

Introduction

After 20 years of democratic system in our country, the welfare system retains the elements that have characterized it, the reforms undertaken with a more superficial character. In a more diluted form, the mammoth and inefficient institutional system continues its existence consuming important financial resources.

At the risk of creating controversy, welfare must fulfill its duty to bring the world and society closer to perfection, and the first step, which we propose in this thesis, is passing to diversify social services in the field of social entrepreneurship/business with special involvement of the Romanian Orthodox Church.

Motivation for choosing this PhD thesis and its novelty

Over the years I had the opportunity to attend to the achievement of the first rules of welfare in ROC, developing various social services, participating in drafting legislation on welfare; I practically developed myself from the professional point of view together with the current welfare system. I was able to know the system with everything good or bad, and after 16 years of continuous experience in the field I think I have the necessary experience to formulate a new proposal for Romania, proposal based on capital trust (still fairly high) that Church enjoys.

The solution to the above is the development of entrepreneurship structures besides churches¹. Basically, social business/social entrepreneurship (I am using both terms as the by association are easier to understand) is more than philanthropy, social economy and social enterprises. Social business is one where the investor aims to support others without reserving financial gains to themselves. Social business is also a genuine business, generating sufficient benefits to cover costs and is thus able to create resources needed by any successful company to support.

Social business can be described as a company that operates on the principle of "no loss, no dividend", being entirely dedicated to achieve social objectives. Basically, on this social business model, managed by the Church through the priests as a human resource who can be involved and also parish councils, can be initiated activities that generate jobs, reaching at the source of poverty issues. Subsequently, the surplus can cover various philanthropic needs, such as maintenance costs for supporting an elderly parishioner in a specialized institution.

¹ Muhamad Yunus, *Dezvoltarea afacerilor sociale: noua formă a capitalismului, menită să răspundă celor mai presante nevoi ale comunității*, Curtea Veche, Bucharest, 2010.

This is the social model that I see it most advantageous to the Church, which does not involve expensive model, is self financing while developing and creating that welfare state that people need to be good Christians, to respect the Church and help it not to depart from its purpose.

Structure

The work consists of five main thematic chapters that ultimately converge with the issues addressed in the thesis. Chapter I of the PhD thesis comprises five subchapters that through a gradual and comparative analysis based on defining concepts of social systems, social subsystems, role of welfare followed by national development strategy of social services, we have concluded by analyzing trends and guidelines for Church involvement in social work.

Social services are an important segment in each state and an analysis over the centuries in various European countries (Greece, Germany, Hungary, Poland, Czech Republic) and the United States can provide a human rights performance-based model, the principle of social inclusion and promoting innovative practices. In subchapter 3 I made a comparative analysis of social services performed by majority church in Poland, Czech Republic, Hungary, Germany, Greece states with different levels of development and different cultural and religious systems.

Subchapter 4 has been dedicated to numerous social services developed by different churches in the United States, in which prevails the professional social workers and special community involvement of members of religious communities. Although it is a geographically isolated continent, it can be found that social services developed especially by the Catholic Church are very well represented in detail in Chapter 5.

Social work of the Church as scientific approach depends on understanding and correct use of terms and concepts. We encounter concepts such as "charity", "deacon", "charity", "religious or church welfare", "social service", "social apostolate" to be used for the understanding of the same concept, or showing a differentiation depending on the perspective or reported context. There is a ROC tradition regarding welfare, tradition that today we can not call it experience and neither organized system with all necessary rigor. Social services in ROC link to history of social welfare in general and Christian filatrophy practiced by the early Christian centuries. I considered important to join Romanian trends with the European development directions.

In this chapter we analyzed from sociological perspective, through welfare services, different models of services in countries more or less developed but with a good tradition of social services through churches.

