

ORGANIC COMMUNITY AS SOCIAL UNDERSTANDING

Abstract: As a form of social community, social unity is characterized by the highest degree of real spatial and temporal connectivity and the unity of its members for the realization of one or more social activities. This integration enables the creation of a common value system. According to its specificity, social unions can be classified into two large groups: 1.Organic Communities and 2.Functional Communities. This article is about organic communities. Functional communities will be dealt with in a separate article.

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Keywords:
social cohesion, social community, local
communities, ethnic communities

The issue of social unions and social communities is one of the central issues in sociology. But he is also interested in social psychology, social anthropology, law, and so on. This issue is of particular importance to social work educators as any future social worker will be in the focus of separate communities and associations with traits and traditions through which prism each case should be considered.

As a form of social community, *social unity* is characterized by the highest degree of real spatial and temporal connectivity and the unity of its members for the realization of one or more social activities. This integration enables the creation of a common value system.

According to its specificity, social unions can be classified into two large groups: 1.Organic Communities and 2.Functional Communities [4].

Organic community

In the organic community, the overall sociological system of society is potentially and realistically reproduced, but at a certain scale and at a certain level. Historically, this type of community has been, or can be, a complete public body. In it, public life is relatively self-contained and comprehensive, with all kinds of interactions in the different spheres of social life. This gives them the characteristics of self-replicating and self-developing social organisms.

The organic community should not be seen only as a union or a group of people in the same place. It is a subordinate and overgroup whole of human beings in unity of their daily social activity. In this context, they can be understood as self-contained human societies. The historical evolution of the tribal-tribal communities in tribal-tribal societies undoubtedly proves this thesis [4].

Organic communities can be distinguished in the following way:

Settlement - 1. *Naturally occurring historically:* ancient municipality, agricultural municipality;
2. *Administrative occurred:* city, village, municipality, district.

Ethnic – 1. *Non-State Ethnic groups:* family, generic Union, tribe, clan, phratry; 2. *National ethnic groupings:* One nation state, a multinational state.

Settlement communities

Naturally-historically occurring settlement communities

Ancient Community. At the dawn of civilization, human communities are small, leading nomadic lives in the process of obtaining food. Those who live in the most favorable natural conditions begin to live a settled life, human speech arises. Changing the economy from pure collection to production also leads to a change in society. In the agricultural tribes, the main type of settlement is the village in which one municipality lives. In some municipalities, the agricultural plots are reallocated annually, while others are redistributed once in a few years, while in third, it is possible to distribute the plots for lifetime use. With the emergence of ancient municipalities, various forms of their management are also consciously or implicitly created. Thus, a body of government called by historians is formed. *Elders' Council.* His members were chosen by the community and everyone was subject to their decisions. An example in this regard is the Athenian Airpark described by Aristotle in the "Athens Police". And in Ancient Rome, the Council of Elders was called the Senate.

Agricultural Municipality – The emergence of agricultural municipalities played a key role in the emergence of human civilization, creating surpluses of food resources and allowing for an increase in population density and complication of the social organization.

The primordial system has chronological limits from 100,000 to 3,000 BC. Even in this early epoch, the economic activity of the conscious person was born, beginning with the discovery and utilization of the primitive tools of labor. Through the purposeful pursuit of agriculture, the earliest division of labor and transition to a settled lifestyle is reached. Agricultural activity in this era is based on collective labor and municipal ownership of production cannons, with the level of productive forces remaining extremely low.

The primitive municipality passes through three stages of its development - generic, agricultural and neighboring. Initially, there was a full equality of common ground and business activity. *In the agricultural municipality, the division of the total territory of plots for use by large families begins.* At a later stage, the neighboring municipality is also called a brand.

Agricultural municipalities are specific economic enterprises that aim to produce the goods needed to meet human needs through the economic exploitation of productive natural forces such as soil, air, sun, climate, etc. This activity is entirely dependent on and in full coherence with natural factors and creates the most important area of human economic activity. In this most important economic activity of the human being, there is a harmonious combination of the different agricultural sectors such as: agriculture, livestock, horticulture, viticulture, etc., using the most rational natural and economic conditions.

An example of a unique farming community is that of the *Amish*. They are an anabaptist Christian religious group living in the United States and Ontario, Canada. They emigrated to the New World of Europe in the early 18th century. They account for about 198,000 people, most of whom live in the Ohio State, Pennsylvania, Indiana, Illinois, and the United States. They live in detached settlement colonies isolated from the world of civilization. They think the world with its civilization achievements for a devilish invention, so self-isolation is conscious.

