than the preservation or destruction of *a* traditional cultural authenticity' [original emphasis] (2002, p. 7).

Commodification can serve well to the preservation of a variety; of course, certain conditions should be created. Previous studies reveal that advertising, especially on cultural tourism, depicts 'cultures as they once were, not as they are, reflecting a view of culture as static and unchanging' (Butcher 1997; Ringer 1998; and Robinson 1999b in Dorsey et al. 2004, p. 759). Some scholars have expressed their concerns as to which people could or should commodify dialects and for what reason because when it is done by the outsiders, the portrayal may be far from accurate, authentic, or real (King and Wicks 2009, p. 263, 280; Kelly-Holmes and Pietikäinen 2014, p. 523; Baudrillard 1995). If it is the in-group members who do the advertising and/or the production of the culture-related items, the representation could be more precise. It has been noticed that some groups adopt 'self-commoditization', which means that, while selling their culture, their language is what guarantees that the product (or the experience) is authentic (Keul 2014, p. 510; Bunten 2008 in Keul 2014, p. 510). In the light of the aforementioned, it seems fair to support the idea that commodification of dialects can yield positive results, provided the community is very active in the process (Shuang 2012, p. 338).

2.3. Multimodality: a unity of different modes

The prime means for communication used to be language, but nowadays it rarely appears on its own. That is, written texts are often accompanied by non-verbal elements such as images, whereas face-to-face interaction is inseparable from cues like gestures or prosody. Therefore, Jenks (1995, p. 2) states that the world has become a visual phenomenon. People are exposed to various visual messages whether they traverse the streets, read magazines, or surf the Internet. Many linguists are more and more interested in multimodal studies, and they tend to disagree with the quite commonly expressed idea that images simply support written texts (Jewitt 2009, p. 14). Even though linguists (e.g. Kress 2009, Jewitt 2009) do not fully agree whether it is a theory or not, multimodality and its studies provide them with useful tools for finding new meanings which are created by the synthesis of different modes (e.g. language, images, layout, and colour).

Since images do not simply support language in delivering information, it can be suggested that both of them, as modes, are of equal importance in bearing a message. Moreover, as Jones (2012, p. 197) suggests, people communicate via visuals as well as through verbal discourse. Some scholars also agree that images and language can be accounted for the same phenomenon (Machin 2009, p. 183). Nevertheless, most researchers hold two opinions on this subject matter. There are those who believe that imagery like language has inexhaustible potential for making meaning, and there are linguists who reject this idea and thus feel that images are too basic to be considered to be of the same importance as verbal discourse (Barthes 1977, p. 32).

This investigation considers that image can be analyzed in a similar way as language. Scholars like Jones (2012), Machin (2009), also Kress and Van Leeuwen (1996) discuss various aspects in which images resemble language and could be discussed along the same lines as discourse. Nevertheless, it is generally admitted that all modes 'have their potentialities and their limitations' (Kress and Van Leeuwen 1996, p. 31). This is possibly one of the reasons why there are many scholars who disagree that language and other modes can be analyzed by using the same theoretical framework. For instance, Wells et al. claim that '[p]ictures communicate faster than words' (2003, p. 365). On the other hand, as Barthes puts it, for some scholars 'the image is felt to be weak in respect of meaning' (1977, p. 32). Moreover, not only does he, as previously mentioned, state that images on their own can be 'too polysemous', but also suggests that to decode a message correctly, 'language must come to the rescue' (Barthes 1967, p. 10). In other words, paying attention only to language or image may lead to improper decoding of the message.

While considering the advantages of the aforementioned modes, it is fair to say that their synthesis is more efficient than monomodal communication. Moreover, according to Jefkins, 'effective communication depends very often on a merging of words and pictures' (2000, p. 17). Furthermore, the overall meaning is made not by adding up two separate meanings, but by their co-

deployment (Lemke 1998, p. 88). In addition, Barthes (1967, p. 10) claims that there is a relationship between text and image where one can extend another. Therefore, it is essential to focus on the whole, not simply on the smallest units in isolation because, as was noted before, they carry only a part of the message.

2.4. Linguistic landscape

Even though the Theory of Linguistic landscape has emerged quite recently, many scholars worldwide have applied it in a variety of areas. When it comes to the researchers who are interested in linguistic issues, they have applied this theory in numerous studies related to, for instance, multilingualism and language dominance, minority and lesser spoken languages, language policies, language teaching, and so on (cf. Barni and Extra (2008), Shohamy and Gorter (2008), Gorter er al. (2011), Blackwood et al. (2016)). On the other hand, this methodology can be and is also employed in other spheres, such as marketing, sociology, economics, or education (Gorter 2013, p. 192). However, while most of the investigations focus on languages, there is a lack of studies related to dialects in linguistic landscape.

Linguistic landscape is a complex phenomenon. It is comprised of public signs (e.g. companies and governmental institutions), billboards, street and place names, and new type of signs (e.g. electronic displays, touch screens, and banners – all of which are related to technology) (Landry and Bourghis 1997, p. 25; Gorter 2013, p. 191). Since most of the signage that surrounds people is constantly changing, linguistic landscape is almost never static. Therefore, some scholars, such as Dasgupta (2002), Singh (2002), and Gorter (2013) believe that the term Linguistic landscape can be treated as a verb. This suggests that by examining the linguistic landscape of a given territory, it is possible to detect a shift in the linguistic practices of its inhabitants. For this reason, the aforementioned methodology is very useful when it comes to doing research on threatened linguistic varieties. If a linguistic variety, such as a dialect, is considered to be dying out, but it becomes visible in the linguistic landscape (be it on the streets or on the Internet) of a given territory, it indicates the potential revival. Finally, it may function as one of the means that promote sustaining a particular variety in the future.

3. The Samogitian dialect and Facebook

The following sections 3.1. and 3.2. analyze the data which was collected from various Samogitian pages on Facebook. The former discusses the extent to which the Samogitian dialect is commodified. The latter explains in which types of domains the linguistic landscape is saturated with the dialect in focus.

3.1. The promotion of Samogitian via commodification

Initially, before comprising the dataset back in 2015, it was hypothesized that Samogitian is commodified to a rather great extent. However, the results were unanticipated. Samogitians did not commodify their dialect that much, and there was a rather limited variety of items that they produced to promote their culture, dialects, and values. After revisiting the Samogitian pages on Facebook in 2016, an increase in the range of the Samogitian items was not noticed. Nevertheless, now there are more Samogitian products, and they are more attractive to purchase as well as to showcase as one's possession.

The Samogitian products can be grouped under several categories, thinking along the lines of the financial benefits and the function that they serve. When it comes to the former, all the items that are promoted on Facebook are: a) items that are sold only because there is no funding to distribute them for free (such as pins, pens, and flags); b) items that are not for sale (such as calendars); and c) items that are sold for profits (such as T-shirts).

| Picture 1. A Samogitian T-shirt. | Picture 2. A Samogitian mug. | Picture 3. A Samogitian badge. |

The abovementioned items are produced for a wide range of domains. They are the following: various publications in and about the Samogitian dialect and culture (e.g. poetry books like *Cīrulielis* (2015), dictionaries like *Šiaurės vakarų žemaičių žodynas* (2014), or newspapers like *Ruoda*), garments and accessories (e.g. T-shirts, patches, and badges), pens, souvenirs for tourists (e.g. mugs and keychains), Samogitian symbols (e.g. flags and passports), and other items (e.g. license plates, stickers, calendars, food and beverage labels, stamps, and apps for learning Samogitian). However, the largest group of the observed items for sale is T-shirts with different signs in Samogitian that express one's attachment to Samogitian (see Table 1 below).

Table 1. Samogitian signs on T-shirts.

The original sign	Word-by-word translation in Standard Lithuanian	English translation
Būk ramē i rokoukis žemaitėškā	Būk ramus ir kalbėk žemaitiškai	Keep calm and speak Samogitian
Baisē mīlu Žemaitėjė	Baisiai myliu Žemaitiją	I love Samogitia very much

Tėvīnė Žemaitėjė	Tevynė Žemaitija	Homeland Samogitia
Samogitėjė Žemaitėjė	Žemaitija	Samogitia
Mona Telšē Žemaitėjės suostenė	Mano Telšiai – Žemaitijos sostinė	My Telšiai, the capital of Samogitia
Atsargē žemaitē aplinkou	Atsargiai, žemaičiai aplinkui	Be careful, Samogitians are around
Šēp nenuoro gērteis.. bet iš Žemaitėjes eso	Šiaip nenoriu girtis, bet iš Žemaitijos esu	I don't want to brag, but I'm from Samogitia
Gėmės ir užaugės Žemaitijuo	Gimęs ir užaugęs Žemaitijoje	Born and raised in Samogitia
Visor gera, bet Žemaitijuo geriausē	Visur gerai, bet Žemaitijoje geriausia	It's nice everywhere, but it's best in Samogitia
Dalēli mona Žemaitijuo	Dalelė manęs Žemaitijoje	A piece of me in Samogitia

The vast majority of the Samogitian products, especially T-shirts are multimodal – they contain signs in dialect, come in the same colours as the Samogitian flag (red, white, and black) or have a bear on it (an important symbol which is portrayed on the Samogitian coat of arms). One can suggest that such goods as the articles of clothing, whether they have messages that directly express love to Samogitia or not, still aim to instill pride in being Samogitian and create a strong sense of Samogitian identity. Therefore, by wearing such garments or accessories, people display their loyalty and sympathy for Samogitia and its dialect.

Diversely, there are T-shirts with Samogitian signs that do not necessarily instill pride in being Samogitian – at least not directly. Numerous other T-shirts portray some Samogitian symbols (such as a bear) or contain humorous statements. Interestingly enough, most of such statements come from Facebook. That is, they were at some point posted on the Samogitian Facebook groups, and received a lot of attention, hence became popular and now have some symbolical value. Wearing such T-shirts also indicates that a person belongs to a specific community that has particular values and share inside jokes as well.

Table 2. Random Samogitian signs on T-shirts.

The original sign	Word-by-word translation in Standard Lithuanian	English translation
Kon to?	Ką tu?	What's up?
Naužmėršk tėvynis, numū i tėvū	Neužmiršk tėvynės, namų ir tėvų	Don't forget your fatherland, home, or parents
Parēk unt švėnčių	Pareik ant švenčių	Bring it on
Ėlgs plauks – trumps razums	Ilgas plaukas – trumpas protas	Long hair – light mind
Kas protings, tas baguots	Kas protingas, tas turtingas	An intelligent person is a rich person
Sena meilė nerūdie	Sena meilė nerūdija	Old love never dies
Vėinam juoda, kėtam balta	Vienam juoda, kitam balta	One sees white, another – black
Velnė nests ė pamests	Velnio neštas ir pamestas	Full of mischief

Lekām žeibti	Lekiam gerti	Let's get wasted
Dar vėina didlē truopni dėina!	Dar viena tikrai puiki diena!	Another really wonderful day!
Kon sakā, a mon sakā, je mon sakā, tai kon sakā	Ką sakai, ar man sakai, jei man sakai, tai ką sakai	What are you saying? Are you saying it to me? If so, what are you saying?
Kuo liūdi a nier kleckų bliūdi?	Ko liūdi ar nėra kleckų bliūde?	Why are you sad? Are there no dumplings in the pot?
Pikts buočius	Piktas senelis	Angry oldman
So Valėntėna dėina	Su Valentino diena	Happy Valentine's Day
Mon mama iš Telšių!	Mano mama iš Telšių	My mother is from Telšiai

Some Samogitian enthusiasts are also active in selling such Samogitian symbols as their flag or passport. They are sold by the Association of the Samogitian Culture as the necessary means to officially join it and as a way for collecting money to the funds of the organization. In addition, selling Samogitian symbols like flags may also serve as a means of resistance and uniting the like-minded Samogitians. For instance, in 2015, one of the Samogitian groups on Facebook reported that the mayor of Skuodas (one of the major Samogitian cities) ordered to remove the Samogitian flag that was placed in front of the municipality and to put up two Lithuanian flags instead. A group of the most probably local Samogitian enthusiasts felt insulted, so they began what they refer to as Samogitification; they started selling the Samogitian flags that people gladly erected in their front yards or hung on their balconies. This movement was initiated and especially visible on Facebook.

Even though the Samogitian dialect is not commodified to a really great extent, many artefacts serve to promote and instill pride in being and speaking Samogitian. It is important that the items are produced by Samogitian enthusiasts, not some companies that simply exploit the dialect for profits. Since it is Samogitians themselves who commodify the dialect, there is very little threat that it will be misrepresented or depicted as artificially authentic and the same as it used to be a hundred years ago. In addition, the production and distribution of items and public signs with different verbal messages in Samogitian suggest that the attitudes towards the acceptability of the dialect use in public are changing as well. In other words, it indicates that the dialect is becoming more prestigious. Therefore, if more and more artefacts with signs in Samogitian appear, it will the most probably have a positive impact on its preservation.

2.2. The presence of Samogitian in linguistic landscape

For a variety to be vital, it is essential for it to be visible and present in as many different domains as possible. One can notice the written form of the Samogitian dialect online and in 'real' life as well. When it comes to Samogitian on Facebook in particular, there are Samogitian posts shared by admins and posts shared by the followers. The posts are not only diverse in content but also in their

form. Firstly, Samogitians try to write in their dialect even though in many cases it is rather problematic – the Lithuanian alphabet does not have some of the letters that correspond to the ones that are used to express some long vowel sounds in Samogitian (e.g. ā and ē). This makes the matters rather complicated, and in quite a few cases, the result does not resemble the Standard Lithuanian (henceforth referred to as SL) at all – people who do not speak Samogitian assume it is the Latvian language. If one compares the left hand column and the middle column of the Tables 1 and 2, one can see that there are differences in spelling and lexis indeed. Furthermore, it has been observed that even the proper name Samogitia (SL Žemaitija) has several alternative spellings: (a) Žemaitėje, Žemaitėjė, Zemaiteje, and (b) Žemaitėja. Since the speakers of Samogitian use different types of spelling, one can notice quite a few feuds over what Samogitians believe to be the proper spelling of one word or another. The latter also indicates that the written form of Samogitian does not have a standard, and many Samogitians are unaware of the variation within the dialect. This way, Facebook also becomes a space where Samogitians (as well as other people) can learn more about the dialect.

