

**BALTIC READINGS THIRD CONFERENCE**  
**THE BALTIC SOCIETIES AFTER EU ACCESSION: NEW POSSIBILITIES, NEW**  
**CONTROVERSIES**  
**29.-30.October 2004 Tallinn, Estonia**

**ABSTRACTS**

**SECTION I: RISK SOCIETY (ENVIRONMENTAL AND DEFENCE RISKS)**

**When world is pulled out from under the feet: place, identity and social insecurity in  
Visaginas, Lithuania**

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In 1975 construction started on a nuclear power plant and a settlement for plant workers in northeast Lithuania. Construction workers, technicians and engineers from distant corners of the Soviet Union would come to the site to work what resulted in multi-ethnicity of its population, however, the Russians form the majority of town's population<sup>1</sup>. The modern town was built for plant workers and their families along with the nuclear power plant. The plant began operating in 1980s. The nuclear power plant is the main employer of town's population<sup>2</sup>, therefore the town of Visaginas and the plant are perceived as one interdependent unit by the inhabitants of Visaginas and by the experts. Ignalina nuclear power plant is often considered of similar type as Chernobyl's nuclear power plant, therefore before joining the EU Lithuania signed the agreement to stop the first reactor until 2005, the second – soon afterwards.

The aim of the paper is to examine Visaginas inhabitants' perceptions of the planned Ignalina nuclear power plant closure. How is the decision to decommission the nuclear power plant perceived by Visaginas inhabitants and why? What social, economic consequences does the decision of Ignalina nuclear power plant decommissioning bring to local people? How does the decision of plant closure shape Visaginas inhabitants attitudes towards the EU? The paper is based on data collected by the author during the fieldwork conducted in Visaginas in 2000 – 2003.

**Is nuclear power a tool for EU to weaken a new member – state? Sociological analysis of  
nuclear power discourse conflicts in Lithuania.**

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Joining the European Union has demanded a huge economic sacrifice from Lithuania. The indispensable condition to enter the Union, was the commitment to close Ignalina Nuclear Power plant, which generates almost 80% of electricity in Lithuania. Clearly, the closure

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<sup>1</sup> Kavaliauskas, A. 1999. Visaginas 1975-1999. Vilnius: Jandrija

<sup>2</sup> Ibid.

involves immense economic and social consequences. There was an interesting scene of discourse about nuclear risk construction in Lithuania during recent years. Hajer (1995) proposes to analyze the formation of discourse coalitions in the sphere of environmental policy. Discourse coalitions differ from simple interest groups, as they share not personal or social interests, but certain 'story lines' about the topic, and these includes attitudes, beliefs, opinions etc. This approach is useful to analyze the case of nuclear power discourse in Lithuania, as this debate involves the actors from various fields, including ES officials, policy makers, industry leaders, scientific experts and the public.

The proposed presentation will outline the main 'story lines' of the discourse over nuclear energy, revealing the discursive conflicts among the involved groups. The official EU argument for the closure of the plant was its insecurity. There we can remember U.Beck's thesis about the risk society (1992), which argues that the environmental threats are starting to dominate societal consciousness over the economic threats and insecurity becomes the main anxiety issue in modern societies. However, if Western societies demonstrate the traits of risk society, this is not necessarily the case of Lithuania, where economic threats are still the important part of public concern. The EU position was not perceived by the public, and by many politicians as it was stated. It was rather identified as EU effort to eliminate the economically potential object from the opening competitive electricity production's markets. This conflict of discourses identifies socially sensitive topic, which is not yet closed even after entering EU.

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Hajer (1995) *The Politics of Environmental Discourse. Ecological Modernization and the Policy Process*. Oxford: Clarendon Press.

Beck U. (1992) *Risk Society: Towards a New Modernity*. - London: Sage

## **Human Security Risks in Latvia**

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Problematic of security traditionally is researched in the framework of international relations discipline and is viewed through national security lenses. At the beginning of 1990ties UN questioned traditional views on security, encouraged discussion about broadening the concept of security and proposed 'human security' approach.

In 2002 UNDP in cooperation with interdisciplinary research team carried out research on human security in Latvia. Research was based on representative survey (N=1000) in Latvia. Among issues researched were factors that promote and factors that hamper human security in Latvia. Research helped to illustrate interplay of insecurity factors as well as to indicate most vulnerable or 'risk groups' in Latvia.

During the presentation author would discuss main research results and the role of different factors for promotion of human security in Latvia.

## **SECTION II: RISK SOCIETY (SOCIAL RISKS)**

### **SESSION 1: RISK GROUPS**

#### **The self-evaluation of the poor in Lithuania before joining the European Union**

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As Lithuania has joined the European Union, a stopping of extension of a marginal stratum becomes linked with a further economic development of the State, society's attention to its weakest members who are devoid of work, income and normal existence conditions. Besides other factors, marginal people's self-evaluation, i. e. the evaluation of their own situation among other members of society, also influences a forming of this stratum. Their self-evaluation indicates indirectly an attitude to change the present status. This attitude is important because of its temporary character – in due course of time people who have found themselves in marginal stratum get accustomed to its way of life, and their status together with unfavourable personality development become irreversible. Then all the measures to improve their life may give them only a chance for survival, not for changing their status in essence.

Almost on the eve of the State's joining the European Union – in 2003 – a qualitative research into the marginal people's (the poorest persons' of the lowest stratum – the homeless, unemployed, old lonely people etc.) way of life was carried out by the sociologists of the Institute for Social Research. The research data show that self-evaluation split the poor into those who ascribe themselves to the poorest stratum and those who are not reconciled to their status. The former group makes the major part of the investigated marginal people. Their self-evaluation shows a tendency to downward comparison. Usually a part of self-evaluation is constructed while comparing oneself with people who have slightly more of the comparative characteristic and belong to the same or a little higher social stratum or group. Downward comparison features persons who feel a decrease in their wellbeing. Every other marginal man compares his situation with people who live even under the worse conditions. A one third of the poor compare themselves with analogous individuals, i. e. those who are deprived of normal conditions of existence. It can be assumed that they accept the status of the marginal stratum. Downward comparison is related to these indicators of the marginal way of life: a long duration of marginal existence, long-termed unemployment, absence of official income and place of dwelling.

Upward comparison is characteristic of only a one fifth of the marginal respondents. They compare themselves with those whose situation is better or much better, or with their own former situation which has been much better. Upward comparison is characteristic of the poor whose situation, in the viewpoint of the researchers, is not the worst: they still have some material resources (pension or benefit, living space or lodging for night). Their self-evaluation suggests they subjectively do not ascribe themselves to the poorest stratum.

The data of a concretized self-evaluation confirm that more than a half of marginal respondents reconcile themselves to their poor status. They consider they cannot change it anyway. A quiet resignation is especially characteristic of the poor in the provinces. The city poor three times more frequently than the inhabitants of the provinces indicate that their present situation humiliates their dignity. Their share – a one third of city marginal respondents – corresponds to that of upward comparison in cities. It suggests that a one third of city marginal people subjectively keep at some distance from the marginal stratum while in

the countryside and little towns marginal people who do not become reconciled to poverty make only a one sixth of the investigated respondents.

After joining the European Union the State's economic situation – with some reservations – is foreseen to improve. It should be a kind of the State's duty to prevent the future extension of the marginal stratum and to take a certain care of those marginal people who themselves show the efforts to change their situation.

### **Marginals' value attitudes**

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Different marginal groups exist in all societies and at all times. These groups include the persons that for some reasons or other (mostly poverty) find themselves on the margin of the society. They can't take an active part in the life of the society, don't want to accept the general values of the society and can't exert a positive influence on its development.

In order to integrate the poor it's necessary to know the peculiarities of marginal groups value attitudes and to state the factors determining them. In the methods of the given investigation demographic characteristics of respondents are accentuated: the place of residence (town, country), sex, age. The purpose is to reveal the influence of these factors on the hierarchy of the values of marginal groups: the most appreciated human values, the idea of the meaning of life and success, the attitude towards the native country and its most distinguished personalities and different ideas on pleasures the life provides. The data of these investigations were compared with the results of the investigations carried out among other more successive social groups.

More than 200 marginal persons took part in this investigation. The total data of the sociological research revealed that of all personal characteristics it was kindness understood as tolerance which was considered to be of the greatest value. In the opinion of marginal persons a human being should be accepted as he is. Most of all the respondents disliked the rich which despised them and the liars and swindlers as well. For the greater part of marginal persons the sense of life is associated with children (even if they haven't seen them for ages). God and destiny is the only guarantee of success in life for most respondents.