Basically, from the weaknesses, failures and shortcomings of social services can develop an effective social service system so that by using human and material resources of the Church to have:

- A uniform distribution of services throughout the country;
- Division of responsibilities at local level;
- Equitable distribution of social services network without large differences between regions, districts, between rural and urban areas;
- The existence of a continuum in social services in terms of quality and quantity, between material and human resources available and necessary social services adapted to the needs of beneficiaries;
- An organizational structure of public and private services to respond to area social service needs;
- Community planning in social services;
- Functional, case management;
- A local unified system of social services depending on categories of beneficiaries;

The existence of a local networking framework and creating a funding mechanism (entrepreneurship/social enterprise) to ensure continuity of services will generate the necessary legislation for the overall operation of the entire system of social services using the skills, capabilities, abilities and existing local resources.

Chapter II Welfare structures of the Romanian Orthodox Church

Currently within Romanian Orthodox Church there is the minimum legal framework for conducting social activities; there are also experiences in the field, what is lacking is a clear regulation in terms of human and material resource management.

In today's society the main objectives of social programs initiated and run by the Church is the creation of new social institutions as alternative to social services for people who are not covered by state welfare system.

For effective social care services in the Romanian Orthodox Church, is necessary a system-level analysis and to propose an efficient and adapted structure to contemporary society.

Today, the ROC has in the central church units, diocesan, deanery, parishes and monasteries a total of 17,258 non-clergy staff, of which 15,415 with contributions to the state budget (5757 church singers, 3513 carers, 1486 bell-ringers , 704 guards, 3.955 other non-clergy jobs) and 1843 non-clergy staff paid from personal funds. In early 2010, the Patriarchate had 12,073 non-clergy positions vacant².

These figures speak about that Romanian Orthodox Church is a developed, complex system at least theoretically, has the human and material capacity to respond to social problems. Each church is a possible settlement/social center which may carry its activity as a social worker. 14,574 places of worship can be 14,574 specialized places or services from where can be applied a national strategy for welfare/ charity of the Church, by the love of God and human of 12.993 priests and deacons.

There is a social system of the Church created by the "state model" based on partnerships, institutional relations with state institutions (with a bad functioning), strategies and specific regulations more of public institutions than religious organizations. "The Romanian Orthodox Church means: people with an average minimum level of training of approximately 14,000 people, 18.8 million faithful persons, over 40,000 hectares of arable land, about 40,000 acres of forest, shares owned in over 15 hospitality, energy, household production vessels, mills, construction, agriculture, transport companies, publishers, printers companies and about 27 radio and TV licenses"³.

Through a coherent system of social services, the Church could signify:

- representation services throughout the country, in every village / commune;
- services for various categories of clients according to local needs;
- ethical standards and quality services;
- entrepreneurship and social affairs services using local material and human resources;
- absorbing graduates from various faculties of theology faculties who otherwise are / could become a new social problem and to link academic training with the labor market;
- involvement in the health services public market, social economy, prevention, care, education;
- a major in the absorption of EU funds;

² I wonder if social workers expect graduates of the faculty of theology?

³ http://www.monitorfg.ro/index.php?option=com_content&view=article&id=1863:bor-imperiul-financiar-indestructibil&catid=43:tiri-locale&Itemid=29

A well-conducted and very useful study that I used in my work in **Chapter III** is "Organizational capacity to deliver social services and philanthropy in the Romanian Patriarchate. Case studies - Archdiocese of Bucharest, Archdiocese of Iasi and Archdiocese of Craiova⁴" (performed by Renaldo Niță. Report prepared within the project " *Territorial Network of Christian Social Service Providers ID 215621* ", funded by the Sectoral Operational Programme Human Resources Development 2007 - 2013, *Invest in people – European Social Fund*).

The study analyzes the institutional capacity, social services infrastructure, human resources and provides an objective analysis of the directions the Church should follow.

Chapter IV was dedicated to the research part of the PhD thesis I made along two projects (to have as much relevant data and information from different regions: Maramures, Satu Mare, Arad, Valcea, Suceava) that is implemented under my coordination. First research "Sociological Research and study on identifying the needs of vulnerable persons (women, people with disabilities, Roma, young people leaving protection system, families with more than 2 children, people receiving minimum guaranteed income) and impact of the development of the concept of social economy for this target group" was conducted from August to October 2010, within the project "Development of structures of social economy in the North West, South West, Oltenia and West regions" POSDRU/84/S/6.1/50240 agreement, cofunded by European Social Fund by the Sectoral Operational Programme Human Resources Development 2007-2010, priority Axis 6 "Promoting social inclusion", key Area of Intervention 6.1. "The development of social economy", implemented by Non-Governmental Association of Professional Social Care ASSOC (President Florian Sălăjeanu) in partnership with the General Directorate of Welfare and Child Protection Arad, Valcea Association for Community Development and Social and Health Services Company - SZOCEG, Hungary.