The social network in focus is embedded in and directly linked to the 'real' world. The pro-Samogitian Facebook groups and people who follow them also share information about the different domains where the dialect has been noticed. Interestingly enough, the dialect is not visible solely in the Lithuanian context. As Facebook users report, there is a Latvian website that rents housing in Ventspils (a popular Latvian seaside resort), and the potential customers can choose to see the information in Samogitian. Table 3 indicates other contexts and categories in which Samogitian is used as a means to deliver information. Simply by looking at the variety of the contexts in Table 3 and the diverse topics on the signs on T-shirts in Tables 1 and 2 (i.e. patriotism, dialect, character traits, having fun, and positive vibes), one can make a generalization that the dialect has the potential to be used in absolutely all walks of life. However, it still needs to raise its prestige and change people's perceptions towards it – both of which could potentially be achieved via Facebook.

Table 3. Examples of the Samogitian dialect in linguistic landscape.

Category	Examples
Facebook posts and comments	Discussions on various Samogitian topics, humorous pictures, comic strips, photographs of the dialect in linguistic landscape
Pieces of clothing	T-shirts
Signs and billboards	Fast food, clothes, locksmith
Advertisements for providing services	Dentist, ceiling installation, restaurants, furniture, IT, florists, apartments to let, musicians, artists, lawyers, beauticians, plumbers, builders, carwash, delivery
Advertisements for selling	Samogitian flags and passports, electrical appliances, disposable nappies, furniture,

items	apartments, firewood
Public signs	Monuments, city entry signs (e.g. Telšē, Varnē, Eigirdē, Voštakē, Pėilē, Degaitē, and Trīškē)
Food and beverage labels	Beer 'Samogitia', sour cream 'Žemaitēška'
Posters	Invitation to participate in various Samogitian events

When it comes to more examples of the visibility of Samogitian, people also share pictures of the dialect presence in various Lithuanian areas that are not necessarily Samogitian-inhabited. In other words, they notice the dialect being present in linguistic landscape. The fact that they share various instances of the dialect in the linguistic landscape also suggests that seeing the dialect in the written form in public is not something very usual. Otherwise, people would not share photographs of some random signs on the shops, advertisements in the newspapers, Samogitian food menus that can be found in other regions than Samogitia, and so on. Such trivial everyday objects as pens and pins may not make a huge impact on the dialect promotion and its visibility, but shop signs, billboards, and pieces of clothing could indeed yield good results for sustaining the dialect – people notice them much more. When the dialect appears on signs in public, this indicates that it is as a good means of communication as the state language or any other languages that dominate the linguistic landscape of the country.

As it was already noted when discussing the Samogitian products, humour is a very important element in the Samogitian expression. It can be clearly seen from the signs on the T-shirts they produce (Tables 1 and 2). Moreover, most of the posts, for example, on 'Kalbiek Žemaiteškā', are either humorous pictures with Samogitian comments or vice versa. It is fair to assume that people generally like humour, so this makes such posts very attractive not only to Samogitians but to other Facebook users as well. The combination of various modes like text, image, colour, and layout not only diverts the readers but also aids in understanding the dialect better. Some individuals have a visual memory, so it is also a rather good means to acquire new vocabulary. In addition, a variety of modes in unity may help people who do not speak or understand Samogitian to interpret the meaning of some expressions. The more people who disprove of dialects are exposed to the dialect in focus (i.e. the more visible it is in linguistic landscape), the higher the chances that they will eventually become less unfavourable of it. This suggests that Facebook does not simply serve its purpose as a social network, where people communicate; it empowers the non-dominant groups, enables them to find their voice, discuss important issues, and change perceptions towards them.

Picture 4. A Samogitian shop sign.   **Picture 5. A Samogitian fast food restaurant sign.**   **Picture 6. A Samogitian city entry sign.**

There are numerous cases in which the Samogitian dialect appears on its own – without any 'translation' into the SL. Since Samogitian does not share exactly the same orthography and lexis with the SL, in such cases it can be nearly impossible to decipher the intended message if one does not speak the dialect. However, Samogitians do not always care to be understood. Some public signs reveal that they favour their dialect instead of the SL so much that they do not always adhere to The Law on the State Language (1995), which says that all public signs have to be written in the state language (i.e., the SL) or the state language has to be present along with the sign which is written in a different linguistic variety. There are several cities in Samogitia that have their city sign only in Samogitian (picture 6) or the Samogitian sign is more prominent than the SL sign. This can also be accounted for an indicator of the future maintenance of Samogitian. If people are proud enough to use their dialect for such publicly seen objects as the city borderline signs, it suggests that the variety still has quite good chances to survive in the future.

4. Conclusions

The objectives of this paper have been to discuss the role and potential of the social network Facebook in sustaining dialects. The data collected in December of 2015 and 2016 shows that Facebook in an important means of making one of the Lithuanian dialects – Samogitian – more visible to both, Samogitians and non-Samogitians. The social network allows to create spaces where the like-minded enthusiasts gather, discuss about the dialect, its usage, and problems that they face; in addition, they report on seeing the dialect in public and share pictures as a proof that Samogitian appears in linguistic landscape of different areas. The investigation also reveals that the social network is, one can argue, the main media to promote various existing Samogitian products and items (e.g. T-shirts, books, mugs, pins, and pens) that aim to make the dialect more popular and instill pride in its speakers.

One of the strategies to make the dialect more appealing to everyone and to sell the abovementioned Samogitian items as well as to make them widespread is humour. The producers quite often employ humorous Samogitian signs or follow various popular slogans, statuses on Facebook, and trending memes. Despite being a clever marketing trick, such dialect use shows that

Samogitians are up-to-date and their dialect is a tool that can produce diverse content in a variety of genres – not only the traditional ones, such as books. Moreover, since many humorous expressions allude to specific jokes, events, etc. that are embedded in the youth culture, it indicates that the Samogitian items are produced and consumed by the younger generation. The latter is a positive sign for the dialect maintenance, and it shows that Facebook, as a virtual platform, has a very close connection to the 'real' world, and can make an impact on it. Since Samogitian is not only used in private spaces (such as home), but it also saturates spaces online and in public (as numerous pictures indicate), it has quite high chances to be sustained. Of course, this is not to suggest that other factors do not influence the future of linguistic varieties – Facebook is a powerful tool indeed, but other aspects, such as state support, funds, number of speakers, are equally imporant.

Facebook has unlimited possibilities in saving threatened linguistic varieties, and it can reveal whether lesser-spoken languages and dialects are moving towards future maintenance. As a social network, Facebook can serve as a means for reviving linguistic diversity all over the world, provided there are enough enthusiasts, especially if they are young and creative. In the case of the Samogitian dialect, Facebook proves to be an enabler of this dialect speakers' community. Furthermore, it also enriches non-Samogitian speakers with valuable cultural knowledge about diversity in Lithuania. This way, the circle of people who support the dialect is growing, more Samogitian signs may appear all over Lithuania, and more Samogitians can feel empowered as opposed to ashamed in speaking their dialect.

In general, studies on social media are still rather scarce when it comes to Lithuania in particular. This small scale study provides an example of a framework that suggests how data retrieved from social networks can be approached. Moreover, it shows that by analyzing the data which comes from social media, one can make generalizations about various phenomena, because Facebook users share so much multimodal pieces of information that directly come from and reflect the 'real' life. It would be of use to further investigate whether/how other linguistic varieties in Lithuania are active on social media, whether they are commodified and promoted to the same extent as the Samogitian dialect is. Finally, it would be interesting to see the results of a longitudinal study on Samogitian or, for instance, Latgalian, especially when it comes to its vitality and promotion on social media.

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SOCIALINĖS MEDIJOS POTENCIALO TYRINĖJIMAS: „FACEBOOK" KAIP PRIEMONĖ PALAIKYTI LINGVISTINĘ ĮVAIROVĘ

VILMA MIKAŠYTĖ

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Nepaisant kalbininkų susirūpinimo dėl tarmių gyvybingumo ateities Lietuvoje, buvo pastebėta, kad viena iš tarmiškai kalbančių grupių Lietuvoje – žemaičiai, pastaruoju metu labai aktyviai propaguoja savo tarmę socialiniame tinkle Facebook. Šis nedidelės apimties tyrimas analizuoja, kokiais būdais socialinis tinklas Facebook padeda žemaičiams išlaikyti tarmę gyvybingą. Tyrime naudojamos Kalbų išsaugojimo (angl. Reversing Language Shift), Komodifikacijos (angl. Commodification), Multimodalumo (angl. Multimodality) bei Kalbinio peizažo (angl. Linguistic Landscape) teorijos. Rezultatai rodo, kad kadangi tokie socialiniai tinklai kaip Facebook yra neatsiejami nuo realaus gyvenimo, jie gali daryti teigiamą įtaką kalbinės įvairovės išsaugojimui.

Reikšminiai žodžiai*: Žemaičių tarmė, socialiniai tinklai, tarmių išsaugojimas, komodifikacija, kalbinis kraštovaizdis.*

TAMSIOJO TURIZMO SAMPRATOS TEORINIAI ASPEKTAI

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Tamsusis turizmas – tai viena iš alternatyvaus turizmo rūšių, kuri vis plačiau nagrinėjama įvairiais aspektais išskiriant skirtingas šios turizmo rūšies formas, tokias kaip mirties, žudynių ar savižudybių vietas, lūšnynus, stichinių nelaimių vietas, nykstančias vietas ar objektus. Terminai „širdgėlos turizmas", „holokausto turizmas", „juodasis turizmas", „nelaimių turizmas", „baisusis turizmas", „juodųjų taškų turizmas", „atostogos pragare" – tai yra termino „tamsusis turizmas" sinonimai, kuriuos naudoja skirtingų šalių tyrėjai nagrinėdami šios alternatyvios turizmo rūšies fenomeną.

Raktiniai žodžiai: *tamsusis turizmas, alternatyvus turizmas*

Temos aktualumas. Pasaulinė turizmo organizacija pateikia statistiką, kad 2015 metais pasaulyje į užsienį keliavo 1184 milij. žmonių (po Europą – 609 milij., Azijos ir Ramiojo vandenyno regioną -278 milij., Šiaurės ir Pietų Amerikas – 191 milij., Afriką – 53 milij, Vidurio Rytus -54 milij.). Planuojama, kad kiekvienais metais šie skaičiai augs po 50 milij. kasmet iki 2020 metų (UNWTO, 2017). Šie skaičiai rodo, kad turizmas yra globali industrija, daranti didelę įtaką šalių ekonomikoms. Esant tokiems keliavimo srautams ir daugkartiniams veikos pasikartojimams, turistai ieško naujų turizmo rūšių, kurios būtų ne tik draugiškos aplinkai, atspindėtų darnaus vystymosi principus, bet ir suteiktų naujų pojūčių, išgyvenimų, emocijų (Navickienė, 2010). Tamsusis turizmas, kaip alternatyvi viena iš turizmo formų, vis labiau populiarėja ir jo tyrinėjimui skiriamas vis didesnis dėmesys ne tik pavienių mokslininkų tarpe, bet ir kuriasi specializuotos tyrimo institucijos, tokios kaip Tamsiojo turizmo tyrimų institutas (Institute for Dark Tourism research Jungtinėje Karalystėje Prestono mieste), kurio mokslininkai kompleksiškai tyria tamsiojo turizmo fenomeną (IDTR, 2017).

Mokslinė problema. Tamsusis turizmas plačiai nagrinėjamas viso pasaulio mokslininkų, bet Lietuvos tyrėjai dar nesigilina į šią temą, todėl daugeliui net pats terminas nėra pilnai suprantamas.

Tyrimo objektas - tamsiojo turizmo samprata.

Tyrimo tikslas – apibrėžti „tamsiojo turizmo" termino sampratą analizuojant mokslinę literatūrą.

Mokslinis darbo naujumas. Tamsiojo turizmo tyrimų kryptis buvo išskirta 1996 metais, kai J. Lenon ir M. Foley pateikė tamsiojo turizmo apibrėžimą ir jis buvo, kaip viena iš turizmo studijų disciplinų pradėtas dėstyti universitetuose (Stone, 2011). Lietuvoje šios turizmo rūšies fenomenas dar tik pradedamas nagrinėti pavienių mokslininkų ir todėl labai svarbu suvokti termino

daugialypiškumą ir platumą, nes tik tuomet bus galima atliekant empirinius tyrimus teisingai jį naudoti sumažinant laisvos interpretacijos galimybes, o kartu ir parodant objektyvumą tamsiojo turizmo objektų apibūdinimui. Todėl yra būtinas išsamus tamsiojo turizmo rūšies suvokimas, kuris apimtų įvairius kontekstus.

Tamsiojo turizmo genezė

Keliaujantys žmonės turi skirtingus poreikius, kuriuos gali patenkinti alternatyvios turizmo formos dažnai tapdamos priešprieša masiniam turizmui ir kartu būdamos sezoniškumo mažinimo, turistų srautų paskirstymo problemų sprendimo fenomenu. Tamsusis turizmas, kartu su kitomis alternatyvaus turizmo formomis, vaidina svarbų vaidmenį turizmo krypčių pasirinkimo gausai tenkinant specifinius keliaujančių turistų poreikius. Šiandien pradedant kalbėti apie tamsųjį turizmą pirmiausiai reikėtų išsiaiškinti termino sampratą. Žmonės planuodami keliones turi įvairių priežasčių, pasirinkdami vieną ar kitą lankomą objektą ar visą kelionės maršrutą, todėl neturėtų stebinti, jeigu pasirenkamas apsilankymas koncentracijos stovyklose, gamtos ar žmogaus neatsakingos veiklos katastrofų vietose, kapinėse, lūšnynuose. Keliavimas į tokias vietas šiandien yra vadinamas „tamsiuoju turizmu". Kartais įsitraukiama į tamsųjį turizmą nesusimastant ir neplanuojant būti jo dalimi, nes ne tik tarp mokslininkų, bet ir tarp turistų terminas nėra plačiai naudojamas, nes paprasčiausiai nėra žinomas, todėl yra tikimybė būti tamsiojo turizmo dalyviu to net nesuvokiant (Klapatausakaitė, Navickienė, 2014).