### **The homeless: features and place in the society**

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The report aims at revealing the concept of one of marginal groups - homeless, discussing their lifestyle, internal group structure, and their place in society. We use the data collected during sociological survey „Peculiarities of the lifestyle of destitute layer“ (Institute for Social Research, 2003-2004).

Poverty, unemployment, economical and social instability, unfulfilled wishes, failure of personal plans and plans of social groups induce the process of the marginalisation of the society, resulting in the formation of the social layer of poor people. Social bottom, to which belong beggars, children of the street, alcoholics, prostitutes, drug addicts, is shaping and widening. Typical representatives of social bottom are homeless.

As homeless are considered people without permanent living place: they do not have their own home or have lost it, are spending nights in accidental places. Homeless are eliminated from labour market: they don't have permanent job and sources of subsistence. They go begging, gather waste in containers, sell recyclable materials, and earn their living by accidental jobs. Symptomatic features of the social pathology convert the homeless into representatives of poverty culture. The poverty for them is not only minimal income but also a lifestyle, behavioural norms that pass from generation to generation, perceptual stereotypes and psychology. In Lithuania in 2003 according to data of Ministry of Social Protection and Labour, there were 2500 homeless. This may not be exact number of homeless, because most do not have any documents and do not appeal to any social institutions. Compulsory, unintentional homelessness is more characteristic for Lithuania. There are various ways to become homeless: divorce, relatives sold common home, nobody accepts after return from prison, other people deceived by selling lodging, loss of lodging due to unemployment, poverty, alcoholism. Duration of homelessness is various: from 1 to 25 years. Thus, homelessness as well existed in soviet years, when the problems of the poverty and unemployment were not discussed in public. Almost half of the interviewed homeless people do not accuse anybody for their difficult life. The remaining ones indicate that the perpetrators of their misfortunes are either spouse or relatives or State power. It is interesting that a lot of homeless would choose the same way of life if they have the possibility to live again. This shows that some people have a tendency to be homeless. Separated from usual surrounding, got into the world of homeless, they don't have in essence the possibility rise from social bottom and to come back to normal life. The homeless are a problem of big cities. Men are the biggest part of all homeless people. The age of many homeless is 37-55 years. Characteristic feature is that there are no people of pensionary age among homeless. Only a small part of homeless are young people. Most of homeless have secondary or special secondary education. Homeless are mainly single.

In Lithuania as in many other countries the attitude of the society towards homeless is negative. The homeless themselves know this. The number of homeless in our country increases in recent years. The State support for poor men is given in various ways: common lodging houses are founded, charity, feed-in, and psychological help are given. This makes the life of homeless easier, but doesn't remove the causes of the beginning of the homelessness, arising from social development of society. The homeless existed, exist and, presumably, will exist in the future.

## **SESSION 2: GENDER DIFFERENCES**

### **Gender segregated labour markets in the Baltics**

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This presentation focuses on men and women and gender segregation of labour in the Baltic countries. A look is taken at the employment structure of men and women by industries and occupations, also at question whether or not gender segregation in the labour market increased after the collapse of the communist systems in the region under consideration.

During the transition period sectoral as well as occupational employment structure in the Baltics changed quite notably. The extent of gender-based division of employment, horizontal (meaning industrial) and vertical (occupational) was measured by the index of industrial and occupational gender segregation. Empirical data confirm, that industrial gender segregation in the Baltic countries has increased, domination of one or other gender in certain fields of activities is more and more evident. Index of occupational gender segregation demonstrates that gender-based division of occupations is even deeper, especially in Estonia. As for time dependence, the index has fluctuated over time, but without clear declining or increasing trend in the value of the index.

Thus, in respect industrial gender segregation the prevailing tendency is towards bigger segregation in the Baltic countries. Occupational gender segregation demonstrates stability, but the respective value of index is notably higher. Relatively high values of indexes of both horizontal and vertical segregation confirm the pretty high level of gender inequality in the Baltic countries. In addition, higher values of segregation indexes in Estonia compared with that of Latvia and Lithuania indicate that more liberal economic reforms have caused bigger industrial and occupational gender segregation.

### **Factors Influencing Position of Marginal Men in Contemporary Society**

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The process of democratisation steady have influenced the changing of gender role. The situation describing the attitudes of the government and society towards the position of men in contemporary society can be described as paradoxical. The statistical numbers, describing the age of male population of Lithuania, statistics of suicides are showing the tremendous differences between statistical age of men and women. The differences indicate that attention must be concentrated on the position of men not of women. Newertheless all the efforts are directed toward improvement of womans life.

The social and cultural changes shows the decline of patriarchy. The attitude towards the roles of men and women in the society are controversial. One opinion is that a man's job is to earn money, and woman should look after the home. Other opinion that women should be independent and share the responsibility for the financial welfare of the family.

Masculinity is an unrealistic expectation of men and who they supposed to be. Men are most affected by an inability to uphold traditional gender roles. Meanwhile, the greatest destruction has been amongst men in the marginal layer of society. The fall of patriarchal traditions has caused a societal layer of marginal men.

The most important factors which impact gender roles are the following:

\* Change in the system. With the fall of the Soviet Union, certain negative aspects surfaced such as unemployment. A part of the population, which was accustomed to the Soviet system, was incapable of adapting to new economic relationships. The new system demanded greater initiative and confidence in one's own abilities.

\* Western civilization has tended in the meantime to cause a demise of traditional patriarchy, which was characteristic for Soviet republics. Lithuania was also a country that was characteristic of a traditional culture in which patriarchy was dominant. A Western life style, however, has given rise to a strengthening of rights for women.

\* Especially emphatic changes occurred in gender roles. These transitions were caused by a process of broad democratization. Women's rights were being implemented on a broader and broader scale, which meant that the usual dominance by males lessened. Such transitions have been occurring in a variety of spheres of life – cultural and social relationships.

\* The fourth factor that has caused crises has been male psychological problems. The realities of life have been such that males have been unable to adapt to ongoing changes. This inability to adapt caused many negative aspects, such as alcoholism, suicides, shorter life span, and moral disorientation involving criminal behavior. Such expressions are primarily characteristic of men in the marginal layer of society, and are considered to be consequences of rapid societal changes occurring in a community.

The situation of crisis for men can only be overcome by resolving social, economic, cultural, and psychological issues at one time.

### **Gender inequality in Estonia**

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## SECTION III: POLITICAL PARTICIPATION AND CIVIC SOCIETY

### SESSION 1: CIVIC SOCIETY

#### Foundations in Four Central Eastern European Countries

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The paper discusses roles and future visions of foundations in four Central Eastern European countries: the Czech Republic, Estonia, Hungary and Poland. It compares the relevant legislation and the paths taken by these four foundation sectors in the aftermath of the 1989-91 democratic régime changes. They are depicted against a background characterised, among other things, by a partial demise of the state and rapid development of non-profit organisations. Using the methodology and conceptualisations of the research project Roles and visions of foundations in Europe, we describe the role profiles of foundations in these countries. We distinguish between role expectations of foundation stakeholders and the roles foundations are actually able to perform, given existing constraints such as legal regulations and limited own resources. The roles are further analysed as parts of broader social visions in which foundation representatives and other stakeholders in the four CEE countries prefer to locate them. The dominance of certain roles and visions is explained with reference to specific features of post-communist societies.

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#### **The theoretical presumptions and perspectives in the research of civic involvement in restitution process**

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This proposal is devoted to the theoretical analysis of civic involvement in restitution process. The object of presentation is civic initiative and involvement in restitution process in pursuance of social justice in Lithuania before and after the accession to EU. Presentation introduces the theoretical concepts of civic society, interest groups and social movements regarding restitution process, namely the motives of civic initiative and mobilization, the level of organization, the social structure and the ways of influence.

One of the indicators of civil society is civic involvement that identifies how people participate in social life and changes. The main units, participating in these processes, are various organizations, groups, NGO, social movements, interest groups, media and so on. These units can also be observed in the restitution process in Lithuania. The main questions are: who they are, how they behave, what organizing structure they use and what is the result of their activity. There are several classifications of social theories that interpret civic society.

Analyzing the civic involvement in restitution process, the most important attention is paid to the theories of organizations and values. In the context of organizational theories we can research organizational structure, the interplay of organizational components, interest groups, social movements, etc. There is important link between civic society and market economy as private property and its owners are the most important condition of civic society. We research



the ideas, attitudes, values and the initiative of the restitution process's members in the context of the theories of values.