Amish people prefer farming as a vocation to everyone else. They strive to provide maximum self-sufficiency with all the necessary products of their municipalities. They provide the community's livelihood by treating the land in a primitive way without using fertilizers. Consequently, the modern American market has an extraordinary interest in their production, which is environmentally friendly. When many US conventional farmers are in a desperate financial situation today, Amish farms are still making money without using modern technology. They do not want state subsidies, but they are exempt from taxes. They insist that any suggestions by the US government be encouraged in some form with money. They have no social security, no insurance, and refuse to serve in the army. They think of themselves as Free People. The Amish civil society can also be regarded as an ethno-religious community because they are of Swiss-German origin and speak a language that is referred to as the German-Pennsylvania dialect. They profess a common anabaptist religion.

Administrative communities have emerged administratively

City - urban communities begin to be created after the so-called. Neolithic Revolution. This is the time about 10,000 years ago when the transition from harvesting and hunting to agriculture and cattle breeding, that is, began the development of agriculture - the domestication of different animals and the cultivation of different plants. This raises the need for a sedentary lifestyle and the creation of small villages and towns, and a complete change of the environment with the creation of separate communities. Today the city is a large settlement that is much larger than the village. Urban population, unlike agriculture, is engaged in industry and commerce, not farming, livestock farming and other agricultural activities typical of the rural population [4].

In ancient times, the first cities emerge on the territory of Mesopotamia (Eridou, Urek, Air, Akad, Babylon, etc.). Medieval towns continue to a great extent the traditional tendencies of the traditional society that have existed since antiquity. Their differentiation takes place mostly in the period XI - XII century. The largest urban communities during this period to Venice, Genoa, Florence, Paris, London, Kiev and others. And modern cities are major industrial, financial and political centers, with the largest in the world - New York, Tokyo, Moscow, Delhi and others. have the characteristics of *megapolis* - a combination of several cities, several urban communities, which is an over-urbanized area.

In Bulgaria, the cities are divided into: very large (over 200 000 inhabitants), large (from 100 000 to 200 000 inhabitants); medium (from 30 000 to 100 000 inhabitants), small (from 10 000 to 30 000 inhabitants) and very small (less than 10 000 inhabitants) [10].

At the beginning of March 2015, the cities in Bulgaria are 257.

Village - rural communities represent a form of settlement and a territorial organization of life characterized by the dominant role of agricultural production relations. Since ancient times this has been the usual form of community among the peoples who practiced agriculture. During the Industrial Revolution, covering the period 1750-1850, urbanization (increasing the number, role and size of cities) began, allowing an accelerated transition from agrarian society to modern urban civilization. It was then that the villages were emptied and exterminated worldwide [3].

In Bulgaria, intensified urbanization processes have been observed since 1945 as a result of the collectivisation of agriculture and the industrialization of the country. Particularly fast these processes have been going on since 1989, when rural communities are moving to urban communities. According to data of the National Register of the NSI settlements at the end of 2014 about 300 settlements in Bulgaria are extinct, closed or with 1 resident. It is the destruction of a specific culture, way of life and values in rural communities.

According to NSI statistics the total number of villages in Bulgaria is 5 045 [1].

It is important to emphasize that since the beginning of this century there has been an increase in a reverse process - ruralisation. It is the desire of the inhabitants of the big cities to settle in rural areas, ie. return to life in rural communities.

Such a process is observed in Bulgaria mostly in large cities. Residents of the capital Sofia set up ruler communities at the foot of Vitosha - Knyazhevo, Dragalevtsi, Boyana, Simeonovo, Vladaya. Residents of Plovdiv prefer to withdraw into small communities located in the so-called "Rhodope collar" - south of the city. The citizens of the town. Varna are downloaded primarily in the area. The Thracians and villages Chickweed, Kamenar, poplar and others.

A precedent for rural communities has emerged in Bulgaria - the idea of the so-called "*computer community communities*". Disinfected Bulgarian villages are populated with computer specialists - the idea is a group of enthusiasts who are led by two things – **a quest for peace and the ability to work wherever they want. Each group of computer specialists with different interests will choose their own village.**

This shows a certain trend for the "resurrection" of small rural communities across the country.