Tamsiojo turizmo tyrinėtojai pirminiuose savo darbuose pateikė skirtingus šio termino pavadinimus: „baisusis turizmas" (angl. „Macabre tourism", Dann, 1994), „holokausto turizmas" (ang. „Holocaust tourism", Schwabe, 2005). „atostogos pragare" (angl. „holidays in hell", O'Rourke, 1988), „juodųjų dėmių turizmas" ("black-spot tourism", Rojek, 1993), „thanaturizmas" (sen. gr. thanatos – mirtis, Seaton, 1996; Stone, Sharpley, 2008), „sielvarto turizmas" (angl. „Grief tourism", Foley, Lennon, 1996.), „vaiduoklių turizmas (angl. „Ghost tourism", 2008). Populiariausią terminą „tamsusis turizmas" (angl. „dark tourism") įvedė J. Lennon ir M. Foley 1996 metais. Šie mokslininkai tamsųjį turizmą apibūdina kaip keliones į vietas, susijusias su mirtimi, nelaime, tragedija, žiaurumu. P. E. T. Tarlow (2005) pripažįsta tamsiojo turizmo sąvokos tikslumo svarbą ir jį apibūdina kaip vietų, pažymėtų mirčių/tragedijų anspaudu lankymą, darančių įtaką šiandienos gyvenimui.

Keliavimas į vietas, tiesiogiai ar netiesiogiai susijusias su mirtimi, vyko nuo senų laikų. Anot A. V. Seaton (1996), tamsusis turizmas – tai tradicinė kelionė, kuri aprėpia įvairius poslinkius Europos kultūros istorijoje nuo krikščionybės iki romantizmo.

Ankstyvuosius tamsiojo turizmo pavyzdžius galima rasti jau net Romos imperijos laikais, kai Romoje organizuojamos gladiatorių kovos pritraukdavo žiūrovus iš viso krašto ir ne vienai dienai, todėl Romos Koliziejų galima drąsiai vadinti vienu iš pirmųjų tamsiojo turizmo lankytinų vietų, kai

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lankytojai mėgavosi makabriškomis kovomis ir ne tik buvo pasyvūs žiūrovai, bet net patys spręsdavo pralaimėjusio gladiatoriaus likimą.

Viešųjų egzekucijų įvykdymo vietų lankymas nuo viduramžių iki 19a. taip pat buvo gan populiari veikla, turėjusi net auklėjamąjį aspektą, bet šiandien tai yra įvardijama kaip tamsiojo turizmo veikla (pvz. 1838 metais išvyka geležinkeliu Kornvalyje įvyko dėl to, kad žmonės pamatytų dviejų nuteistų žudikų pakarimą (Klapatauskaitė, Navickienė, 2014).

Mokslininkai P. Stone (2005); J. Lennon (2000); M. Foley (2000), tiriantys tamsiojo turizmo fenomeną, tamsųjį turizmą apibrėžia kaip kelionę ar vietų, renginių (parodos, koncertai, minėjimai ir kt.) lankymą, kas vienu ar kitu būdu yra susiję su mirties, skausmo, liūdesio, kančios, netekties, skurdo tematika. Tamsusis turizmas – tai vietų, susijusių su realia arba atkurta mirties, kančios ar nelaimės tematika lankymas. Tamsiojo turizmo daugialypiškumą sudaro kelionės į buvusių karų/mūšių, vergovės, kalinimo, laidojimo, holokausto, gamtos nelaimių, katastrofų, skurdo, žudymo vietas. Tyrėjai pabrėžia, kad tamsusis turizmas yra ne tik mirtys, nelaimės, nes yra eklektiškas, tai yra jungia skirtingas gal būt net nederančias ar prieštaraujančias pirminei sampratai turizmo veiklas, kurios pasireiškia skirtingomis formomis.

Tamsiojo turizmo formos

Tamsusis turizmas nėra vienalypis ir todėl jo ribas griežtai apibrėžti nėra lengva, nes termino samprata apjungia vis naujas turizmo formas. Terminas „tamsusis turizmas" kaip jau buvo minėta anksčiau, turi daug sinonimų, bet pabandysime dabar juos apibrėžti.

Terminas „tanaturizmas" (Seaton, 1996; Stone, Sharpley, 2008) – tai keliavimas į tam tikrą vietą, siekiant tikro ar simbolinio kontakto su mirtimi, ypatingai susietas su žiaurumu. Išskiriamos penkios tanaturizmo formos: keliavimas į jau įvykusias mirčių vietas, viešų mirties bausmių stebėjimas, istorinių karų vietų ir memorialinių mirusiųjų vietų lankymas, tiesiogiai nesusijusių su mirties tema, bet turinčių nuorodą į tai lankymas.

Dar vienas terminas „sielvarto turizmas" arba „širdgėlos turizmas" (angl. grief tourism) - tai artima tanaturizmui turizmo forma, kai yra keliaujama pamatyti tragiškų įvykių vietas, tokias kaip žydų genocido, kovotojų už laisvę vietas ir pan. (Kendle, 2008). Vienas iš naujesnių širdgėlos turizmo pavyzdžių – Niujorko "dvynių" lankymas per teroristinę ataką 2011 metais sugriautame pastate. Šiai tamsiojo turizmo formai kai kurie tyrėjai priskiria ir „vaiduoklių turizmą" (Grief tourism, 2008), kuris yra apibūdinamas kaip stiprius išgyvenimus, baimę keliantis ir pasitikėjimą savimi mažinantis keliavimas, kuris kartu ir traukia savo neapibrėžtumu. Viena iš tokių vietų yra Drakulos pilis, sulaukianti „vaiduoklių" garbintojų iš viso pasaulio.

Terminas „karo turizmas" (angl. war tourism) - tai kelionės į buvusias karo vietas ar net šiuo metu vykstančių karų zonas, kurių pagrindinis tikslas ne tik geriau suprasti tam tikrus istorinius

faktus, įvykius, bet ir emociškai pajusti karinę atmosferą, kare dalyvaujančių asmenų nuotaikas. Viena iš naujausių tokio turizmo kelionių – ekskursijos į Kijevo Maidano aikštę. Pats faktas siūlyti tokias keliones gali atrodyti makabriškas, bet yra turistų, kurie pasiruošę sumokėti tokių kelionių organizatoriams už galimybę susitikti su kovotojais už savo šalies laisvę tiesiog mūšio lauke. Taip pat anot I. Paukščio (2005) „... yra kareivių, kuriems, galima teigti, tenka turistų vaidmuo. Tik formaliai dalyvaudami karinėse operacijose, realiai jie nesusiduria su jokiomis rimtesnėmis grėsmėmis arba paprasčiausiai negali kištis į pavojų keliančius konfliktus. Toks fenomenas paprastai vadinamas karo turizmu". Reikia atkreipti dėmesį, kad karinių bazių pavertimas savotiškais pramogų parkais tampa dar viena karo turizmo forma. Ši atrakcija atsirado dar šaltojo karo metais, o šiandien čia pinigingas turistas gali pasivažinėti kariniais tankais, pašaudyti iš prieštankinio pabūklo, išmokti išardyti ir surinkti „kalašnikovą", pasitreniruoti naikinti judančius taikinius ir net paskraidyti naikintuvu, t.y. pažaisti karą (Paukštys, 2005).

„Nelaimių turizmas" dar „katastrofų turizmas" (angl. disaster tourism) pasireiškia kuomet keliaujama į „karštuosius taškus" (vietas ar šalis, nukentėjusias nuo stichinių nelaimių). Ši tamsiojo turizmo forma turi labai stiprų edukacinį aspektą, nes paliktos po katastrofų netvarkytos vietos tampa pamokų klasėmis realioje aplinkoje, parodančios stichinių nelaimių mastus, moksliškai paaiškinančios neatsakingos žmogaus veiklos padarinius. Lietuvoje viena iš tokių vietų – Nidos išdegusių kopų plotas, kuris po gaisro nebuvo atsodintas. Pasaulyje „nelaimių turizmo" objektų Nr1 vadinamas Černobylis (Ukraina), kur 1986 metais įvyko didžiausia tokio tipo avarija visoje branduolinės energetikos istorijoje tiek pagal žuvusiųjų ir nukentėjusių žmonių skaičių, tiek pagal padarytą ekonominę žalą. Šiandien čia gidais dirba avariją išgyvenę žmonės, galintys papasakoti iš pirmų lūpų atominės katastrofos siaubą (Černobylio avarija. Kaip viskas atrodo dabar, 2013). Šiai turizmo formai priskiriamas teroro aktų metų nuketėjusių vietų lankymas.

„Skurdo turizmas" (angl. poverty tourism) - tai dar viena tamsiojo turizmo forma., kurios pagrindinis motyvas - skatinti žmones keliauti į vargingiausius pasaulio regionus, dažniausiai lūšnynus (UNWTO, 2011). Jungtinių tautų duomenimis pasaulyje yra virš 200 tūkstančių bendruomenių, kurios įsikūrusios didžiuosiuose pasaulio miestuose ar šalia jų. Skaičiuojama, kad maždaug iš 3,49 mlrd. miestuose gyvenančių žmonių beveik 828 mln. gyvena lūšnynuose. Manoma, kad per ateinančius 20 metų lūšnynų gyventojų pasaulyje padaugės 1 mlrd. Neza Chalco Itza lūšnynas Meksikos sostinėje Meksike – didžiausias pasaulyje, kur gyvena apie 4 mln. žmonių. Turistus iš išsivysčiusių pasaulio šalių traukia Meksikos, Indijos, Brazilijos lūšnynai, kurie gali kai kam atrodyti kaip egzotiški turistiniai objektai, bet iš tikrųjų yra socialiai atsakingas turizmas, kuris vietinėms bendruomenėms tampa pajamų šaltinių ir padeda išgyventi, o turistams turi edukacinį poveikį (Stone, 2013). Brazilijos favelos (lūšnynai) per 2016 m. Rio de Žaneiro olimpiada tapo

svetingais svečių namais, kur buvo galima saugiai pernakvoti ir susipažinti su vietinėmis bendruomenėmis, jų gyvenimo būdu, taisyklėmis, kai gidais dirbo patys favelų gyventojai.

„Pasaulio pabaigos turizmas" (angl. doomsday tourism) – tai turistiniai objektai, kurie kalba apie savęs susinaikinimą: ledynų tirpimą, džiūstančias upes, smengančius miestus, naikinamas džiungles, irstančias piramides ir kt. Tokie reiškiniai simboliškai vadinami pasaulio pabaiga, nes vykstančius procesus sulaikyti neįmanoma arba labai sunku. Nykimo procesas skatina žmones keliauti ir pamatyti dar egzistuojančius objektus ar vietoves, kas populiarina „pasaulio pabaigos" turizmo kryptis. Šios tamsiojo turizmo krypties šalininkai mano, jog yra būtina paskubėti aplankyti tas vietas, kurioms paprastai dėl ekologinių problemų ar globalinio atšilimo gresia išnykimas. Pasaulyje lankomiausi objektai būtų Kilimandžaro kalnas, Didysis barjerinis rifas ir Galapagų salos, Jordano upė, Venecijos miestas (Kendle, 2008)

„Mirties turizmas" arba „eutanazijos turizmas" (angl. suicide tourism arba euthanasia tourism) - tai masinės žiniasklaidos terminas, turizmo forma, kuri yra susijusi su pro-eutanazijos judėjimu arba vykimu į tam tikras vietas su tikslu nusižudyti. Yra organizuojamos kelionės potencialiems eutanazijos kandidatams į tas valstybes, kuriose ši gyvybės atėmimo forma yra leidžiama (pvz., Belgija, Liuksemburgas, Nyderlandai ir kt.). Tam tikrai kategorijai žmonių, priėmusiems sprendimą nusižudyti, yra svarbu ne tik pats veiksmas, bet ir vieta kur tai bus padaryta. Tai tikrai makabriškas veiksmas, bet kartu ir specifinis keliavimo tikslas norint nušokti nuo tilto, krioklio ar dangoraižio. (Emmott, Hernández, Bremer, Chiacu, 2008).

Tamsiojo turizmo fenomenas turi tam tikrą neigiamą gal net gąsdinantį atspalvį, nes keliautojų išgyvenimai remiasi egzistenciniu žmogaus būties suvokimo pagrindu ir yra susiję su sukrečiančia patirtimi ir psichologiniu šoku. Turistiniai „mirtini" objektai ar vietovės dažnai sukelia stiprius išgyvenimus, kurie daugeliui turistų yra labai svarbūs. Kaip jau buvo minėta, tamsusis turizmas yra daugialypiškas ir kartu eklektiškas ir todėl daugelis net patys to nesuvokdami (tiek tamsiojo turizmo organizatoriai, tiek turistai) yra tiesiogiai ar netiesiogiai išbandę tamsiojo turizmo paslaugą. Svarbu atkreipti dėmesį, kad konkrečios vietos ar objekto sąsaja su realia mirtimi ir autentiškumas turi didelę reikšmę šios rūšies turizmui.

J. J. Lennonas, M. Foley (2000) bei Wight, Lennon (2006), nurodo tamsiojo turizmo vietų grupavimą į pirminių ir antrinių objektų kategorijas, kur pirminiai objektai yra autentiški, o antriniai lankytini objektai netiesiogiai susiję su mirtimi ir tragedijomis.

Tamsusis turizmas yra tiesiogiai susijęs su kultūros ir paveldo turizmu, nes turi istorijų ir tragedijų, kurios yra jam gyvybiškai svarbios. Tamsusis turizmas – tai specialaus tipo turizmo verslas, kuris nėra masinis, bet turi svarbų vaidmenį atspindint praeitį, teikiant informaciją ir sukeliant ne tik asmeninių emocijų, bet ir platesnių diskusijų apie tamsiąją istorijos ir žmonijos pusę. Šiandien mirties sąvoka grįžta į visuomenės kasdienybę per žiniasklaidą ir nebegąsdina.

Tamsusis turizmas – tai kanalas, stebėti mirties ir kančios temas saugiai iš toli. Žmones, įsitraukti į tamsųjį turizmą, skatina emociniai ir švietimo motyvai, kurie yra vienodai stiprūs, kaip ir savo paveldo domėjimasis, smalsumo numalšinimas ir nostalgijos ieškojimas (Klapatauskaitė, Navickienė, 2014).

Emocionalumas tapo tamsaus turizmo etikete ir pateko į akademinį diskursą bei žiniasklaidą ir, to pasekmėje sukėlė tyrėjų domėjimąsi šia turizmo kryptimi, tačiau nepaisant šio susidomėjimo, tamsusis turizmas ir jo samprata lieka teoriškai trapus. Vis dar lieka neatsakyti pagrindiniai klausimai, ar įmanoma suskirstyti vietas, renginius ar parodas, kurios yra susijusios su mirtimi ir baisumu, kurios įvardijamos kaip tamsusis turizmas, ir, ar įmanoma identifikuoti šio turizmo srities tiekėjų „atspalvius" ar „spalvas" (Stone, 2006).