Another important topic of the research is interest groups and the channels of influence. As we stated above, interest groups could be the main units in the process of restitution. The actors of restitution process could be treated as interest groups, whose members declare the same aims, and seek to make influence on all kind of political government. The main channels of influence could be directly and indirectly linked to government through political parties and mass media.

The attributes of social movement can also be identified in the research of civic involvement in the restitution process. Social movements are not the part of interest groups classification, because they are weaker and less organized than interest groups. It is difficult to separate interest groups from social movements, because the distinction between them is not obvious.

Thus the question is, how actors, taking part in restitution process, can be identified: as single persons, interest groups, or social movements, including social movement's organizations. The main question of presentation: are there any special changes in their organizing action and structure after EU accession. Do they have more or less possibilities to reach any essential result? Are there any changes in their aims, ideas, values or believes?

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## **Civic activism in an Estonian village: preconditions and problems**

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Presentation follows a case of community building in a Southern-Estonian village in a context of "re)Europeazation". First, it addresses the idea of community in historical context of pre-war Estonia and also analyses the legacy of Soviet time rural communities organised around sovkhoz-kolhozes. Then the need for activism from grassroots and the gains from it in countryside of contemporary Estonia are studied from the perspectives of rural inhabitants. Also, the ways and obstacles of empowering a new actor in countryside are discussed. The presentation is based on interviews and observations that were made 2003-2004 during fieldwork in the framework of the project Far away from cities: Transformation of rural worlds in post-socialist societies that compares changes in rural life from anthropological and sociological perspectives in Estonia, Russia and Bulgaria.

## **Trust building: Case study of interaction between Kaunas municipality and NGOs in Lithuania**

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Classical theories of democracy claim that trust in people might be not needed if there exist efficient institutions and there is no need to consider if people inside these institutions are trust worthy or not. Such institutions are based on the principle of mutual institutional control. Person who committed an offence against the common good principle is dismissed by democratic procedure (elections) or by court. Such institutions need a lot of supervisors and huge expenses.

Sociological research shows that people who do not trust in others are politically less active, for example, they do not take part in elections. The increase in distrust in people correlates with decrease in participation in voluntary and non-governmental organizations.

The importance of trust for the effectiveness of democracy and economic growth is often discussed. Niklas Luhmann presents trust as a mechanism of reduction of complication, while Anthony Giddens states that trust is a means of self protection against the ontological insecurity. Trust highly needed in individualistic societies where public behavior is motivated from 'inside'; while assurance is necessary in collective societies in which behavior is determined by 'outside'. R.D. Putnam offers democratic model for the building trust. He tells, that trust comes from any voluntary cooperation, when groups of society (or community) express their spontaneous interests. That means, that sometimes short, spontaneous, independent, commonplace human agency is the main source of trust. P. Sztompka perceives creation culture of trust in post-communist space in his authoritative model. In this way, trust can be creating in public sphere by leaders and by their responsible decisions. Building trust should be begin in highest levels of state and institutions by means of consecutive state politics. To sum it up, trust in modern societies is needed more than earlier as they are much more complicated and the lives of people are more risky.

The phenomena of trust is not explored on the level of academic terminology in Lithuania. This concept of trust is very important in Western universities, whereas in Lithuania it is regarded more as belles-lettres perspective than from scientific one. Trust is not researched on

the level of public policy in Lithuania as well i.e. how (if) does it influence decisions and their implementation in society (local government).

Problem of case study – due to decrease in trust in people and governmental institutions in modern society it becomes more and more important to identify the role of the public institutions (municipalities' and NGOs') in creating culture of trust, to analyze the process of creation of culture of trust. Aim of study – to find the specialties of relations and aspects of trust, representing interaction between Kaunas Municipality Department of Social Affairs and NGOs. Object of study – the officers of Kaunas Municipality Department of Social Affairs and leaders and experts of NGOs of Kaunas region, who are experienced in municipality's and NGOs' actualities. Subject of Research – the attitudes of officers of Social Affairs Department and leaders of NGOs about the process of interaction between the latter institutions. Tasks of Research – to find out the principles, areas, forms, tendencies and problems of inter institutional and interpersonal relations and aspects of trust by the help of interviews. Interview fulfilled at Kaunas municipality Social Affairs Department from November to February in 2002. Respondents were questioned about NGO projects (organization, evaluation, realization, inspection procedures) and trust aspects in this interaction. The respondents were chosen by the method of objective selection.

Internal trust sources of interaction between Kaunas municipality and NGOs:

- The most suitable model for the building of confidence between the Department of Social Affairs and NGOs is the authoritative model described by P.Sztompka.

- Basing on the authoritative model of creation of culture of trust, the mutual trust is to be created so that neither of the sides would use their weak points. Due to this, the workers of municipality should take the biggest responsibility for the renewal of trust culture.

- The main form of cooperation between Kaunas Department of Social Affairs and NGOs is financial support. Interaction is viewed from a very narrow point of view, mostly from administrative and not civil position.

- The potential of trust as a feature of relations between the department and NGOs is minor. The crucial problem lies in the shortage of information about the situation and the lack of clarity.

- Within the relations of Kaunas Department of Social Affairs and NGOs “trust is imitation and decoration” and an attempt to neutralize artificially the risk existing in social reality. Also it can be viewed as an attempt to retain a perfect reputation of the organization by showing that ‘we trust in others so we are trustworthy as well’.

- Within the circle of the officers of the Department of Social Affairs there persists a “trust of procedure”, i.e. deep trust in bureaucratic rules, regulations and law.

- The individualism of NGOs and avoidance of cooperation and ignorance shows ‘fundamental mistrust’.

External trust sources of interaction between Kaunas municipality and NGOs:

- Potential of trust as a cultural aspect in relations of Social Affairs' Department and NGOs is minor. There exists a great confidence in church within the workers of Social Affairs' Department.

- The potential of society of university is not fully used in renewing the trust culture within the relations of Social Department, NGOs and society.

- The influence of the mass media for the trust culture was not researched in this empirical study. From the sociological perspective such research would be quite useful as Lithuanians show a great trust in the mass media. Thus, this aspect of research could be a further topic in the analysis of aspects of trust between municipalities and NGOs.

## **SESSION 2: POLITICAL PARTICIPATION**

### **The Political Participation of Ethnic Minorities Parties in Lithuania after the EU Accession**

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After regaining the Independence, Lithuania as the democratic state passed the laws on regulation of civic and political processes of citizenry (minorities and majorities). The political parties of ethnic minorities were established, claiming civic and political rights. However, activity of these parties was restricted by the electoral regulations.

However it is very complicated to forecast the development of ethnic minorities' political organizations as the Baltic States have joined the European Union, since the social integration of ethnic minorities is regulated not only by domestic decisions, but have to follow the EU standards of human rights and minorities rights.

Before the EP elections we could see that Russia could hardly bear the direction towards the Western politics of three Baltic States after they have become the EU members. Also, Russia makes efforts to pay attention of the EU responsible institutions that the rights of Russian ethnic minority are violated in the Baltic republics (especially in Latvia and Estonia). Ethnic minorities responded to such provocations from Russia's side by trying to create a united Russian party of the EU. Thus, coalitions among the political organizations of ethnic minorities are made both on the international (e.g., the united Russians party of the Baltic States) and domestic (e.g., in Lithuania two major ethnic minorities' parties made the coalition of the elections for the EP) levels.

Although the framework of the activity of such political body is hardly imaginable in context of the EP, the leaders of the Russian minorities' political organizations suppose that such a body could become a political tool in influencing politics of the EU, inner affairs of the state as well as local municipal politics in realizing interests (equal social and economic rights and common European citizenship in future) of the Russian population.

In Lithuania, the geopolitical situation of minorities living concentrated in particular regions and favorable laws on municipal elections, enable the ethnic parties to win the seats in the municipalities.

After the elections to the EP, another perspective for the minorities' parties to win the seats not only in the municipal but also in the parliamentary elections emerges due to the coalition among the major Polish and Russian political parties. In the Parliament elections 2004 the members of the major Russian party are included in to the list of the major Polish party. We will see, if this strategy brings success.

### **Main Changes in National Self-esteem of the Latvia's Population (1995-2003)**

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The presentation will deal with the main changes in the national self-esteem of the population of Latvia comparing two studies "Nation Identity" of the International Social Survey Programme. The first one was carried out in 1995, the second – in 2003. Both of them were

conducted by the researchers of the Institute of Philosophy and Sociology, University of Latvia.