Description of target group: 15 priests, 15 social workers, 120 specialists involved in the social economy (of which 60 trainers involved in the social economy, 60 social enterprise managers), 600 Roma, 60 young people who left the protection system, 450 people with disabilities, 600 women, 150 families with more than two children, including single parent families and 600 people living from the minimum guaranteed income.

Formulated assumptions:

⁴ Renaldo Niță. - Report prepared within the project " *Territorial Network of Christian Social Service Providers ID 215621* ", funded by the Sectoral Operational Programme Human Resources Development 2007 - 2013, *Invest in people – European Social Fund*).

1. existence of a significant number of people covered by vulnerable groups: women, Roma, young people who leave the protection system, beneficiaries of minimum guaranteed income, families with more than two children, including single parent families
2. presence of administrative and regulatory openness at authorities and local communities level to develop economic alternatives for vulnerable groups mentioned
3. openness of the Church to get involved in social economy and social entrepreneurship
4. existing workforce in vulnerable groups is qualified or willing to be classified in various occupations
5. among vulnerable groups some explicit professional options can be highlighted
6. labor force of vulnerable groups is favorable for participating to professional formation courses.
7. presence of some welfare institutional structures in researched areas that function as support for these vulnerable groups

To achieve the objectives of the study - field investigation, interviews, direct observation and document analysis of existing municipalities in the areas investigated were used, and data from regional and national institutions (the County Department of Statistics, Directorate General of Welfare, County Employment Agency, Public Social Services, etc.).

Conclusions and Recommendations:

After processing the data regarding families with minimum guaranteed income, some conclusions and recommendations can be made that will constitute the basis for actions to be undertaken under the project.

1. One of the main concerns of the population (understood as constituting the minimum guaranteed income families) is to find a job, practically the whole group opting for this search. Availability of population to seek employment is accompanied by options regarding property type organizations where they want to work (an organization under the patronage of the Church would inspire confidence). This option is doubled also by another, in which people want a job closer to home, the desire to facilitate working conditions.

2. There is a pessimism in the population on finding a job when there are reduced new jobs being generated also by the time destined for searching a job, which is very long.

3. Analyzes demonstrate almost complete ignorance of the concept of social economy/social entrepreneurship/social enterprise not only in the groups studied, but also in the communities and institutions. Any choice and action in the social economy is hampered by this lack of knowledge, accompanied by a lack of trust in its potencies and valences

4. Socio-demographic data indicate for the vulnerable group of families with minimum income, a low education level, a medium age along life, a lack of territorial mobility connected with low income (most of social help coming from a single source: State, at local and national level).

The second study was conducted between January 15 to 20, 2011 and February 14 to 19, 2011, within the project "MOBILE AND ACTIVE IN A MODERN LABOR MARKET", financed by the European Social Fund through the Sectoral Operational Programme Human Resources Development 2007 -2013, priority 5, major intervention field (DMI) - 5.1 - *developing and implementing active employment measures in the North-East region- INVESTING IN PEOPLE*, according to finance contract with identification number: POSDRU/99/5.1/G / 76219, implemented by SILVIA HUMANITARIAN FOUNDATION, based in Gura Humorului Suceava county⁵.

Formulated Assumptions:

1. Existence of a socio-economic potential favorable for economic development in the area;
2. Workforce presence (including inactive and long term unemployed) available and willing to work;
3. Church availability to get involved in the economy and social entrepreneurship activities and some entrepreneurs (owners and managers) in various fields interested in development and investment allocation.
4. Local authorities are involved and provide administrative and regulatory support for the development of the area;
5. Workforce is qualified, willing to training and retraining;
6. Structure of agreed occupations by the labor force in the area is centered on the area opportunities;
7. Entrepreneurs expect a labor training appropriate to their needs;
8. Part of the population wants to engage in entrepreneurial activities;

Used methods:

⁵ Study by the Association - Research and Training Center, University of North Baia Mare - President Florian Sălăjeanu for Silvia Foundation - Gura Humorului, Suceava.