P. Stone (2006) išskiria svarbiausius tamsiojo turizmo tiekėjus: tamsiosios pramogos, tamsiosios parodos, kalėjimai, tamsiosios poilsio vietos, tamsiosios šventovės, karai ir mūšiai bei tamsiosios genocido stovyklos. Šis tyrėjas suformulavo tamsiojo turizmo „spektrą" ar dar kitaip vadinamą „juodai – baltą" vaivorykštę, kurios idėja, yra suskirstyti šiuos tiekėjus į skirtingo tamsumo atspalvius, kurie parodo suvokiamą „žiaurumo" lygį per visus tamsiojo turizmo tiekėjus nuo „tamsiausio" iki „šviesiausio". Tai priklauso nuo to, ar tiekėjai yra auklėjamojo ar komercinio tipo, ar jų vietos yra patrauklios, ar autentiškos, ar jie turi aukštesnio lygio politinę įtaką ir ideologiją (Klapatauskaitė, Navickienė, 2014).

Išvados

Viena iš vis labiau populiarėjančių ir užsienių autorių vis plačiau nagrinėjamų alternatyvaus turizmo rūšių - tamsusis turizmas, kuris skatina žmones dėl įvairių priežasčių rinktis kelionės tikslu tamsiąsias vietoves ar objektus. Tai gali būti katastrofų nusiaubtos vietos, koncentracijos stovyklos, kapinės ar lūšnynai. Tamsiojo turizmo daugialypiškumas įtraukia vis daugiau žmonių. Sąvoka „tamsusis turizmas" įsitvirtino mokslinėje literatūroje 1996 metais ir turi daug sinonimų, tokių kaip „karo turizmas", „mirties turizmas", „katastrofų turizmas", „nelaimių turizmas", „širdgėlos turizmas" ir kt. Tamsusis turizmas – tai vietų, susijusių su realia arba atkurta mirties, kančios, skurdo ar nelaime, lankymas.

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THEORETICAL ASPECTS OF DARK TOURISM CONCEPTION

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ANNOTATION

Dark tourism is one of the alternative types of tourism, which is increasingly considered through the various aspects distinguishing its different kinds of shapes, such as deaths, murders or suicide places, slums, natural

disasters, endangered sites or objects. The terms of "grief tourism", "holocaust tourism", "dark tourism", "disaster tourism", "fearsome tourism", "dark points tourism", "holidays in hell" are the synonyms of the term "dark tourism", which are used by various researchers in different countries investigating these alternative types of tourism phenomenon.

Keywords: *dark tourism, alternative tourism.*

LAISVALAIKIO PRAMOGOS ALYTAUS KRAŠTE SOCIALINĖS DARNOS POŽIŪRIU

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ANOTACIJA

Laisvalaikio ir turizmo sąvokos tarpusavyje glaudžiai susiję. Anot įvairių užsienio autorių laisvalaikis aiškinamas kaip laikas, kuomet užsiimama įvairiomis rekreacinėmis veiklomis, įskaitant sportinę, meninę bei kultūrinę veiklą, renginius, pramogas ir keliones. Laisvalaikio pramogoms tuo tarpu priskiriamos įvairios rekreacinės veiklos: turistinės kelionės, trumpos išvykos, muziejų lankymas, renginiai ir festivaliai, sportas ir aktyvūs žaidimai, SPA bei sveikatingumo ir sveikatinimo procedūros ir panašios paslaugos. Visa tai yra neatsiejama turizmo dalis.

Straipsnyje išskiriamos laisvalaikio pramogos, teikiamos Alytaus mieste ir rajone, bei jų dermė atsakingo turizmo požiūriu. Atlikus turizmo situacijos bei laisvalaikio pramogų – paslaugų analizę ir kiekybinį tyrimą (anketinę apklausą) išsiaiškinta, jog į Alytaus kraštą turistus atvykti skatina patogi geografinė padėtis bei kitų asmenų rekomendacijos. Remiantis atliktais tyrimais, daugiausiai turistų į Alytaus miestą ir rajoną pritraukia aktyvios pramogos, didieji renginiai po atviru dangumi, nuotykių parkas, gamtiniai ištekliai (ežerai, upės, draustiniai ir kt.).

Paaiškėjo, jog pačiame Alytaus mieste palankiausiai įvertintas susisiekimas ir nuvykimas iki pramogų/paslaugų teikėjų, o Alytaus rajone – pramogų suderinamumas. Pastebėtas rekreacinių ir aktyvių pramogų bei renginių poreikis, išaugusi apžvalginių skrydžių, pramogų su žirgais, dažasvydžio bei dviračių paklausa.

Apibendrinus tyrimų rezultatus aiškėja, jog Alytaus krašte sukurta pakankamai laisvalaikio pramogų produktų ir paslaugų, atitinkančių socialinės darnos kriterijus. Nepaisant to, augantys turistų poreikiai leidžia matyti, jog siūlomos paslaugos gali ir turi būti tobulinamos.

Tikslas – išanalizuoti laisvalaikio pramogas Alytaus mieste bei rajone darnaus turizmo požiūriu.

Uždaviniai:

1. Remiantis mokslinės literatūros analize, pristatyti laisvalaikio pramogų sampratą ir klasifikaciją.

2. Išanalizuoti bei socialinės darnos požiūriu įvertinti esamą laisvalaikio pramogų situaciją Alytaus krašte.

**Tyrimo metodai:** mokslinės literatūros analizė, anketinė apklausa.

Laisvalaikio pramogų samprata ir klasifikavimas

Lotyniškas šaknis turintis žodis „laisvalaikis" (lot. licere), verčiant pažodžiui reikštų – leistinas, jau iš to galima suprasti, jog ši savoka labai plati ir apima ne vieną veiklos sritį.Todėljos sampratai perteikti pasitelkiami skirtingų autorių požiūriai.

Autorius A. Beaver (2005) pateikia apibrėžimą, jog laisvalaikis – tai asmeninis, neapmokamas, laisva nuožiūra po darbo leidžiamas laikas. Akcentuojama, jog laisvalaikiu vykdomos veiklos siejamos su rekreacija (t.y. poilsiu ir pramogomis) bei kelionėmis. C.Cooper (2016) teigia, jog pasitelkiant įvairią veiklą rekreacija skirta atgauti ne tik fizinėms, bet ir dvasinėms jėgoms. Sportinę ir su aktyviu laisvo laiko leidimu susijusią veiklą minėti autoriai priskiria fizinei rekreacijai, o likusieji laisvalaikio užsiėmimai apima meninę ir kultūrinę veiklą bei pramogas. Turizmas taip pat priskiriamas prie rekreacijos formų, tačiau akcentuojama, jog rekreacinės kelionės, priešingai nei įprastos poilsio ir pramogų veiklos, reikalauja maitinimo ir apgyvendinimo paslaugų.

Anot C. Lashley ir D. Lee-Ross (2003), plačiąja prasme laisvalaikis apima visas aktyvias, žmogų budinančias veiklas, nelaikomas darbu. Pastarosioms P.Robinson, S. Heitmann bei P. U. C. Dieke (2011) priskiria ir renginius bei festivalius. W. S. Reece (2010) teigimu, renginiai savaime suvokiami kaip tam tikra pramogų rūšis. Vis dėl to festivaliai ir renginiai pripažįstami, kaip gan nauja turizmo forma, gebanti pritraukti tūkstančius lankytojų bei turistų iš viso pasaulio.

Išanalizavus laisvalaikio sampratą išskirtos keturios pagrindinės dedamosios: rekreacija, turizmas (kelionės), svetingumas, renginiai, todėl aptariamos ir kiekvienai priklausančios pramogos.
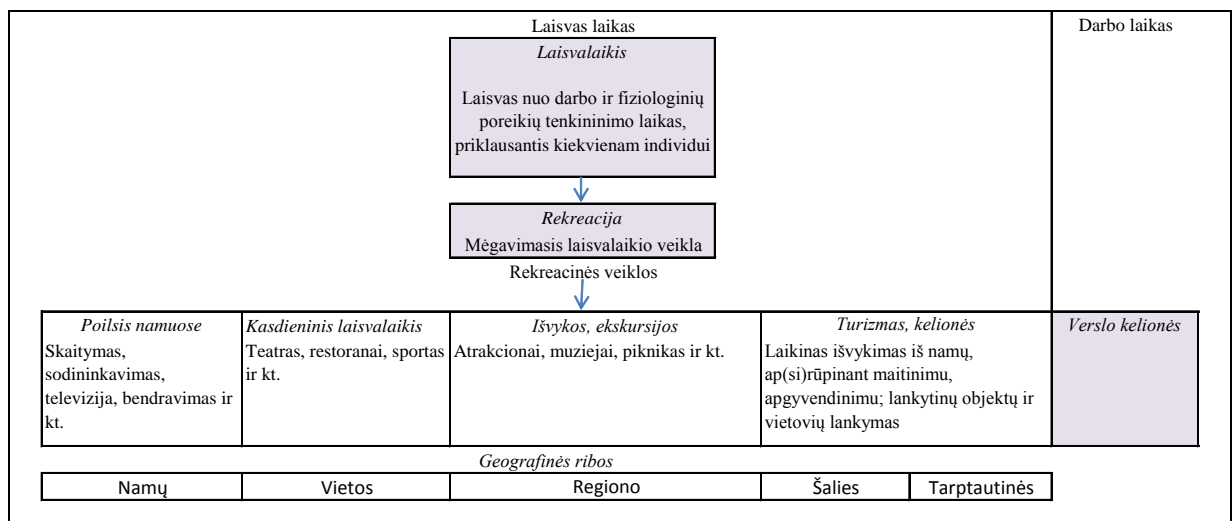
1 pav. Laisvalaikis, rekreacija ir turizmas (Brian Boniface, Robyn Cooper, Chris Cooper, 2016)

Siekiant suskirstyti laisvalaikio pramogas į atskiras grupes pramogos apibrėžiamos tam tikromis geografinėmis ribomis. (B. G. Boniface, C.Cooper,R.Cooper,2016) Autoriai rekreacines veiklas išskaido į keturias grupes: poilsį namuose (apribojamas namų ribomis), kasdieninį laisvalaikį (ribojamas vietovės ribomis), išvykas/ekskursijas (ribojamos regioninėmis ribomis) ir turizmą bei keliones (ribojamos šalies ir užsienio valstybių ribomis). (žr. 1 pav.)

1 lentelė. Laisvalaikio paslaugų ir pramogų teikėjai (Lashley, Lee – Ross, 2003)

Laisvalaikio paslaugų organizatoriai		
Svetingumas	Rekreacinės laisvalaikio veiklos	Turizmas
Viešbučiai, apgyvendinimo įstaigos, restoranai, kavinės, barai, smuklės (pubs), naktiniai klubai	Muziejai, teatras, kinas, šeimos užimtumo centrai, koncertai, žaidimai, boulingas, golfas, SPA ir sveikatingumo centrai, sporto renginiai, apsipirkinėjimas	Kelionių agentūros/ organizatoriai, lėktuvų, autobusų, traukinių kompanijos, pramogų, atrakcionų ir teminiai parkai, kurortai, renginiai ir konferencijos

Autoriai C. Lashley ir D. Lee – Ross (2003) laisvalaikio pramogas grupuoja remdamiesi laisvalaikio paslaugų organizatoriais/teikėjais, kurie savo ruožtu apima ne tik rekreacines pramogas, bet ir svetingumą bei turizmą. Svetingumui, autoriai priskiria: viešbučius ir kitas apgyvendinimo įstaigas, restoranus, kavines, barus, smukles (angl. pubs) ir naktinius klubus. Rekreacinės laisvalaikio veiklos teikėjais laikomi: muziejai, teatras, kinas, šeimos užimtumo, SPA ir sveikatingumo centrai ir kt. Turizmo paslaugų teikėjais laikomi kelionių organizatoriai, kelionių agentūros, lėktuvų, autobusų, traukinių kompanijos, pramogų, atrakcionų bei teminiai parkai, kurortai, įvairūs renginiai. (žr.1 lentelė)

Tuo tarpu renginius, kaip dar vieną laisvalaikio dedamąją,W. S. Reece (2010) skirsto pagal tematiką: verslo (amatų, automobilių ir laivų parodos bei kt.), paveldo (minėjimai, šventės), menų ir kultūros (menų parodos, festivaliai, vaidinimai), gyvūnų (kačių ir šunų parodos), maisto (įvairūs festivaliai), sporto (čempionatai, olimpinės žaidynės, rungtynės ir kt.), universitetų (diplomų įteikimai, atvirų durų dienos, mugės), madų šou.

Išsiaiškinus laisvalaikio pramogų savoką bei pagrindinius jų klasifikavimo kriterijus, negalima nepaminėti ir darnaus turizmo, kuris taip pat neatsiejamas nuo laisvalaikio. Nors darnaus turizmo sąvoka yra gan nauja, tačiau kad laisvalaikis, rekreacija ir turizmas yra naudingi tiek individams, tiek bendruomenei jau 1948 metais pripažino Jungtinių Tautų organizacija,priimdama Visuotinę Žmogaus Teisių Deklaraciją. (B. G. Boniface, C.Cooper, R.Cooper, 2016). Nors prie darnaus turizmo principų plėtojimo prisidėjo įvairios deklaracijos, kodeksai ir konvencijos, tačiau svarbiausi yra Jungtinių Tautų aplinkos programos ir Pasaulinės turizmo organizacijos pareiškimai ir vykdoma darnaus turizmo politika. Remiantis šių organizacijų pateikiamais požiūriais galima išskirti pagrindinius darnaus turizmo principus:

- Ekonominė darna (konkurencingos įmonės; darbo jėga ir kiti ištekliai; ekonominė sanglauda ir gerovė; aukštas pelningumas ir didelės biudžeto pajamos)
- Aplinkosauginė darna (aplinkai draugiška gamyba ir vartojimas visoje turizmo grandinėje; turizmo veikla pagrįsta darnia gamtinių išteklių vadyba ir apsauga)

- Socialinė darna (darbo pasiūla (kiekybė, kokybė, įtraukimas,lygios galimybės);kokybiškas turizmas (kokybės ir kainos santykis, pagarba lankytojų interesams); Socialinė sanglauda ir lygybė; turizmas visiems; pagarba ir etiškas elgesys su vietiniais gyventojais)

Darnaus turizmo principų pritaikymą realioms laisvalaikio pramogoms, mėginta išsiaiškinti atliekant situacijos analizę bei kiekybinį tyrimą.