The studies contain two multi-item measures of national pride. The first measures national pride in specific achievements. The respondents have been asked how proud they are of Latvia in 10 domains:

1. The way democracy works
2. Its political influence in the world
3. Country's economic achievements
4. Its social security system
5. Its scientific and technological achievements
6. Its achievements in sports
7. Its achievements in the arts and literature
8. Country's armed forces
9. Its history
10. Its fair and equal treatment of all groups in society

The second measure deals with the general national pride. It consists of five agree-disagree items that deal with patriotism, national superiority, and allegiance.

### **Estonian citizenship policy and EU membership**

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The presentation analyses possible trends in Estonian citizenship policy after becoming member of the European Union. Both institutional and attitudinal aspects concerning citizenship are dealt with based on Estonian and European legislation and treaties as well as a survey and other research conducted within the EU 5<sup>th</sup> framework project “Dual Citizenship, Governance and Education: A Challenge to the European Nation State.”

## **SECTION IV: YOUTH SOCIOLOGY**

### **SESSION 1: YOUTHS' VALUES, PLANS AND OPPORTUNITIES**

#### **Youth cultures in Latvia: comparison between Latvia and Germany in European context**

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After the fall of the iron curtain the field of Latvia's popular culture experienced significant change. The western popular music and popular culture which until that has come to Latvia and the former Soviet Union in illegal ways, could now circulate without fear. Does it mean that in Latvia youth music cultures are formatting identical to those in Western society? What has happened with already existing youth music cultures? Will youth cultures become notably Latvian (local) or will they become more European (global), after Latvia joined European Union and its cultural space? Author of this paper, comparing Latvian and German youth cultures, will find answers to the questions mentioned above.

#### **Civil Attitudes of Lithuanian Youth: From Idea to Action**

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At the time of European integration processes and globalization on the one side and "regionalization" and decentralization on the other the citizenship faces new challenge. Space of civil society has transformed from national state to post-national level. EU is the best example, as we have a concrete kind of cosmopolitan public sphere. In classic model of national citizenship these four components – rights, responsibilities, participation and identity formed a unity of its function. It was the primarily a legal relationship between the individual and the state. What has come about today is the separation of these components from each other: they are no longer united by into a coherent national framework. Democratic citizenship is challenged by a relatively new conception of citizenship, cosmopolitan citizenship. It reveals the fragmentation and reconfiguration of citizenship, new discourse of it.

New and old citizens of EU have not just new opportunities and space of action. At the same time they have to find out and to adjust the channels and structures of social and political participation. European youth is a part of society, which shapes itself, forms models of being together and accepting of challenges. Despite the theoretical models of citizenship - liberal, communitarian or republican one, there is the different understanding of it, depending on generation too. One level involves the background of official and theoretical understanding of citizenship duties, rights and opportunities but on the other hand there is the other understanding of citizenship, which is experienced by young people themselves. When we speak about young people and citizenship it makes wonder whose concept of citizenship we are talking about. What are the basis of political and civil activism and the basis of political and civil apathy and cynism? The main questions are what possibilities; civic capabilities and motivation of young people to make influence on the EU political, social and cultural life are shaped? Which institutions and social conditions should take the most active role in formation and expression of civil attitudes? According to the data of social research "*Youth in New Europe*" (2003) it is possible to compare the main issues and attitudes, understand similarities and differences between the youth of EU and the Candidate Countries.

## **Youth values and it's relationship to spirituality**

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Values accumulated by the person through life span become a part of personality motivational structure. This internalised value system (value orientations) motivates the person to seek value related aims and regulate (influence) person's social adjustment.

Our earlier investigation confirmed the relationship of eight basic value orientations and gender and disclosed their influence on drug usage in youth [1]. It appeared that these influences depend on content of values. Within this new analysis of data we aimed to disclose relationship between eight social values and spirituality in youth.

There were investigated 120 college students in 2001 year. Age of respondents was within the bracket from 18 through 24 years. Eight social values were evaluated by modified Rokeach scale. Spirituality was measured by 16 items scale. Participants were divided in paired subgroups according intensity of eight social values. Within these subgroups comparisons of mean scores of spirituality scale were made by using Student criterion.

Results. The comparison of mean score of spirituality within eight value paired subgroups of girls. No statistically significant difference. The boys who were more oriented to pleasure had the lower mean score of spirituality ( $p < 0,06$ ). Those boys who were stronger oriented to their health, or to help other people had higher mean score of spirituality ( $p < 0,05$ ). No differences were found in paired subgroups arranged according orientation to material well being, family, friends and respect from others.

In conclusion. The preliminary analysis confirmed that students boys and girls spirituality may be differently related to other eight basic values.

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## **Academic Youth Attitude towards social Changes in Lithuania**

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Institute for Social Research, Lithuania

The paper presents the analysis of high schools students life and study conditions, their value orientations. The material is based on the sociological survey of 535 students of 5 Lithuanian high schools in Vilnius, Kaunas, Klaipėda in 2002-2004 years. The students evaluated the social economic changes in the country after the restoration of Lithuanian Independency; they accentuated as the more significant success the creation of self-dependent State, the recognition of Lithuania in the world, the consolidation of democracy. In the opinion of students the spiritual liberation and the increasing role of market economy were emphasized. Very positive they evaluated the integration of the country to the European Union and other international organizations. The students understand, that it means for them the increasing possibility to travel, to participate in the international projects. Very big part of students want to life and learn in abroad, in developed West countries, such as England, Germany, USA.

As the negative phenomena of new situation in the native country they mentioned new difficulties as deprivation, social inequality, unemployment, the appearance of corruption, narcotic addiction, poverty, failed economy. The students are not satisfied with the government of the State and the politicians.

The students material maintenance, the living in concord with surrounding people, their selfconfidence are the quarantee of their security's feeling. Their insecurity is identified with the feeling of the physical danger in the city space too.

## **Estonian youths' opportunities and limitations in the European labour markets**

*Annemai Mägi*

Tallinn Pedagogical University, Estonia

Migration has become an important issue for the European Union's economic and social policy, especially in relation to the enlargement of the EU in May 2004. Based on various micro-economic and micro-sociological concepts of migration, the different motives are related to factors such as income, employment, family and wider social networks, values and lifestyles, dissatisfaction with the place of living, and existing social security provisions. Some authors classify these different influence factors within the 'push-pull' model (Krieger, 2004). The International Organisation of Migration distinguishes five 'pull' and two 'push' factors in motivation.

The pull factors are: better living conditions and wages, other people's experience with migration, good employment prospects and more individual freedom.

The push factors are: ethnic problems and economic conditions in the country of origin.

Previous studies confirmed that migration from the acceding countries is mainly made up of young, well-educated people, or students still in third level of education, and single people (Krieger, 2004).

There is wide consensus in migration literature of the strong influence of age on migration. Younger groups are regarded as highly mobile, whereas, beyond the age of 40, there is a significant drop of intended migration. From an economic point of view, the main explanations are given. Younger groups usually have better labour market prospects in the receiving country, in particular when they are prepared to take up lower paid jobs, mainly in the service sector. They often increase their labour market chances in the receiving countries by accepting work beneath their actual level of qualification, thus providing local employers with a lower wage rate combined with higher productivity. The second economic argument comes from human capital theory, which suggests a better return on investment in migration for younger people. Older workers have a lower economic incentive to migrate.

Socio-economic models would suggest that younger people have a higher degree of dissatisfaction with existing conditions in their country of origin. Combined with higher levels of aspiration, this results in a strong feeling of relative deprivation and frustration. Consequently younger groups develop a greater willingness to migrate.

We can analyse Estonian youths' migration in Europe on three levels:

1. European level
2. Estonian Republic level
3. Individual level

We can ask what would be positive aspects and negative aspects of youths' migration.



### **European level**

- + The receiving countries can expect a high quality labour supply of young, qualified and mainly unmarried people, which should improve its short-term economic and its long-term socio-economic base via an improved demographic structure. This would seem to offer more opportunities than risks for the old EU Member States
- + More flexibility in the receiving countries, because youth are agree to work short-time and they accept work beneath their actual level of qualification
- Social insurance systems change for more complex
- Decreasing of cultural identity
- Enlargement of general insecurity

### **Estonian Republic level**

- + If youths return back to Estonia their skills and knowledge are better and their value in labour market will arise.
- The potential youth drain is combined with a potential “brain drain”
- Emigration may reduce Estonian potential for economic growth and may erode Estonian long-term competitive position

### **Individual level**

- + Experiences (human capital)
- + Better quality of life
- + Higher salary
- + Broaden the mind
- Problems with acclimatization in foreign country

## **CHOICES OUTSIDE COUNTRY: COMPARATIVE ANALYSIS**

*Eugenija Krukauskienė*

Institute for Social Research, Lithuania

In post-modernity, with increasing contact between cultures, the same practices tend to become popular in different countries. A field of lifestyles will obviously always have a look that is historically and culturally specific; two fields are never identical. The cultural flows transgress national borders and create new relationships between the local and the global.