We performed a field investigation that studied the area including Gura Humorului, Frasin, Paltinoasa, Manastirea Humorului, including authorities belonging to the municipalities. The instruments used were questionnaire and interview. Three questionnaires were constructed containing a set of questions for laborforce and for entrepreneurs. Number of subjects interviewed is representative providing information that may be on good grounds generalised to the entire population. Subjects belonging to those target groups, long term unemployed, inactive population throughout the territory studied were interviewed.

Data collection was performed by a group of ten qualified field operators having experience of at least one year in business.

Conclusions and Recommendations:

- Studies, analyzes, documents and field observations allow conclusions and recommendations:

1. Studied perimeter, that is city of Gura Humorului and administrative territorial units and the surrounding areas as Frasin, Paltinoasa and Manastirea Humorului, in terms of socio-economic profile allows and provides economic development on opportunities selected according to the type of resources. There is a willingness and motivation for the development particularly in the collective mentality and authorities and entrepreneurs.

2. Population of the studied area (31,922 inhabitants), although slightly decreasing from previous years, provides human resources necessary for new jobs. From the perspective of the project, target groups, long term unemployed, young unemployed and inactive population as a recruitment pool also provides a number of persons as follows:

- 3627 unemployed people
- inactive population 7660 people

3. Population, unemployed, inactive persons wish to occupy jobs in various fields. From the perspective of social entrepreneurship there is increased confidence in the Church and possible social entrepreneurship activities in its subordination. About 54% of the inactive population and about 60% of part-time workers would like to work or to complete their workload through economy structures/social entrepreneurship.

Chapter V is the idea of novelty and practical proposal of the PhD thesis and was named "social businesses versus welfare in the Church"

Foundations of faith reminds us that without soul salvation work is in vain and balanced approach of the two concepts could be a suitable way for all people.

Social entrepreneurship developed through philanthropy organizations, and a nonprofit management aimed at solving social problems.

GS Mort⁶ defines social entrepreneurship as "the spirit that leads to the creation of new social enterprises and further innovation in existing ones." He sees this development as a multidimensional construct involving the expression of virtuous entrepreneurial behavior in order to fulfill a social mission.

Opportunities for developing social business through the Church are many and in which can be involved persons belonging to vulnerable groups (persons with disabilities, women over 45 looking for a job, people receiving minimum income, etc.). and the management of these business activities/social business belongs to the priest and parish council.

"Moreover, social affairs contribute to the general welfare of society, leaving the responsibility of social change account only to governmental institutions. Therefore, governments should encourage the development of social affairs in the direction they want to move, so that people understand what initiatives are recommended for them, so not to generate political crisis. Individuals are those who have to conceive and implement social business. "You do not necessarily need to know "how business is done". Much more important is the desire to solve a social problem.

Basically, social affairs is more than philanthropy, social economy and social enterprises; these are based on some financial loans to the poorest people to develop small businesses of which to live in different areas: agriculture, livestock, fisheries, unconventional energy, information technology, education, health, hand weaving, recruitment services and many other related and non-related fields of activity. The social business is also a genuine business, generating sufficient benefits to cover costs and be thus being able to create resources that any successful company needs to support it self.

Social business can be described as a company that operates on the principle of "no loss, no dividend", being entirely dedicated to achieve social objectives. Basically, on this social business model, run by the church through the priests as human resources involved and parish councils, generating jobs activities can be initiated, reaching this way to the source of poverty issues.

⁶ G. S. Mort, J. Weerawardena, & K. Carnegie, *Social entrepreneurship: towards conceptualisation*, in *International Journal of Non-profit and Voluntary Sector Marketing*, vol.8, no.1/2003, pp.76-88.