Laisvalaikio pramogų Alytaus krašte situacijos analizė

Pasirinkus situacijos analizės ir kiekybinio tyrimo metodus, siekiama išsiaiškinti bei darnaus turizmo požiūriu įvertinti esamą laisvalaikio pramogų situaciją Alytaus krašte taip pat sužinoti, kaip siūlomas pramogas vertina patys turistai. Prieš pateikiant faktinę tiriamo objekto analizę, pristatoma pasirinkta teritorija.

Alytaus kraštas – tai Alytaus miestas ir rajonas. Alytus žinomas kaip šeštas pagal dydį miestas šalyje,didžiausias Pietų Lietuvoje. Jame 2016 metų duomenimis, gyvena 54 437 gyventojai.Alytų juosianti 16 km Nemuno kilpa miestąir rajoną skiria į dvi dalis, tačiau daugiau nei trečdalį visos teritorijos užima žalieji plotai. Alytaus rajonas padalintas į 11 seniūnijų: Alytaus, Alovės, Butrimonių, Daugų, Krokialaukio, Miroslavo, Nemunaičio, Pivašiūnų, Punios, Raitininkų, Simno. Visas Alytaus kraštas lyginant su kitais Lietuvos regionais išsiskiria saugomų teritorijų ir gamtos išteklių gausa, savitumu, tradicijomis ir amatais.

Atliekant Alytaus turizmo informacijos centro internetinėje svetainėje pateiktų duomenų analizę bei pasitelkiant aptartus pramogų klasifikavimo modelius Alytaus krašte teikiamos pramogos suskirstytos remiantis 2 pagrindiniais kriterijais: geografinėmis ribomis (miestas ir rajonas) bei paslaugų teikėjų skaičiumi (žr. 2 pav.)
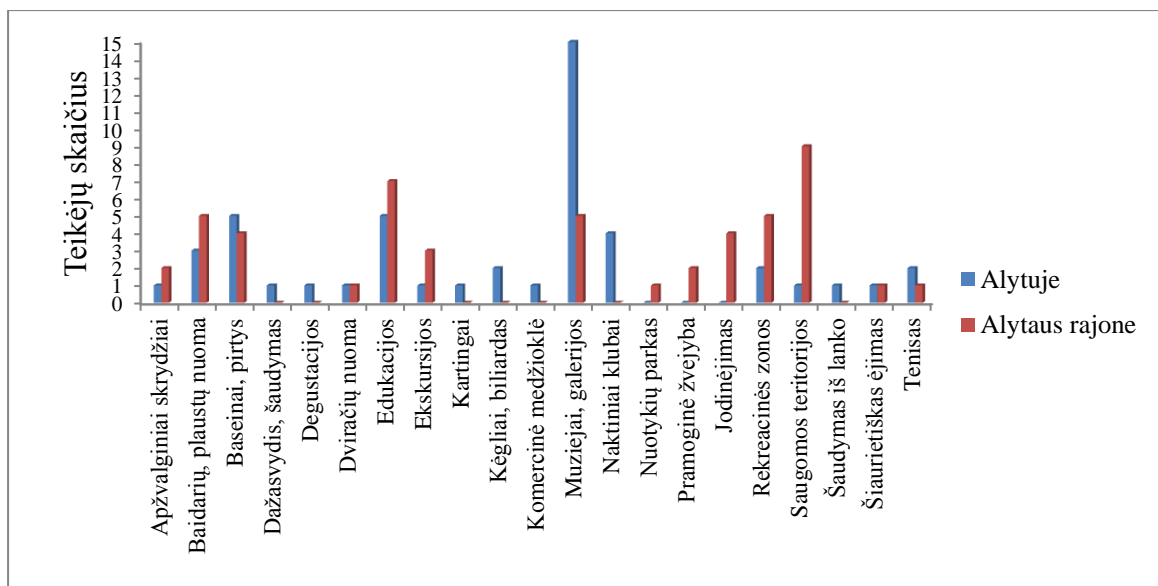
2 pav. Laisvalaikio pramogų teikėjų skaičius Alytuje ir Alytaus rajone

Grafiškai pateikti duomenys atspindi, kokios pramogos yra siūlomos Alytuje ir šio miesto rajone bei kiek yra jas siūlančių teikėjų. Lyginant Alytų bei Alytaus rajoną pastebima, jog Alytuje siūloma daugiau pramogų (18) nei Alytaus rajone (14). Šiose geografinėse teritorijose siūloma 11 tokių pačių pramogų, tačiau mieste yra ir 7 išskirtinės pramogos (tai dažasvydis ir šaudymas, degustacijos, kartingai, kėgliai/biliardas, komercinė medžioklė, naktiniai kubai ir šaudymas iš lanko), kurios neteikiamos šio miesto rajone.
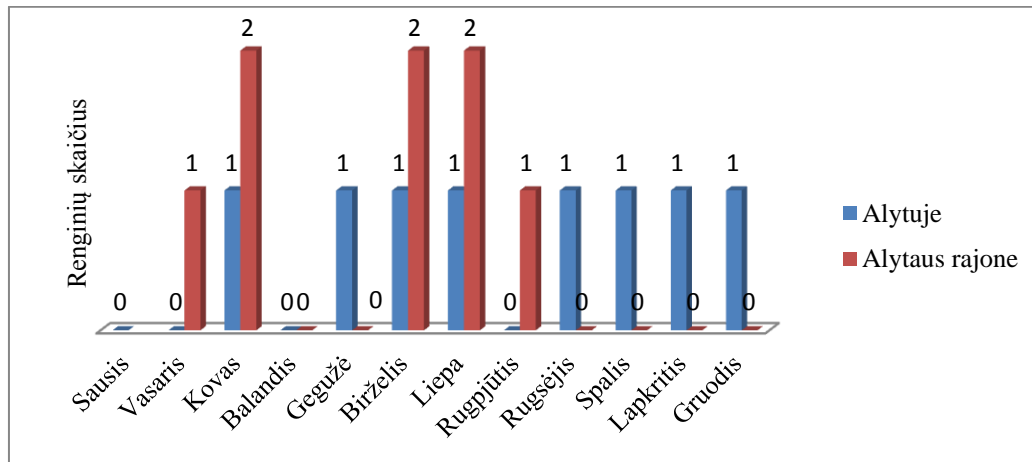
3 pav. Kasmetinių renginių skaičius Alytuje ir Alytaus rajone

Nors kai kurios pramogos (pavyzdžiui, komercinė medžioklė) teikiamos Alytaus rajone, tačiau nurodomas jų teikėjo adresas – Alytus. Tuo tarpu Alytaus rajone yra vos 3 išskirtinės pramogos (nuotykių parkas, pramoginė žvejyba bei pramogos su žirgais), tačiau Alytuje ir Alytaus rajone laisvalaikio pramogas siūlančių teikėjų santykis yra labai panašus – 50 Alytuje ir 45 rajone.

Negalima pamiršti, jog prie laisvalaikio pramogų taip pat priskiriami ir renginiai bei festivaliai (žr. 3 pav.). Pastebima, jog Alytaus mieste ir rajone kasmet vyksta po 8 tradicinius renginius, tačiau Alytuje visais metų laikais (ir beveik kiekvieną mėnesį, išskyrus sausį, vasarį, balandį, rugpjūtį) vyksta bent po vieną tradicinį renginį, o šio miesto rajone tradicinių renginių daugiausia vasarą (net 5 iš 8 įvardintų), rudenį tokių renginių šioje teritorijoje visai nevyksta.

Atliekant turizmo situacijos analizę taip pat svarbu išanalizuoti nuo darnaus turizmo neatsiejamą elementą – infrastruktūrą, t.y., tokias paslaugas, kaip apgyvendinimas, maitinimas, transportas; išsiaiškinti jų tinkamumą ir pakankamumą turistams Alytaus mieste bei rajone.

Remiantis Alytaus turizmo informacijos centro svetainės duomenimis, Alytaus mieste yra 11 apgyvendinimo įstaigų: iš jų 4 yra 2 ir 3 žvaigždutėmis reitinguojami viešbučiai bei 2 svečių namai, 1 apartamentų nuomos, 1 nakvynės ir pusryčių (B&B) bei 3 kambarių nuomos paslaugas teikiančios įstaigos. Alytaus rajone apgyvendinimo paslaugas teikia 36 įmonės: net 30 kaimo

turizmo sodybų, 4 poilsiavietės ir vos 1 nakvynės ir pusryčių (B&B) bei 1 kambarių nuomos paslaugų teikėjas. (žr. 4 pav.)
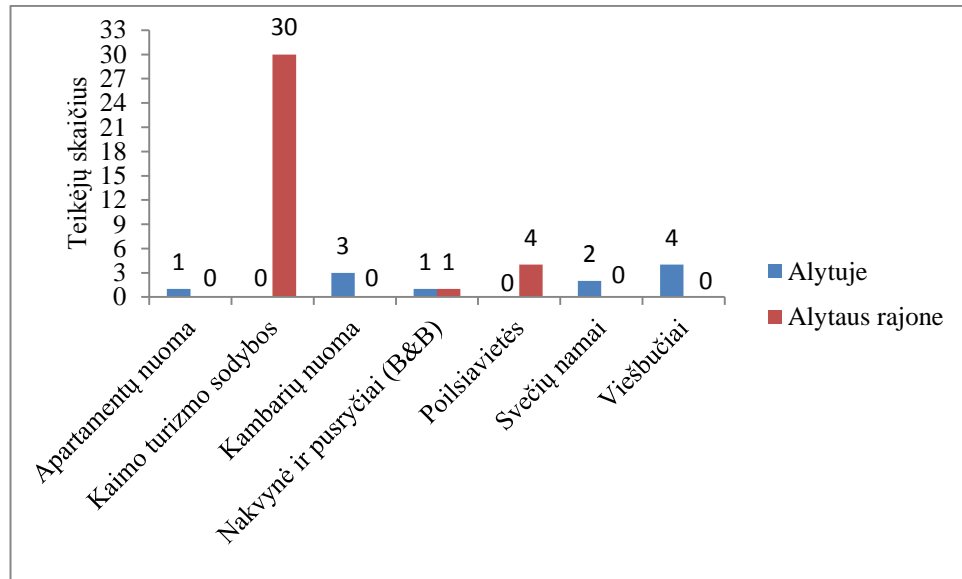
4 pav. Apgyvendinimo įstaigų skaičius Alytuje ir Alytaus rajone

Alytaus rajone apgyvendinimo įstaigų gausa išsiskiria Raitininkų (6 kaimo turizmo sodybos), Alytaus (5 kaimo turizmo sodybos, 1 poilsiavietė), Alovės (4 kaimo turizmo sodybos) bei Simno (3 kaimo turizmo sodybos, 1poilsiavietė) seniūnijos. Palyginus apgyvendinimo galimybes matoma, jog Alytaus rajone šias paslaugas siūlo trigubai daugiau teikėjų nei jų yra Alytaus mieste. Kita vertus, Alytaus rajone vyrauja kaimo turizmo sodybos ir poilsiavietės, o Alytuje galima pasirinkti kitokio tipo apgyvendinimo įstaigas: viešbučius, svečių namus, apartamentų arba kambarių nuomą bei nakvynę ir pusryčius (B&B).

Be apgyvendinimo įstaigų, pateiktų internetinėje turizmo informacijos centro svetainėje, palygintas maitinimo įstaigų skaičius Alytuje ir Alytaus rajone. Alytuje ne tik daugiau maitinimo įstaigų, bet ir skirtingų jų tipų: 3 restoranai, 13 kavinių, 4 barai ir 5 picerijos, nors Alytaus rajone yra tik 2 tipų maitinimo įstaigos: 8 kavinės ir 1 greito maisto restoranas. Pastebima, jog daugelis maitinimo paslaugų teikėjų Alytaus rajone (net 5 iš 9), priima tik užsakymus arba privalu iš anksto susitarti dėl apsilankymo. Taigi, priešingai nei apgyvendinimo įstaigų, Alytuje maitinimo įstaigų trigubai daugiau nei jų yra Alytaus rajone.

Ne mažiau svarbus yra transportas. Alytaus mieste vietinė susisiekimo priemonė – mikroautobusai. Mieste jie važinėja 11 skirtingų maršrutų taip pat Alytuje yra 6 įmonės siūlančios taksi, 8 automobilių ir 9 autobusų nuomos paslaugas.

Automobilių serviso paslaugas Alytuje teikia 11 įmonių, mieste yra 12 degalinių, o Alytaus rajone jų yra 7. Alytaus rajoną be nuosavo transporto priemonių galima pasiekti tik tarpmiestiniu

transportu, taigi remiantis turizmo informacijos centro duomenimis (www.alytus-tourism.lt), Alytaus mieste yra daugiau transporto paslaugų teikėjų ir susisiekimo galimybių.

Svarbu paminėti, jog siekdami siūlomas pramogas išpopuliarinti ir padaryti žinomomis jų teikėjai imasi rėmimo priemonių: mobilios reklamos ant mikroautobusų (nuotykių parkas „Tarzanija"), reklamos Alytaus informaciniuose portaluose (www.alytusplius.lt, www.alytausgidas.lt, www.alytaus.krasto.info.lt, www.alytausnaujienos.lt,www.alytus-tourism.lt) bei jų ir savo socialinių tinklų paskyrose (visi pramogų teikėjai). Spausdintai reklamai daugiausiai dėmesio skiria miesto ir rajono savivaldybės, kadangi reklamuoja renginius (naudojami lankstinukai, plakatai, reklama „Alytaus naujienų" laikraštyje). Šios viešosios įstaigos renginius reklamuoja ir „Dzūkijos TV" bei Alytaus radijo „FM – 99" pagalba. Remiantis Alytaus turizmo informacijos centro duomenimis, pramogų teikėjai spausdintas reklamas užsakinėja labai retai, kadangi daugiau dėmesio pramogoms skiria savo internetinėse svetainėse ar socialinių tinklų paskyrose, taip pat pardavimus skatina nuolaidomis ir akcijomis.

Be turizmo paslaugų infrastruktūros išskiriamas ir kiekvienos Alytuje bei Alytaus rajone siūlomos laisvalaikio pramogos pritaikymas turistams. Pastebėta, jog Alytaus mieste labiausiai trūksta atnaujinimų muziejuose, galerijose, vos kelios pramogos/paslaugos pritaikytos neįgaliesiems. Tuo tarpu Alytaus rajone prasčiau išvystyta pačių turizmo paslaugų infrastruktūra – didelis maitinimo įstaigų trūkumas, kai kuriose seniūnijose (Punios bei Nemunaičio) stinga apgyvendinimo paslaugų teikėjų.