School children, which had part Norwegian, Lithuanian and Latvian comparative research in 2003 (founded by PIPE project), have plans for the future and these plans not always are to be realised in their country. They want to earn abroad, to study in other country or travel, go sightseeing. This tendency is bound up with some dangers to regional reproduction structure. Regional identity is in relations with the ways in which schools, in conjunction with other social institutions, help perpetuate social and economic inequalities across the generation. School influences the learning of values, attitudes and habits. Schools reinforce variants in cultural values and outlooks picked up early life; when children leave school, these have the effect of limiting the opportunities of some, while facilitating those of others.

Not everyone has the same opportunity to choose the lifestyle of his dream, but then no one is totally without choice either in regional communities, people have the opportunity to choose between alternative ways of living. Most people stayed put in the environment that they grew up in, and it was not unlikely for young people to pursue the same line of work, as had their parents. But to more young people it is no longer possible to unreflexively live their lives in the way that their parents did. Many young people want to go abroad, take responsibilities themselves, and they have to do so in situation when they do not know where their choices will lead them.

Norwegians from Ostfold have more orientations to leave their country compared with Telemark. Youth from Telemark have more characteristics of regional identity, and this influences their future plans. These plans are not influenced so much by economic capital. The material situation of family is not related with plans to leave their country for a long time. Youth from Lithuanian Alytus town have the same orientations to go abroad like Norwegians – those from families with material situation better or much better than majority's one more often want to leave Lithuania. Latvians from Cesis, Lithuanians from Lazdijai region and Alytus region from families with material situation better than majority's one less want to leave compared with poorer. Much more school children from all regions write that material situation of their families is the same as majority's one. These children less than ones from the richest families want to leave their country – from Norwegian regions and from Lithuanian Alytus town and Lazdijai region; from Latvian Cesis region and Lithuanian Alytus region – more. These differences show, that regional orientations are existing and they are related with regional cultural identities.

## **SESSION 2: YOUTH ON THE LABOUR MARKET**

### **Estonian labour market at the beginning of 2000s: risks and their dependence on labour market experience**

*Jelena Helemäe*

Institute for International and Social Studies, Tallinn Pedagogical University, Estonia

Since the early 1990ties the labour market risks, especially risk of falling into unemployment had been substantially increased in Estonia. Just as in Western developed industrial economies there are large differences between groups in terms of vulnerability to unemployment in Estonia. A number of explanations have been put forward to explain such differences. Globalization, industrial restructuring and sectoral change have meant that skilled and unskilled manual occupations have become both less numerous and more unstable. A number of theorists have posited the existence of a dual economy with 'core' and 'peripheral' sectors, the 'peripheral' sector being more exposed to labor market risks. Due to privatization people in so called transitional economies experienced additional risks. Lastly, explanations have also been put forward which emphasize the link between an individual's present risk of unemployment, and employment instability in their past work life.

The main questions to be addressed in this presentation: how the risk of unemployment is distributed in Estonian labour market at the beginning of 2000ties and whether the previous unemployment experiences matter. To answer these questions the data of Estonian labour force survey are used.

### **Sociological portrait of unemployed youth in Latvia**

*Mareks Niklass*

University of Latvia

Youth unemployment is a troubling issue not only in Latvia but also in many other EU countries. There have been a number of studies concerning youth employment problems carried out in the EU but very few research studies have been so far realized in Latvia. In my

paper “A sociological portrait of unemployed youth in Latvia”, I am going to present the main results of a survey carried out in the fall of 2003 jointly by Latvian State Employment Service and myself. In total, 712 registered unemployed young people were asked to give answers to more than 40 different questions concerning their education, work experience, sources of income and information as well as their expectations towards the services provided by State Employment Service. The data of the survey indicates that many respondents do not have necessary qualification and adequate education to compete successfully in the labor market. The data also reveals that unemployed youth itself is not active enough to utilize fully the training and work opportunities provided by State Employment Service. In the paper, I give some tentative answers and explanations for possible causes of youth unemployment in Latvia.

### **Unemployment and education: Estonian labour market entry pattern compared to the EU countries**

*Ellu Saar*

Institute for International and Social Studies, Tallinn Pedagogical University, Estonia

The presentation will analyse the differences in the rate of unemployment between labour market entrants and experienced workers, the incidence of unemployment among labour market entrants in the light of individuals' educational achievement, and how the educational stratification of unemployment varies across the countries. The countries to be compared are Estonia and the EU countries. The starting point for the formulation of the hypotheses is the assumption that labour market institutions and educational systems have an impact on the labour market entry process. Comparing the educational systems as well as labour market institutions in Estonia and in the EU countries, will help us to formulate the hypotheses about labour market entry process in Estonia using the classification results from previous studies. The presentation draws upon data from the Estonian Labour Force Survey 2002 as well as from the ELFS 1997 concerning the European Union countries published in Cedefop report. Labour force outcomes were measured as unemployment risks. Following the first description of the phenomenon in different countries we will explore the role of educational achievement. In addition, we will observe both exit from and vulnerability to unemployment.

## **SECTION V: WORK AND LIFE COURSE**

### **SESSION 1: EMPLOYMENT AND WORK**

#### **Stratification of the Internet society. Global and local specific**

*Mikelis Grivins*

Market.Lab/ RS Group, Latvia

In every society stratification has developed from the evolution of homogeneous to heterogeneous. How stratification affect social processes in the internet if there is no such evolution.

Internet, from the beginning of it\_s existence has been a place where all social processes take action as a strange modifications of themselves. However, factors of stratification stays the same \_ power, resources and prestige. The only difference from real social world is that in internet these factors of stratification manifestate as influence of software, administrators and computing facilities.

#### **The sociological evaluation of employment in Lithuania's rural areas.**

*Valentina Ratkevičienė*

Vilnius Pedagogical University

The implementation of the essential social reform in the Lithuanian villages underlined the existence of unemployment problem in the sector. Further analysis of the situation performed between years 2000-2004 showed that small farms with the territory of 2-3 hectares, which is (36,7%) of the whole rural sector, dominate the rural economy. There is a strong supported belief that these farms will fade and disappear, since they would not be able to compete with the farmlands of the European Union.

A great number of villagers (51%) in year 2003 were engaged in agriculture, hunting, forestry and fishery. Approximately 30,9 % of villagers were employed by the services sphere, 14,4% were working in industry, and 3,7% in construction. The comparison of employment situation in years 1999 and 2003 resulted in a 5,1% decline. When the level of employment is viewed in accordance with age groups the problem of unemployed youth presents itself as one of essential importance, accounting for 23,2% of young villagers. The average level of unemployment in the village is smaller than the average unemployment level in the country (9,6% in the village, 12,4% in the country.)

There is a great number of long-term unemployed people in the rural areas, which is 21,7 thousand people, or 46,7% of the whole number of unemployed.

The illustrative data supplied by the European Commission shows that the general level of unemployment in Lithuania for year 2002 is 4,4% lower than in the European countries, and unemployment level in the rural sector is considerably bigger than the European Union average (17,8% Lithuanian Republic and 4,1% European Union). Although, the number of people working in services in Lithuania is considerably lower than European Union's indicator (54,7% in Lithuanian republic and 71,0% in European Union.)

Results of the sociological research showed, that 65% of farmers would like to quit farming, although acknowledge the lack of possibilities for a change in their lifestyle and problems

arising from engaging into a different work sphere. The main reasons for indecisiveness of villagers to transfer their habitual residence to the city are high accommodation prices and problems finding work. Roughly, around 6% of farmers decided to quit farming.

Considering the fact that population of the country is getting smaller by the day it has to be said that the unemployment problem will remain in the nearest future.

In order to reach the employment indicators of the European Union it is necessary to find ways of implementing programs that would enable the process of creation of new working places as well as preservation of working places at hand.

Furthermore, employment of villagers will be greatly influenced by the economy of cities, since most of the long term unemployed people were working not in villages but in the cities institutions.

The employment of villagers will also be influenced by the retirement of senior farmers, leaving the production of agricultural goods. According to the program of agricultural development, 50-70 year old farmers who refused agricultural goods production will get support. Relying on the data of the National Financial Agency, in year 2004 approximately ten thousand farmers will refuse farming. In Lithuania, farming will attract young people, who will have a clearer vision for its development, as well as large-scale development through which Lithuanian farming will become competitive.

### **Predictors of work orientations**

*Andu Rämmer*

Tartu University, Estonia

### **Organizations' microclimate measuring characteristics**

*R. Kalinauskaite, E. Daruliene*

Kaunas University of Technology, Lithuania

The organization's climate refers to the recurring patterns of behaviour exhibited in the day-to-day environment of the organization, as experienced, understood and interpreted by the individuals within the organization. The constructs of psychological and organizational climate have evolved within a research tradition stemming from the Human Relations approach to organizational effectiveness. Reflection of social-psychological processes in humans' research is the main requirement of measuring groups' climate.

Microclimate expresses by task level (role expectations, control at work, predictability at work etc.), social and organizational (communication, group work, social interaction, leadership etc.) and individual level (competence, motivation, interaction between work and private life etc.) indexes. Some authors identified four order factors as: role stress and lack of harmony; job challenge and autonomy; leadership facilitation and support; work group cooperation, friendliness and warmth. Still there is not the methodology that includes all social-psychological indexes of climate but the main dimensions are: trust/openness (emotional safety in relationships), playfulness/humour (spontaneity in the workplace), freedom (the independence in behaviour exerted by the people in the organization), challenge

and involvement (the degree to which people are involved in daily operations, long-term goals etc.), conflicts, debates and risk-taking (ambiguity exposed in the workplace).

New technologies changed work's format (place, space, work environment) and relationship between people at work. Some dimensions as emails that we call "spam", possibilities to use instant messengers, are new to describe microclimate and give another points to measure it.

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## **SESSION 2: LIFE COURSE RISKS**

### **Education as a factor of divorce in Estonia**

*Kadri Aas*

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The impact of the educational level on risk of divorce has been demonstrated by many researchers. The aim of my study was to determine the strength of this effect in post-Soviet Estonia. Data from the longitudinal survey "Paths of a generation" were used for this analysis. The survey initiated by professor Mikk Titma started in 1983. That year, students standing to graduate from secondary school from different Estonian schools were interviewed. 3 waves of questioning followed in years 1987-1997.

The data make it possible to analyse the effects of different educational aspects on divorce risk: GPA, educational self-assessment at school, and plans for later life after high school can be examined as possible predictors.

The findings show, that:

- The educational level of a person is the third strongest factor of divorce after presence of children in the family and a variable indicating if there were frequent conflicts with parents in the family of origin.
- Persons with uncompleted higher education showed highest risks of divorce followed by vocational education. On the same time grade point average at school had no significant impact on the risk of divorce.

## **Single Parent Family: Experience of Single Mothers After Divorce (Separation)**

*Daiva Mikulėnaitė*

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Starting from the beginning of the last decade of the 20<sup>th</sup> century, a rapid decrease in the number of marriages and a rapid increase in the number of divorces resulted in the growing number of single parent families in Lithuania. According to the statistics, the most common reason for a family to become a single parent family is the divorce of a couple when the custody of children is assigned to one of the parents, usually a mother. Single parent families have a tendency to struggle with poverty and unemployment; they also encounter serious social, psychological and parenting problems and often become socially isolated.

I have carried out an empirical research that is intended to analyze the experience of divorced (separated) women with children after divorce or separation and set out the guidelines for the support of such families. Having analysed the results of this empirical research, I found out the following:

- In the event of divorce (separation) at least four stages of family crisis can be distinguished: the beginning of a married life, family crisis, post-divorce period and a new routine practice.
- Female respondents pointed out the obstacles they have encountered after they decided to divorce (separate): a negative spouse's attitude to the divorce (separation), financial difficulties, woman's own doubts regarding divorce (separation), lack of information about the process of divorce, relatives' disapproval of the divorce (separation).
- A few family-keep-together strategies may be pointed out: solving problems together with a spouse, woman's attempts to keep a family together (e.g. an attempt to avoid conflicts, putting up with spouse's infidelity, birth of a child) and separation with a spouse.
- Different support (financial, moral, social, educational, etc.) was needed in different stages of family crisis. However, the greatest need mentioned by respondents was associated with financial problems. Due to different nature and needs of the support, respondents have pointed out different support providers: public institutions (the police, lawyers, attorneys, doctors, etc.) as well as "the immediate family" (respondent's parents, children, ex (current) husband, relatives, etc.).
- Concerning the support of the government after divorce (separation), respondents had two main opinions. On the one hand, they pronounced for the direct government support after divorce (separation) (e.g. financial support, support in purchase of housing, Sunday kindergartens for children). On the other hand, women participating in the research tended to stress the significance of general changes that should be made in the political system (e.g. tax reduction, raise of minimal wages, the procedure of recovery of alimony), which would create suitable conditions for women to work, get the income and support their families.
- It was noticed that during divorce (separation) and after it, the restructuring of the family model has occurred. The "disruption" of a two-parent family as a nuclear unit and its replacement by a matrifocal (mother-child) family was noticed.

## **Late Career Workers in Estonian Labour Market: Chances and Challenges**

*Kadri Täht*

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The domination of international labour markets and growing competition in last decades has become one of the major regulative mechanisms for local markets and economies. For catching up and adjusting successfully to new conditions, flexibility has become a key word.

Several previous studies have emphasised the importance of those effects on individual careers. However, only few studies have been concentrating on late career workers, whose adjustment to the new labour market conditions has to take place under circumstances where they often miss updated qualification, several occupations have become redundant, the employers interest to invest into older workers' re-qualification is low.

The interest of this study is the process of late careers and career exits in Estonia during the last fifteen years, i.e. after the collapse of socialist system in Estonia and under the rules set by new world and local market conditions. From 1990s on, the working place stability and security and the positive effect of age and experience on labour market opportunities supported by the previous political system, has been more and more challenged by increasing competition, increasing youth unemployment and increase of statutory retirement age. In the same time, the role and support of institutional settings for better adjustment to new conditions has been considered as rather modest.

During the Soviet time, design of pension system had a crucial role on the labour force exit patterns of the late career workers. It is expected that the effect of system design has, however, after the 1990s been more heavily shaped by the market conditions. Increase in instability and insecurity as well as increase in differences between social groups in terms of late careers is expected – e.g. career exit is more and more shaped by unemployment episodes and structural constraints.

The data used for the study will be Estonian FFS (1997) data and cross-sectional data from Estonian Labour Force Survey (1989-2002).

### **Working time and preferences: A cross-national comparison. A way to deal with special needs at different life course stages or an extra burden?**

*Triin Roosalu*

Tallinn Pedagogical University, Estonia

When I studied data on working time flexibility on some highly industrialised European countries (Bilenski et al 2002; Carley 2004) and compared it to the data on Estonia (ETU 2002), I discovered that in most of the relevant areas under consideration (normative working hours, actual working hours, usage of part-time work, actual working hours in part-time work) Estonians proved to be comparatively hardworking, always working the longest hours.

This result may be explained by macroeconomic factors (see Bilenski et al, 2002): the need to work harder in order to get appropriately paid, compared to the rest of the countries which are better off; and the insecurity and instability of Estonian employment market during the complicated transformation from one political regime to another, which also enables the distinction from the other countries under consideration.

Still, one ought consider not only the actual patterns of working time arrangements in a specific region, but also the meaning people themselves give to their working time status. Heather Hofmeister (2002, 18) has recognized those, whose employment status is the same one they would prefer, as „winners“ in the labour market context, and in turn those, who would prefer some different status, the „losers“. She stresses having either fulltime job or parttime job can make someone either winner or loser, depending on the actual individual needs they have.

I was then trying to show that employees in Estonia have no or have only poor choice over their working time and –pattern, as this is mostly directed by the employer. Therefore I



intended to show employees in Estonia would like to have considerably shorter working hours, as do most of the employees in other countries (even with their somewhat or much shorter actual working hours). But in fact it appeared that Estonian employees generally do prefer above average working hours, and in fact, the proportion of underemployed (who would like to work more hours) is about the same as in other countries, while in Estonia much less employees (compared to the average of the European countries) would actually like to work less than they do.

So it seems Estonians (generally) work longer hours than their counterparts in other European countries and they also prefer to do so.