Laisvalaikio pramogų kiekybinis tyrimas

Siekiant sužinoti kaip Alytaus mieste ir rajone siūlomas laisvalaikio pramogas vertina patys turistai ir kokia yra vyraujanti pramogų paklausa, atliktaanketinė apklausa. Remiantis Tidikio (2003) respondentų skaičiaus nustatymo formule, buvo apklausti 96asmenys.

Kadangi tyrimo tikslas apklausti turistus, buvusius Alytaus krašte, anketos pateiktos Alytaus mieste ir rajone keliaujančių organizacijų („Trečiojo amžiaus universiteto", asociacijos „Panemunės dzūkai", Lietuvos kultūros centrų asociacijos nariui - „Vilniaus mokytojų namai", „Bočių" bendrijai) nariams ir individualiems asmenims.Atliekant apklausą pagrindinis tikslas – sužinoti turistų nuomonę bei jų laisvalaiko pramogų, siūlomų Alytaus krašte, vertinimą. Apžvelgiami tik esminiai tyrimo rezultatai.

Pastebėta, jog apklausti respondentai pramogauja dažnai: net 41% pramogauja kartą per mėnesį, kiek mažesnė dalis, 26%, kartą per ketvirtį ir 20% kartą per savaitę. Mažiausia respondentų dalis pramogauja kartą per pusmetį (10%) ir vos vieną kartą per metus (3%).
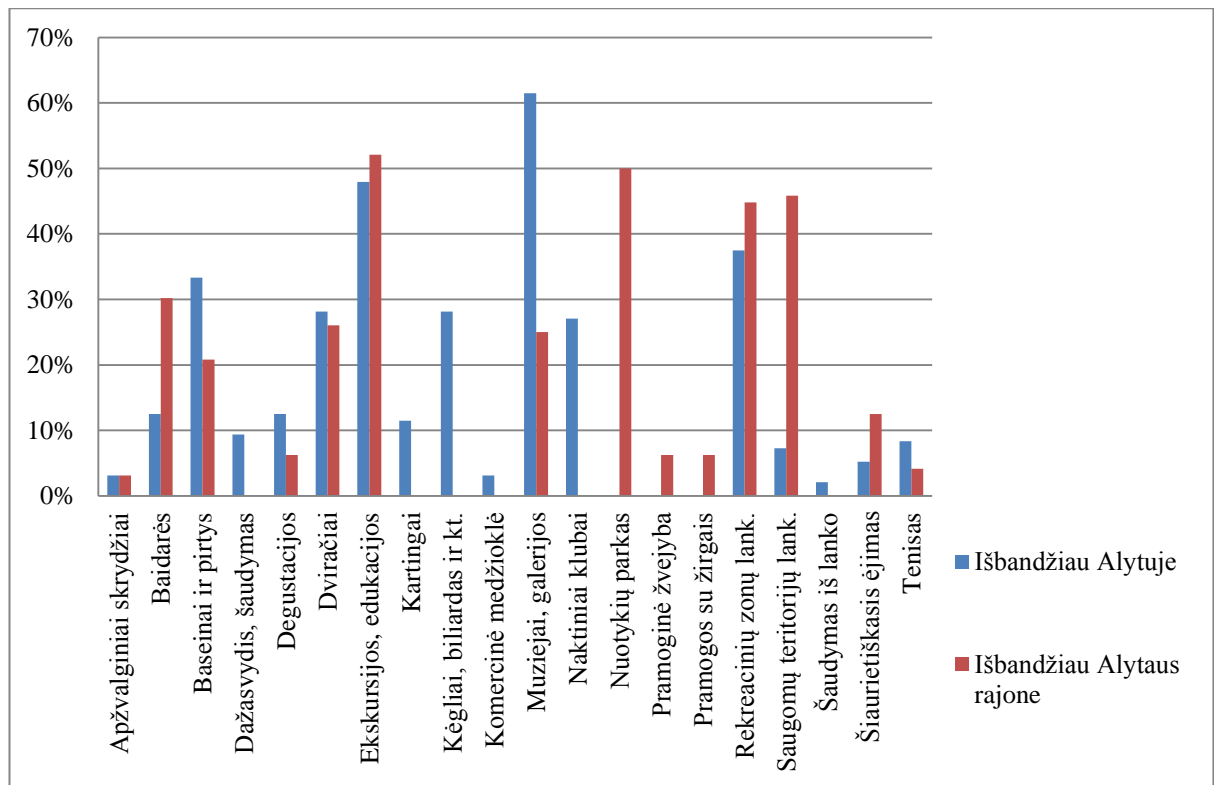
5 pav. Laisvalaikio pramogos Alytaus krašte

Tokie tyrimo rezultatai parodė, jog daugiausia respondentų, laisvalaikio pramogoms pasirinkusių Alytaus kraštą, atvyko dėl palankios geografinės padėties ir atstumo bei gautų rekomendacijų. Didelės įtakos turistų atvykimui į Alytaus rajoną turi jame siūlomų pramogų įvairovė. Lyginant pramogas, kurias respondentai išbandė ir norėtų išbandyti Alytaus mieste ir rajone, pastebimos tam tikros pasiūlos ir paklausos tendencijos.

Alytuje daugiausiai išbandžiusių tokias pramogas kaip muziejai ir galerijos (61% respondentų) bei ekskursijos ir edukacijos (48%). (žr. 5 pav.) Kaip parodė situacijos analizė, būtent šias pramogas mieste siūlo didžiausias teikėjų skaičius, o tai reiškia, jog pasiūla atitiko paklausą. Alytaus rajone daugiausiai išbandžiusių ekskursijas ir edukacijas (52%).

Mieste šias pramogas išmėginusių respondentų dalis taip pat didelė – 48%. Pastebėta, jog nuotykių parko pramogos sulaukė daug dėmesio, kadangi jas išmėgino net pusė respondentų. Panaši situacija pastebima ir su rekreacinių bei saugomų teritorijų lankymu Alytaus rajone, kadangi jas aplankiusių dalis atitinkamai svyruoja nuo 45% iki 46%. Anketinis tyrimas parodė, jog daug respondentų išbandė baseinų ir pirčių pramogas (33% Alytuje, 21% Alytaus rajone). Plaukimą baidarėmis mieste išmėgino 13%, o rajone net 30% apklaustųjų.
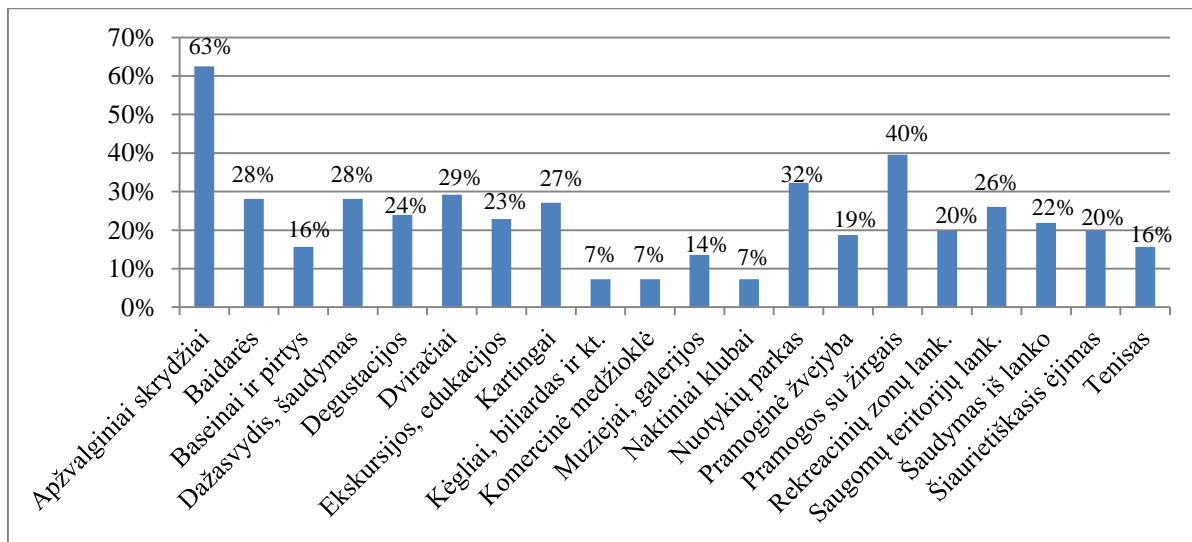
**6 pav. Pramogų, kurias respondentai norėtų išbandyti Alytaus krašte, pasiskirstymas**

Norinčių išbandyti muziejų ir galerijų pramogas, sumažėjo iki 14%. Taigi, laikoma, jog šių pramogų paklausa sumažėjusi, tačiaunorinčių išmėginti ekskursijas ir edukacijas dalis išliko santykinai didelė, t.y. 23%. Didelė dalis respondentų (30%), norėtų apsilankyti nuotykių parke ir išbandyti jame siūlomas pramogas. Pramogų infrastruktūros vertinime jis išsiskyrė kaip vienas geriausiai pritaikytų turistams (įskaitant ir tai, jog skiriamas dėmesys rėmimui). Susidaro prielaida, jog būtent šios priežastys lemia didelę parko paklausą. Panaši situacija pastebima ir su rekreacinių bei saugomų teritorijų lankymu Alytaus rajone, kadangi jas lankė beveik pusė respondentų, o aplankyti norėtų dar 20% – 26% respondentų. Manoma, jog tai lemti gali šių teritorijų gausa, pastebėta ir situacijos analizės metu. Baidarių ir dažasvydžio pramogas norėtų išbandyti 28% respondentų. Panaši išliko ir dviračių paklausa, kadangi 28% tyrimo dalyvių jais važinėtis teko mieste, 26 proc. rajone, o norinčių dalis padidėjo iki 29% (žr. 6 pav.)

Kaip matoma iš tyrimo metu surinktų duomenų, pateiktų diagramoje, šiuo metu didžiausia tokių pramogų paklausa, kaip apžvalginiai skrydžiai (63%), pramogos su žirgais (40%), dažasvydis/šaudymas (28%), degustacijos (24%), šaudymas iš lanko (22%) bei šiaurietiškas ėjimas (20%), pramoginė žvejyba (19%). Šios pramogos nėra tradicinės, taigi joms reikalingos įvairios rėmimo priemonės, kurių stoka pastebėta atlikus situacijos analizę.

Didelė tikimybė, jog šias pramogas išbandžiusių dalis maža ne tik dėl informacinių priemonių stygiaus, bet ir dėl situacijos analizėje minėtos nepakankamos infrastruktūros (apžvalginiams skrydžiams mieste nepritaikyta ir neprižiūrima lėktuvų pakilimo/nusileidimo aikštelė) ar mažo teikėjų skaičiaus (1 dažasvydžio teikėjas mieste; 1 šaudymo iš lanko pramogos teikėjas bei po 1 šiaurietiško ėjimo teikėją mieste ir rajone).

Labiausiai sumažėjusi tokių pramogų kaip kėgliai, biliardas ir kiti žaidimai bei muziejai/galerijos paklausa. Pastarajai, remiantis situacijos analize, trūksta įvairiausių atnaujinimų,

tačiau nemažesnė tikimybė, jog šių pramogų paklausos sumažėjimą lėmė išaugusi aktyvių ir rekreacinių pramogų paklausa.
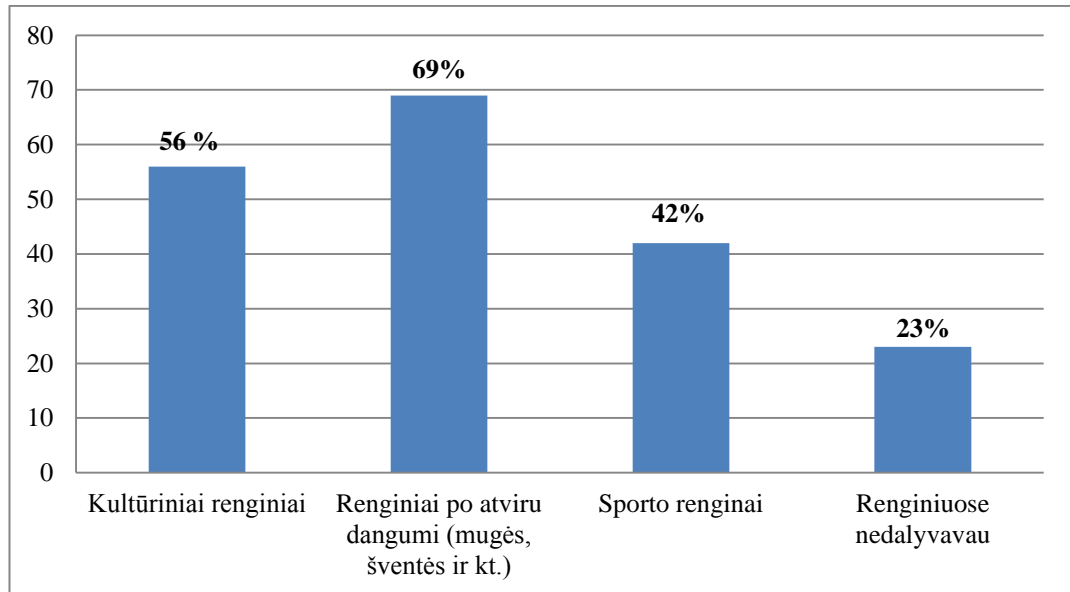
7 pav. Respondentų dalyvavimo Alytaus krašto renginiuose pasiskirstymas

Kadangi net 50% respondentų anketinėje apklausoje pažymėjo, jog tokiomis pramogomis kaip renginiai, šventės ir įvairūs festivaliai, užsiima kartais, išanalizuota, kokio pobūdžio renginiai Alytaus krašte populiariausi tarp turistų ir lankytojų. Kaip matoma 7 paveiksle, didžiausia respondentų dalis (69%) lankėsi renginiuose po atviru dangumi. Daug respondentų bent kartą dalyvavo ir kultūriniuose (56%) bei sporto renginiuose (42%). Iš apklaustų respondentų jokiuose Alytaus krašto renginiuose nedalyvavo 23%.

Tyrimas padėjo nustatyti, kurie iš kasmetinių renginių Alytaus mieste ir rajone pritraukia daugiausiai turistų bei kitų lankytojų.