But why is it so? Should long working hours be considered an extra burden to people while trying to cope with the different needs at different lifecourse stages? Is the question actually about low supply of parttime workplaces and thus the low demand? Do economic problems determine people's choices? Or do the long working hours show the way to deal with lifecourse difficulties, proving there exists enough of more or less flexible working time patterns for full time workplaces?

That is something to need further investigation.

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### **Intragenerational Social Mobility in Transitional Society in the Case of Estonia**

#### *Ave Roots*

Tartu University, Estonia

The possibilities for mobility can be investigated by mobility barriers (1. between top classes and others; 2. between white and blue collars; 3. between agricultural from and others) as Henryk Domanski does. The only mobility barrier in Estonia in 1991 and 1998 was between top classes and others, but it was easily diminished by education. Skilled workers had the best possibilities to rise and professionals had the most secure position.

## SECTION VI: HORIZONS OF CULTURE

### Attitudes toward visuality and the internet browsing habits

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Theories analysing visual culture use the term ocularcentrism to describe the apparent centrality of the visual to contemporary Western life (Rose, G. *Visual Methodologies: An Introduction to Interpreting Visual Objects*. London: Sage Publications. 2001; Jay, M. *Downcast Eyes: The Denigration of Vision in Twentieth-Century French Thought*. Berkeley: California University Press. 1993). Visual objects may be read differently. In construction of worldviews and value structure content of visual object may not be analysed at all. Significance of visuality in youth value structure was researched as one of topics of PIPE sponsored international empirical researched.

Although artefacts of visual culture surround people in there everyday world, today deployment of visual culture is mostly influenced by mass media. 'One of the darlings among the objects usually enumerated in order to give 'visual culture' a profile of its own is the internet . . . The internet is not primarily visual at all. Although it gives access to virtually unlimited quantities of images, the primary feature of this new medium is of a different order . . . Its hypertextual organization presents it primarily as a textual form. It is *qua* text that it is fundamentally innovative' (Bal M. (2003). *Visual Essentialism and the Object of Visual Culture*. *Journal of Visual Culture*, Vol. 2(1). London: Sage Publications. P 10). The statement may be proved by the fact that much more than half of interviewed students find text being the most useful aspect of information while they are seeking in the Internet.

Ocularcentrism in public sphere is less characteristic for Lithuanian and Latvian students than for Norwegian ones. Regarding ocularcentrism as exceptional feature of western culture we have to look for different interests and different information channels for those interests. Although quantity students browsing the Internet on music does not differ within orientations (ocularcentrist, phonocentrist and logocentrist), significant differences appear on movies and fashion searches. Ocularcentrists more frequently are looking for such type of information. Ocularcentrists significantly more frequently use international and foreign sites than national ones for information on movies, fashion and art in general. It shows their ocularcentrist orientation to be expressed on behavioural and emotional levels as well.

The Internet browsing habits differ through attitudes toward importance of visuality in private sphere. Style-oriented boys browse the international/foreign and national Internet sites for music, movies and fashion more than others. Visuals search for the themes least of all the male sample except for international/foreign sites on fashion. Communication oriented girls browse on music more than others, while visuals search more for information on movies. Almost equally communication and style-oriented girls are interested in fashion and movies. Frequencies of girls browsing the Internet for international/foreign sites on music, movies, fashion and art in general diminish from visuals through communicators to style-oriented. Data analysis shows the existence of the relation between behavioural and emotional attitudes towards artefacts of ocularcentrist culture, i.e. the Internet browsing habits, and cognitive ocularcentrism in public and private spheres; even if it does not allow us to come to the conclusion about cause and effect relation. Regarding American culture as exported and modified version of European culture that is ocularcentrist as well, we may conclude that cognitive ocularcentrist orientations are related to emotional ones as preferences and behavioural ones as browsing habits of the international/foreign Internet sites that predominately on the researched themes are American and Western European representing dominating culture industries of music, movies and fashion.

## **Information technologies and music in modern reality of multi-cultural societies**

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Our reality today shows growing development of multicultural societies globally. It affects all social spheres of the life, as well as the arts and education. Lithuania's acceptance to European Union enables us to deal with such processes. This situation encourages us to develop certain strategies and systems for promoting and managing the new situation.

Students and teachers mobility deals with an adaptation of new cultural forms. This is especially prominent in art sphere. Each year the flow of international exchanges of students and academic staff mobility grows in high percentage. During ten years we, as an independent country, already have gained some diverse experience concerning intercultural communication.

Technologies could serve as a way of communication in:

- Artistic activities (new forms of audio-visual or electro-acoustic art)
- Experience sharing activities (artists, teachers, students, and staff mobility)

Each form of communication yearns to be accepted in a society, or particular sub-culture. This is strongly connected with means of freedom and flexibility.

Technologies are used as versatile instrument. Character of such technologies could be described as *real-time* and *non-real-time*.

Examples of technology-aided experience sharing:

- *Real-time*: international video-conferencing between school managers, professors, students, art organizations etc., in order to coordinate and develop projects.
- *Non-real-time*: wide-accessible web pages of art education institutions around the Europe with main country specifics, regulations, cultural traditions etc. Such kind of web pages help to know, what to expect in a new country.

Examples of technology-aided artistic activities:

- *Real-time*: audio-visual and/or electro-acoustic performance – improvisation, which intends to find a new ways of communication between performers themselves and audience.
- *Non-real time*: computer-aided composition, which helps an artist to compose algorithmically and implicates creation of principles and techniques of whole style, not just only one musical piece.

Only connected together artistic activities and multi-cultural experience sharing would achieve an effect of synergy and develop new forms of art. Evaluation of influence of international experiences on human personality, his creative work is also essential.

### **The role of institutions in Soviet art policy and effects of disinstitutionalisation in the 1990-s.**

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The presentation analyses the role of institutions in Soviet art policy and its reflections during the period of regaining the independence and its aftermath in Estonia. It is argued that since the Stalinist official art was a product of social processes initiated in Russia, the outcome was

alien to Estonian society. Thus, the methods of the implementation of the model become especially important. One of the most important ways to control the artists was the thorough system of institutions, which helped to accomplish the regimes' disciplinary and control mechanisms. The surveillance lines, however, were often double or vaguely defined. Thus, on one hand, the institutions created a milieu of established discipline rituals. On the other hand, the political elite could break those rituals, interfering into art life randomly, making the objects feel uncertain about the control lines, consequently always alert. After the fall of Stalin the institutional rituals lost gradually their role as creators of vagueness, but the disciplinary rituals remained. Paradoxically, these rituals created a feeling of certainty and ontological security. The implemented rituals that worked for decades prevented those in the institutions from thinking too much about the existential questions of identity or ideology and they acted according to the roles acquired. After the collapse of the Soviet Union a certain ideological and institutional vacuum emerged. At first, the ideological vacuum was filled with a value structure similar to that of Soviet times, but the layers of that structure were filled in with opposite values. The pathos and demagogy used by the Soviet elite remained the same in the discourse of the leaders of art institutions. Similarly to Soviet times, it was claimed that society rested on ideology and cultural identity. As for the institutional vacuum, it reflects a cultural trauma. People talked about the baneful new system, which can lead the artists and the entire society to doom. Yet, at first the artists do not admit the need to change themselves. Step by step the institutional problems take over the ideological discourse about identity. Steps are taken to survive in the present situations and all the energy is committed to survival. Thus, gradually the ideological discourse stays behind and transforms into the concept that art and culture is just one side of society. Society does not rest or depend on culture any more.

### **Sociological aspects of discourse „Tourism versus pilgrimage“. Comparison of the pilgrim's communities and tourist groups**

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Contemporary research deals with the complicated relationship between pilgrimage and tourism, including the economic, political, social, psychological, emotional, and other aspects. Often pilgrimage centers are centers of monumental buildings and historical areas of interest and are interesting for tourists. Also pilgrims during their journey visit sightseeing objects. The problems of contexture of pilgrim's and tourists in the same group and syncretic perception of travelers are raised.

Mass tourists, pilgrims, and locals compete with each other for use of the resource base, such as transport infrastructure and parking space around shrines and cathedrals. Tourism has been defined as an activity dependent on three operative elements: discretionary income, leisure time, and social sanctions permissive of travel; pilgrimage also requires these.

Today the notion "pilgrimage" loss its religion meaning and often is used in secular context. Sites of secular pilgrimage like sites of national identity and monuments, graves of famous people or political leaders, places of own veneration expand and update conception of pilgrimage and put it in closer relationships with tourism.