Chart Title
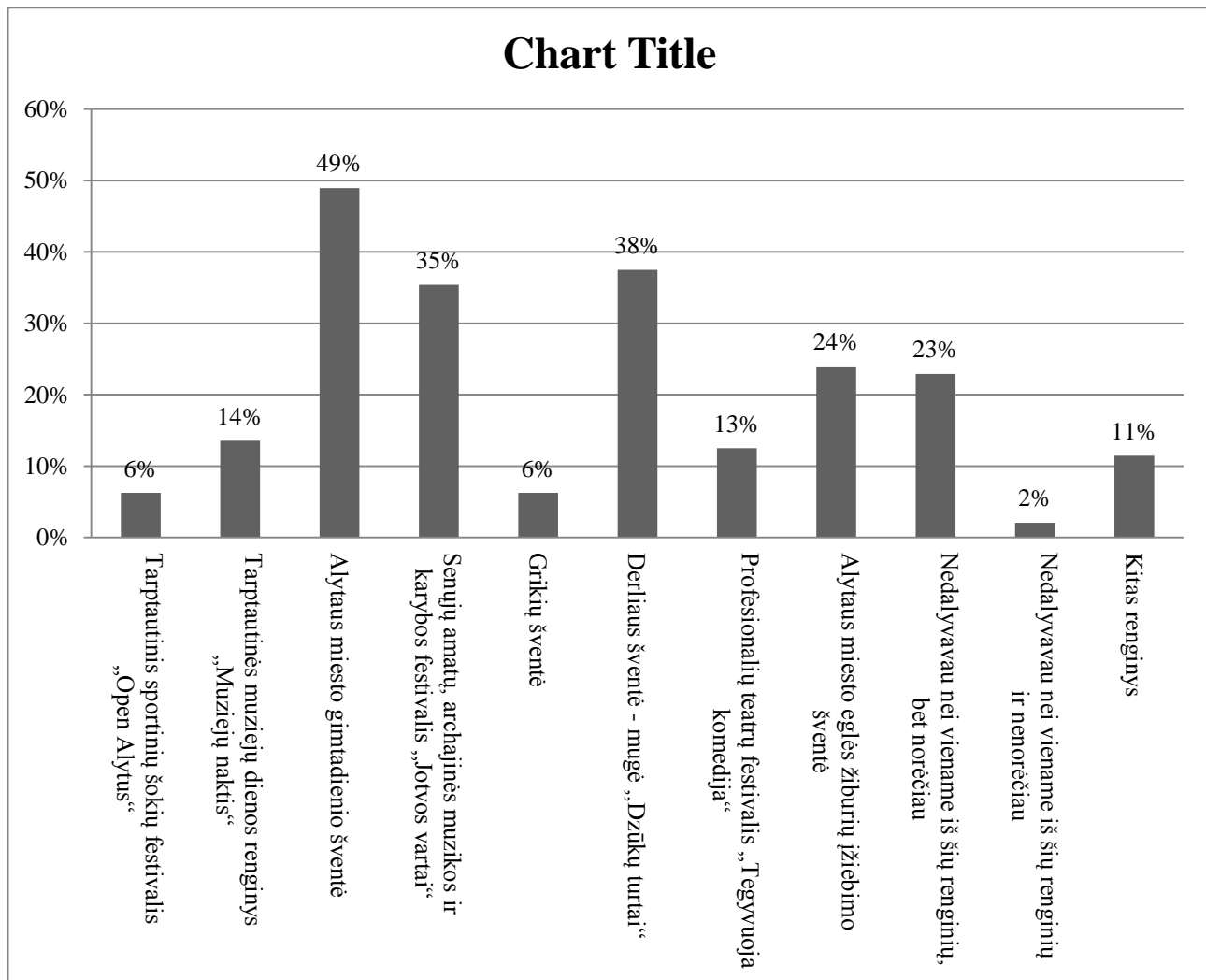
8 pav. Alytaus miesto renginių lankomumas

Matoma, jog daugiausiai respondentų Alytuje aplankė tokius renginius kaip miesto gimtadienio šventė (49%), derliaus šventė „Dzūkų turtai" (38%), senųjų amatų, archajinės muzikos ir karybos festivalis „Jotvos vartai" (35%) bei Alytaus miesto eglės žiburių įžiebimo šventė (24%). Visi šie renginiai vyksta po atviru dangumi, taigi dar kartą pasitvirtina, jog šio pobūdžio renginius aplanko daugiausiai turistų ir kitų dalyvių.

Net 23% respondentų nėra dalyvavę nei viename kasmetiniame renginyje iš pateiktų, tačiau sudalyvauti norėtų. Mažiausia dalis tyrimo dalyvių buvusių tarptautiniame sportinių šokių festivalyje „Open Alytus" ir „Grikių šventėje" (6%). Dar 11% apklaustųjų pažymėjo, jog dalyvavo kituose renginiuose, tačiau nenurodė kokiuose. Vos 2% respondentų paminėjo, jog nėra dalyvavę nei viename iš pateiktų kasmetinių renginių ir juose sudalyvauti nenorėtų (žr. 8 pav.).
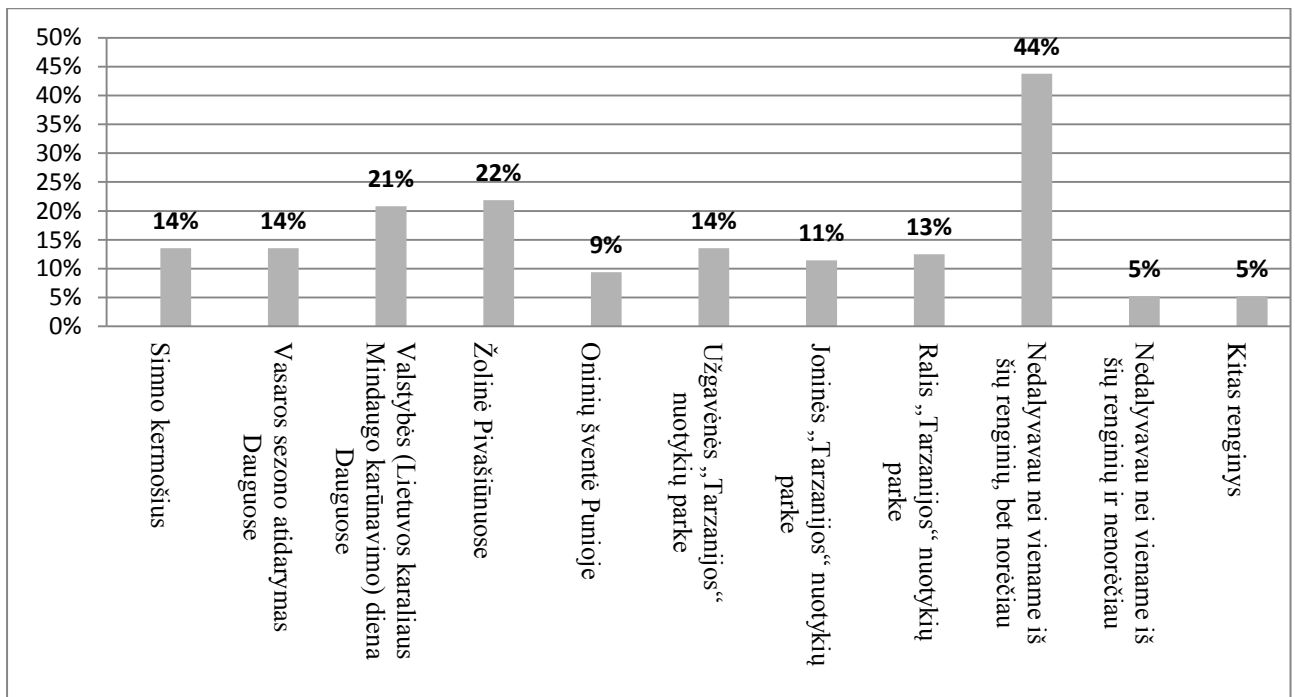
9 pav. Alytaus rajono renginių lankomumas

Iš Alytaus rajone vykusių renginių didžiausia respondentų dalis dalyvavusi Žolinių šventėje Pivašiūnuose (22%) ir Valstybės dienos renginyje Dauguose (21%). Beveik pusė tyrimo dalyvių (44%) nėra dalyvavę nei viename kasmetiniame Alytaus rajono renginyje, bet sudalyvauti norėtų. Po 14% respondentų dalyvavo „Simno kermošiaus", vasaros atidarymo Dauguose ir „Tarzanijos" Užgavėnių renginiuose. Nors šie renginiai taip pat vyksta po atviru dangumi, tačiau sulaukia mažiau dalyvių. (žr. 9 pav.) Mažiausiai respondentų yra dalyvavę „Tarzanijos" nuotykių parko ralyje (13%) ir Joninių šventėje (11%) bei Oninių šventėje Punioje (9%). Vos 5% respondentų paminėjo, jog dalyvavo kituose Alytaus rajono renginiuose, tačiau jų neįvardijo. Tiek pat respondentų (5%) nėra dalyvavę įvardintuose kasmetiniuose Alytaus rajono renginiuose, ir sudalyvauti nenorėtų.

Taigi, tyrimo rezultatai nurodė, jog nors tarp turistų ir lankytojų populiariausi po atviru dangumi vykstantys Alytaus krašto renginiai, tačiau Alytaus rajone jie pritraukia daug mažiau dalyvių nei Alytuje.

Siekiant išsiaiškinti kaip laisvalaikio pramogų pakankamumą ir infrastruktūrą vertina patys turistai bei lankytojai, anketinėje apklausoje buvo pateikta 12 su Alytaus miestu bei rajonu susijusių teiginių, kuriuos respondentai turėjo įvertinti: „sutinku", „nesutinku", „nei sutinku, nei nesutinku" arba „negaliu atsakyti".
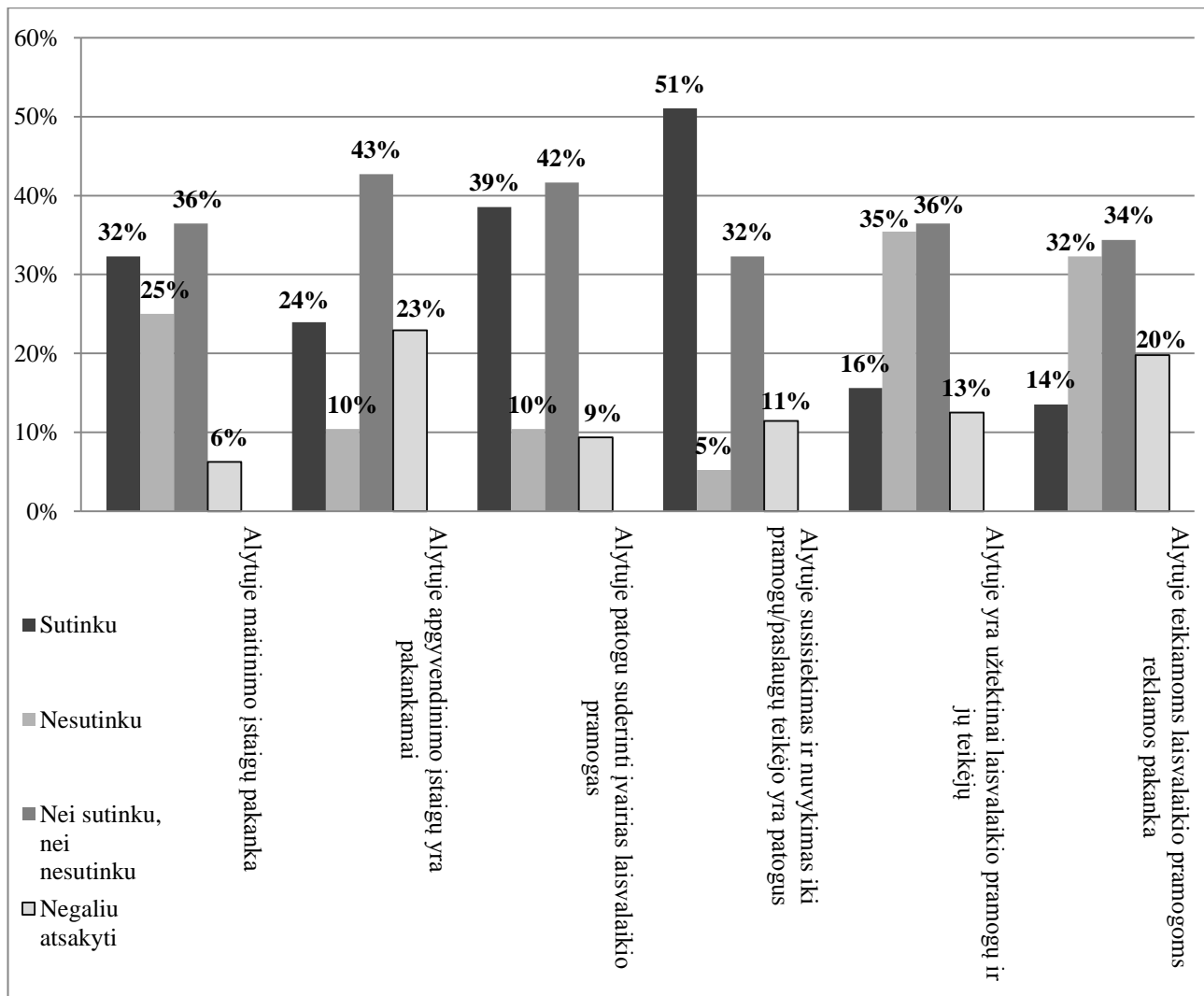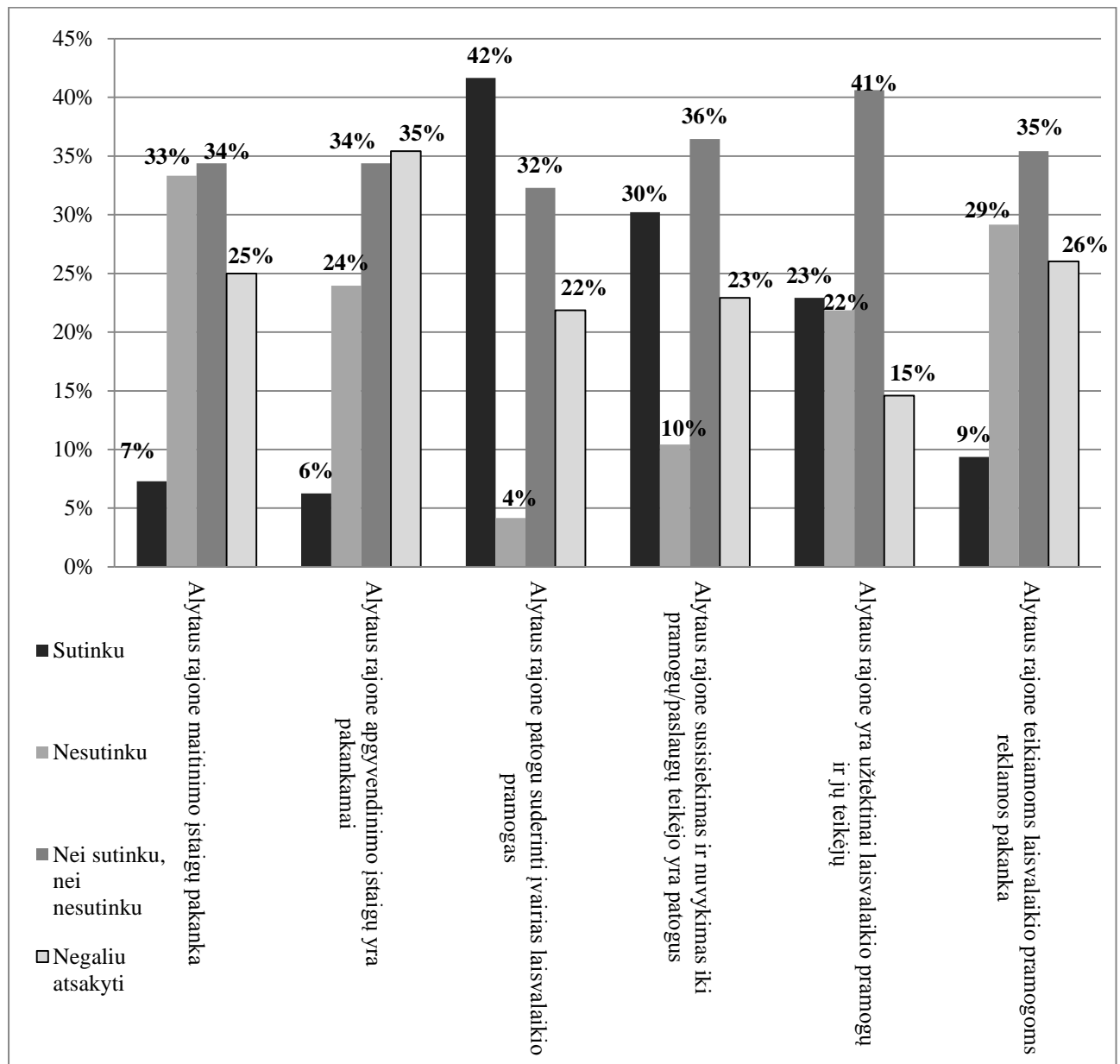
10 pav. Alytuje siūlomų laisvalaikio pramogų ir paslaugų vertinimas