However, the purposes of pilgrimage are religious and spiritual. This is the difference in comparison with cognitive, recreation, easthetical purposes of tourists. The authors' researches show that causes of the pilgrimage journey are the desire for the freshness, a wish of the non-routine experience. Moreover, pilgrimage needs to contain a challenging physical element. A hardship is part of the defining concept of a pilgrimage (in contrast to tourism). The another important thing for pilgrims is worship, which vary in forms (individual prayer, the grace, hymns, rosary). In many ways the experience of worship is intensisified during the

pilgrimage. The data of sociological research shows that after returning home from sacrum to profanum space the pilgrims see a contradiction between everyday life and spiritual, internal pilgrimage journey.

So the researches of pilgrim's communities and tourist groups show differences in aims and motivation of the participants as well in communication, behavior, ceremonies and rituals. We define differences in organizers of journey too.

The polarities on the pilgrimage-tourism axis are labeled as sacred vs. secular with the central area now generally termed "religious tourism." Most researchers identify "religious tourism" with the individual's quest for shrines, where the visitors seek to experience the senses of identity with sites of historical and cultural meaning. The contemporary use of the terms, identifying the "pilgrim" as a religious traveler and the "tourist" as a vacationer, is a culturally constructed polarity according the motives of the travelers and other reasons provided above.

### **The Role of Traditional Culture in Maintaining National Identity: the Prospect of Investigation**

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The traditional culture, as the object of sociological investigation, is rather peculiar and complicated. The traditional or folk culture can be called as constituting almost all things of our life in the old past that have merged to a locality or marginality in contemporary societies, reduced to some festivals, crafts, and food, explored mostly by commercial structures. Nevertheless sometimes some cultural phenomena become meaningful for the person and society. They exert an influence on the system of values.

The entering European Union signifies the new stage of socio-economical development, which means both increasing of welfare of population, but also increasing the migration, including both immigration and emigration, that often lead to the lose of national identity. These factors, including the omnipotent process of globalization, can affect the system of values of population, change the interest in some cultural peculiarities, perceived as traditional culture and constituting a significant part of national identity. The regional politics of the European Union can also play a positive role in developing positive attitudes towards tradition. The example of Poland has shown the increasing interest in traditional culture, exploring the regional differences, before entering the European Union.

The investigation of attitudes and expressions of traditional culture will constitute the part of the representative sociological investigation that will be held in the fall of 2004 in Lithuania. The main accents of the investigation will be paid to the attitudes of the population to different aspects of traditional culture: festivals, foods, wearing of traditional clothes, teaching some disciplines of traditional culture in schools.

## ROUND TABLE: THE ROLE OF SOCIOLOGY

### The changing social order and the power of sociology

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Sociology (as society's self-knowledge and the possibility of deeper reflection on society's features) is in post-socialistic Lithuania as hard agent in the struggle against civilizational and cultural backwardness. The power of the vocabulary and concepts of the social sciences are becoming one of the ways we perceive, describe, and analyze the world around us. The development of sociology is related with the diagnosing the quality of life, social transformation, social structure and with the involvement new problem's investigations. Now modern social science has more possibilities to represent various points: sociology, f.e., can be based on patriarchal or feministic, central or marginal, macro or micro, positivistic or postmodernistic approaches. The power of contradicting theoretical positions or different methods constructs in sociology the permanent intellectual discourse. The social and human disciplines are important actors which are keeping under control (disciplining) some groups of society. New paradigms of science and the revealing of new social phenomena enrich the sociological knowledge.

The approaches of sociology reveal different relations between knowledge and domination; the dominator acquires knowledge about the dominated, which reinforces its/his power (M. Foucault theory).

After the fall of collectivist ideology and responsibility in postsocialistic Lithuania, all forms of modern individualization found their way in society. The establishment of many private firms in economic field, the registered about 30 political parties or about 1500 non-governmental organizations reveal the initiative of individuals who are seeking to be the new actors of social life. New forms of personal realization in sociology are the change of its identity. It coincided with the enhancement of personal capacities and interests of the sociologists; Lithuanian sociology's power is distributed as knowledge of works in this field, as teaching of sociology disciplines in universities and as personal obligations. The reformation of scientific institutions and new identities of sociologists were buttressed by market relations and interest. New historical and social context established the flux of national, cultural, religious and political identities of people; new meanings and narratives of belongings which were hiding as "dangerous" in soviet time (expatriates, believers, dissidents) accented new issues in public discourse and enriched social investigations. The possibility of sociologists to choose the field of research became more extensive. At the same time was feeling the internal "brain drain" which enables to change the academics work in to politics or businessmen career.

National social science may become mature by integrating knowledge of national attitudes, the character of social relations of localities, and the heritage of international sociology. The individual initiatives and responsibility of sociologists are related with their demand in future in social practice, in administrative institutions; society will need the expertise and scientific authority of sociologists. Now sociology is searching for new orientations and identities, it is "under construction". In the sociological works the power of the people's self-reflectiveness is integrated; sociologists will be useful in modern society as experts in various spheres and as social leader, critics and magian. The prestige of sociologist will increase and his/her writings will be regarded as a significant form of social and symbolic capital for society.

## **On the role of sociology in the EU new member countries: The case of Estonia.**

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The paper aims at starting of a scientific discussion about the role of social sciences in social transformations.

First, it discusses the definitions of sociology as science. In principle, there are two main definitions, a theoretical and an empirical. According to the theoretical approach, sociology (resp. Social science) is development and implementation of sociological theory in studies on social practice. In the empirical tradition, sociology is the activity of sociologists (resp. Social scholars) and the results of these activities. These two definitions may complement or contradict to each other. Usually, they are partly complementary and partly controversial. The paper will demonstrate that the review of Estonian sociology by Mikko Lagerspetz and Iris Pettai (2003) follows basically the empirical tradition. They consider market research as sociology. Still, they argue that most of Estonian social research „will not qualify as sociology in Osterberg’s sense” (Lagerspetz and Pettai 2003: 70). Sociology studies social actors, structures and systems. It does not consider society as an aggregate of individuals. In Estonia, many sociologists do not reduce the society to a collection of individuals. Unfortunately, this view dominates not only in psychology, but also in educational, managerial and legal theories and practices in Estonia. If some politicians argue that „such a thing as society does not exist” (Lagerspetz and Pettai 2003: 70), then they only reveal some realities in a society of isolated individuals.

Second, it discusses the role of sociology and other social sciences in national policy and development. In the history of sociology, there have been many traditions. The mainstream sociology has been functionalist, it has supported the existing social order, it has smoothed the social conflicts, if has been as oil in a machine. There has also been a social critical tradition. Gibson Burrell and Gareth Morgan (1979) call it sociology of radical change. The role of the critical scholars was marginal in the former Soviet Union, and in Estonia, too. The majority of the empirically defined social scholars mainly justified the activities of the political elite. Now, did the role change in 1990s? Lagerspetz and Pettai address this principal question, but do not give a definite answer. Still, they state that „the research community still does not seem ready to create its own research agenda independent of the state and individual (business) clients” (Lagerspetz and Pettai 2003: 71).

Third, it disseminates a sociological theory about the role of social actors and structures in social transformation. The author of the paper has developed this theory and implemented it in analyses of public and educational organisations (Haav 1998-2004). The theory stems from the new institutional school in sociology and organisation studies. It defines the main social actors and the main structures (models of decision-making) in private and public organisations and schools. An implementation of this framework enables to explain a lack of effectiveness in public organisations and a social discrimination in private corporations. As a result, it enables to explain an increase of the social stratification in Estonia, too. Lagerspetz and Pettai (2003) did not review this theory and these studies.

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## **The role of national and international fieldwork in sociology**

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Based on experience of working in national and EU research projects this paper addresses methodological issues and practical matters of conducting sociological fieldwork in national and international settings. The paper outlines eight general rules for successful field study: existence of elaborated methodology, autonomy of the research, availability of set-aside time during fieldwork period, following the logic of actors in the field, adventure, writing notes and diaries, mutual conversations among researchers, and visual documentation. These principles apply both to national and international case studies. Regarding peculiarities of a joint international fieldwork, which is carried out in mixed teams and in different countries the paper explores the following methodological issues: working in an international team, the role of host and visiting researcher, writing and use of research diaries, cross-national comparisons and interpretations. Paper argues that sociology nowadays increasingly becomes a fieldwork discipline and good fieldwork organisation both nationally and internationally is crucial for innovative research.