Maitinimo įstaigų pakankamumą Alytuje teigiamai įvertino 32% respondentų, o 25% nurodė, jog maitinimo įstaigų Alytuje yra per mažai. Kad pastarųjų galėtų būti daugiau, patvirtina ir 36% atsakiusių, jog su teiginiu nei sutinka, nei nesutinka. Vos 6% respondentų į šį klausimą atsakyti negalėjo.Vertinant apgyvendinimo įstaigų pakankamumą Alytuje, pastebėta panaši situacija: 24% sutinka, jog apgyvendinimo paslaugų teikėjų pakanka, 10% mano, jog jų yra per mažai ir net 43% nurodė, jog jų galėtų būti daugiau. Net 23% respondentų negalėjo atsakyti į šį klausimą, manoma, kad tai nulėmė faktorius, jog 29% respondentų Alytuje nėra pasilikę nakvynei. (žr. 10 pav.)

Jog Alytaus mieste patogu suderinti įvairias laisvalaikio pramogas nurodė 39% tyrimo dalyvių, o 42% pažymėjo, kad su šiuo teiginiu nei sutinka, nei nesutinka, tai reiškia, kad respondentai sutinka tik iš dalies, tačiau pageidautų geriau suderinamų pramogų. 10% apklaustųjų mano, jog Alytuje suderinti skirtingas pramogas nėra patogu, o 9% į šį klausimą atsakyti negalėjo.Susisiekimo ir nuvykimo iki pramogų teikėjo patogumą daugiau nei pusė respondentų (51%) įvertino teigiamai,

o nesutikusių buvo vos 5%. Kad nuvykimas ir susisiekimas galėtų būti patogesni pažymėjo 32% apklausos dalyvių, o 11% negalėjo atsakyti.

Didžioji dalis respondentų (35%) nesutinka, kad Alytuje laisvalaikio pramogų pasiūla yra pakankama ir net 36% mano, kad šių pramogų ir jų teikėjų turėtų būti daugiau. Pasiūlos pakankamumą teigiamai įvertino tik 16% apklaustųjų. 13% negalėjo atsakyti ar pramogų ir jų teikėjų pakanka ir tai nulemti galėjo informacijos stygius arba maža dalis Alytuje išmėgintų pramogų. Jog informacijos apie pramogas neužtenka patvirtina 32% nesutinkančių, kad laisvalaikio pramogoms Alytuje reklamos pakanka ir 34% manančių, kad jos galėtų būti daugiau. Net 20% tyrimo dalyvių į klausimą atsakyti negalėjo, spėjama – tai lėmė faktorius, kad su šių pramogų reklama susidurti neteko.

11 pav. Alytaus rajone siūlomų laisvalaikio pramogų ir paslaugų vertinimas

Maitinimo įstaigų trūkumą Alytaus rajone pastebėjo net 33% respondentų, o 34% akcentavo, jog jų turėtų būti daugiau. Toks vertinimas sutampa su situacijos analizėje pateiktu vertinimu. Kad maitinimo įstaigų Alytaus rajone pakanka sutiko tik 7% respondentų. Net 25% tyrimo dalyvių negalėjo atsakyti į klausimą. Tai siejama su dažniausiai respondentų pasirenkamomis apgyvendinimo įstaigomis Alytaus rajone (kaimo turizmo sodybomis bei poilsiavietėmis (17%), kadangi čia apsistojus dažniausiai teikiamos ir maitinimo paslaugos arba turistai gamina patys. Respondentai taip pat nesutinka (24%), jog Alytaus rajone yra užtektinai apgyvendinimo įstaigų. 34% teigia, jog jų galėtų būti daugiau ir tik 6% sutinka, kad apgyvendinimo pasiūla pakankama. Net 35% negalėjo atsakyti, tai siejama su nemaža turistų dalimi (17%) apsistojančia poilsiavietėse bei faktu, kad 26% visų respondentų Alytaus rajone lankėsi tik 1 – 2 kartus. (žr. 11 pav.)

Patogumą suderinti įvairias pramogas teigiamai įvertino net 42% apklausos dalyvių, tačiau nemaža dalis respondentų (32%) su tuo sutiko tik iš dalies. Neigiamai pramogų suderinamumą įvertino tik 4% respondentų, tačiau 22% negalėjo atsakyti į klausimą. Susisiekimą ir nuvykimą iki laisvalaikio pramogų teikėjų didžioji dalis apklaustųjų įvertino tik pusiau palankiai (36%), o 30% sutiko, kad nuvykimas ir susisiekimas yra patogūs. Su šiuo klausimu nesutikusieji sudarė 10%, o neatsakė 23%. (žr. 11 pav.)

Laisvalaikio pramogų pasiūlos pakankamumą Alytaus rajone teigiamai įvertino 23% respondentų, tačiau net 41%. šioje teritorijoje pramogų norėtų daugiau. Kad pramogų nepakanka nurodė 22% tyrimo dalyvių, o atsakyti negalėjo 15%. Teikiamų pramogų reklamos stygių Alytaus rajone pastebėjo 29% apklaustųjų, o 35% pažymėjo, jog jos galėtų būti daugiau. Net 26% tyrimo dalyvių į klausimą atsakyti negalėjo, numanoma, jog tai lemti galėjo faktorius, kad jiems su šių pramogų reklama susidurti neteko. Respondentai, sutinkantys, kad Alytaus rajono pramogoms reklamos pakanka, sudarė vos 9%.

Palyginus pramogų infrastruktūros vertinimų rezultatus matoma, jog Alytuje respondentai geriausiai įvertino susisiekimą ir nuvykimą iki pramogų teikėjo, o Alytaus rajone geriausiai įvertintas pramogų suderinamumas. Remiantis respondentų atsakymais, Alytaus kraštereikia daugiau pramogų ir jų teikėjų, o pastarosioms taip pat trūksta reklamos (tai pastebėta ir situacijos analizėje). Tyrimo dalyviai nurodė,jog tiek Alytaus rajone, tiek mieste reikia daugiau maitinimo įstaigų.

Remiantis apklausa Alytuje respondentai norėtų daugiau rekreacinių (jas nurodė net 64 %) ir su aktyviu laisvalaikiu susijusių pramogų (pastarąsias nurodė 56% tyrimo dalyvių). Didelė dalis respondentų, t.y. 52%, Alytuje pageidauja, daugiau renginių. Alytaus rajone taip pat matoma analogiška pramogų paklausa – didžiausia dalis – 48%, norinčių daugiau rekreacinių, 44% aktyvių pramogų, o 35% apklaustųjų pageidauja daugiau renginių. Ir mieste, ir rajone matoma mažiausia kultūrinio laisvalaikio pramogų paklausa.

Atliktas kiekybinis tyrimas parodė, jog respondentai dažniausiai pasirenka aktyvias pramogas bei renginius: didžiausią įtaką pasirenkant pramogas Alytuje darė geografinė padėtis/atstumas, rekomendacijos ir pramogų kainos, o pasirenkant Alytaus rajone prie šių veiksnių prisidėjo pramogų įvairovė.Alytuje daugiausiai išbandžiusių tokias pramogas kaip muziejai ir galerijos bei ekskursijos ir edukacijos, pastarąsias daugiausiai respondentų išbandė ir Alytaus rajone. Tyrimo rezultatai parodė, jog šiuo metu didžiausia tokių pramogų paklausa, kaip apžvalginiai skrydžiai,pramogos su žirgais, dažasvydis/šaudymas, degustacijos,šaudymas iš lanko bei šiaurietiškas ėjimas,pramoginė žvejyba. Labiausiai sumažėjusi tokių pramogų kaip kėgliai, biliardas ir kiti žaidimai bei muziejai/galerijos paklausa.

Alytuje respondentai geriausiai įvertino susisiekimą ir nuvykimą iki pramogų teikėjo, o Alytaus rajone geriausiai įvertintas pramogų suderinamumas. Remiantis respondentų atsakymais, Alytuje reikia daugiau pramogų ir jų teikėjų, o pastarosioms trūksta reklamos. Tyrimo dalyviai nurodė, jog tiek Alytaus rajone, tiek mieste norėtų daugiau maitinimo įstaigų,o visame Alytaus krašte -pramogų ir jų teikėjų. Tyrime akivaizdžiai matoma didžiausia rekreacinių bei aktyvių pramogų ir renginių paklausa.

Išvados

Atlikta mokslinės literatūros analizė, leidžia teigti, kad laisvalaikio samprata apima keturias pagrindines dedamąsias: rekreaciją, turizmą (keliones), svetingumą, renginius. Kiekvienai laisvalaikio dedamajai priskiriamos pramogos, kurios gali būti apibrėžiamos tam tikromis geografinėmis ribomis: poilsį namuose (apribojama namų ribomis), kasdieninį laisvalaikį (ribojama vietovės ribomis), išvykas/ekskursijas (ribojamos regioninėmis ribomis) ir turizmą bei keliones (ribojamos šalies ir užsienio valstybių ribomis); gali būti grupuojamos pagal laisvalaikio paslaugų organizatorius/teikėjus; laisvalaikio renginiai skirstomi pagal tematiką.

Atlikus turizmo situacijos bei laisvalaikio pramogų – paslaugų analizę ir kiekybinį tyrimą (anketinę apklausą) išsiaiškinta, jog į Alytaus kraštą turistus atvykti skatina patogi geografinė padėtis bei kitų asmenų rekomendacijos. Remiantis atliktais tyrimais, daugiausiai turistų į Alytaus miestą ir rajoną pritraukia aktyvios pramogos, didieji renginiai po atviru dangumi, nuotykių parkas, gamtiniai ištekliai (ežerai, upės, draustiniai ir kt.).

Paaiškėjo, jog pačiame Alytaus mieste palankiausiai įvertintas susisiekimas ir nuvykimas iki pramogų/paslaugų teikėjų, o Alytaus rajone – pramogų suderinamumas. Pastebėtas rekreacinių ir aktyvių pramogų bei renginių poreikis, išaugusi apžvalginių skrydžių, pramogų su žirgais, dažasvydžio bei dviračių paklausa.

Apibendrinus tyrimų rezultatus aiškėja, jog Alytaus krašte sukurta pakankamai laisvalaikio pramogų produktų ir paslaugų, atitinkančių darnaus turizmo kriterijus. Nepaisant to, augantys turistų poreikiai leidžia matyti, jog siūlomos paslaugos gali ir turi būti tobulinamos.

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ENTERTAINMENTS IN ALYTUS REGION THROUGH THE SOCIAL SUSTAINABILITY APPROACH

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ANNOTATION

The concepts of leisure and tourism are closely related. According to various foreign authors leisure is interpreted as time, performing various recreational activities, such as sports, artistic and cultural activities, different events, entertainment and travels. Excursions, short trips, visits to museums, events and festivals, sports and games, spa, health and wellness treatments and similar services are assigned as leisure entertainments. All of this is an integral part of tourism.

This article defines leisure entertainment provided in Alytus city and region, in the harmony of responsible tourism view. The situation analysis in the tourism and leisure field - service analysis and quantitative research (questionnaire) - pointed out that tourists arrive to Alytus region because of the convenient geographical location and recommendations of others. According to the study, most tourists come to Alytus city and region because of the active entertainment, events in the open air, adventure park, natural resources (lakes, rivers, nature reserves, etc.) and so on.

It turned out that the tourists best evaluated Alytus transport and transfer to the entertainment places/service providers, while in Alytus region - entertainment compatibility. The demand for active

recreation and entertainment events has increased much, such as the need of sightseeing flights, entertainment with riding horses, paintball and riding bikes.

Summarizing the results it is clear that there are enough leisure time entertainment products and services in Alytus region that meet the criteria for social sustainability. Despite it the growing demand of tourist needs allows to see that offered services can and should be improved.

IŠŠŪKIAI IR SOCIALINĖ ATSAKOMYBĖ VERSLE

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