Municipality (administratively created). If from the antiquity to the modern epoch historically municipalities emerged as a voluntary cohabitation based on common values and common livelihood, after the industrialization to present day, in the different state structures appeared the necessity of administrative formation of municipal unions in view of the functional management of the territory of the country. These associations have their own relative self-government, and they can most clearly see the common characteristics of the state as a social organization.

Typically, the so-formed municipal community has a relatively constant number of members and also relatively constant borders.

Understanding of an administrative community in different countries and different. For example, in Germany the municipality covers every village. This is also the case in Austria, Azerbaijan and others. In France, the understanding of a municipality is wider, and there are distinct ones: urban municipalities and rural municipalities.

In the Republic of Bulgaria the municipalities are the main administrative-territorial unit in the administrative-territorial division of the country. The municipality includes one or more neighboring settlements, as its territory is the territory of the included settlements. It bears the name of the settlement, which is its administrative center.

The total number of municipalities in Bulgaria is 265, distributed in 28 districts.

The districts (administratively created) are administrative and territorial units for conducting districtal policy, implementing state government on the ground, and ensuring consistency between national and local interests. The district consists of one or more adjacent municipalities. The name of the district is the name of the settlement - its administrative center. When establishing areas, account shall be taken of: 1. the physical geographic distinction of the territory; 2. the emergence of a city - a traditional cultural and economic center with built social and technical infrastructure and transport accessibility to it from the settlements of the district.

Such a principle builds the areas in Greece, and in Spain they are called autonomous areas.

In the Republic of Bulgaria, in accordance with the Law on Administrative-Territorial Division of the Territory, the districts are currently 28.

Ethnic communities

Non-state ethnic groupings

A **family** is a community of people who are connected by blood or marriage. In this case, we can speak of a circular organization as the main type of social organization. Along with it there are two other organizations - territorial and property (property). All archaic societies are at the heart of building their blood-related relationship. For each person it suggests the presence of: 1. both biological origin; 2. we have parents; 3. grandparents and two grandparents; 4. grandparents and four grandparents. With each generation, in a recurrent time perspective, the number of grandparents is doubled. Family is counted in two lines - mother (female) and paternal (male). This is necessary to prevent the over-expanding of the blood-kin community. Thus in every preceding generation each person has only one ancestor. Thus, single-linearity is a fundamental feature of family relations.

Based on this, the following types of **blood-related communities** are known in sociological theory:

Big family – With it the time distance is back up to three generations. The real power in this community belongs to the Patriarch. He is the representative of the living, the oldest generation;

Patronymy – (from Greek Patronymía – the name of the father, or *pater* - father and *ónyma* - name) In his ancestor/forefather is remote in time distance back from 5-10 generations of living. This is a man whose pride his offspring - the living generation is proud of. Within this patronimiya after time create a new patronimiya that perceives itself to new grandparents/progenitor. This social form of community has existed for a long time in the majority of the world's population. It is the longest time for many peoples in the Caucasus and Central Asia.

The tribe is also a kind of union of people based on the principle of the kinship, the common language and culture, the way of life, the existence of some economic organization and a common value system. The tribe brings together several genera, but it also participates in a greater tribal union. Thanks to a tribal union, Rome and the state of Bulgaria, created as a result of a tribal union between the tribes of the Proto-Bulgarians, the Slavs and the Thracians, was created. It is believed that tribal alliances are a pre-form of social-political union. By creating their own state, they form a higher social community, called a people. In the Tribe of the Progenitor / The Priest is distant for many generations from time to time, he is perceived more as a deity. His sons usually play a key role in the development of the tribal

community. An example of this is the biblical patriarch Abraham, considered Patriarch of the Jews and his sons, Isaac, Abraham and Jacob, from whom the 12 kings of Israel originate.

Here it is necessary to note that not everyone grandparents / progenitor is human. In some cases, these are mythical creatures or deified animals.

It is also important to know that these communities are characterized by the exogamy - the inadmissibility of marriages between members of the same community and those types.

The family unions have governed each other's matrimonial and property relations, as well as conflicts that have arisen among them. Their attitudes are strictly regulated by moral norms, for which all members are responsible. At the same time, the availability and observance of these norms guarantee each member of the generic organization a security that is based on generic solidarity. Later these functions of organization and protection are assumed by the state [2].

In the historical development of human civilization and different countries there are families that have played a key role. For example, those about Rome are: Julius - whether the world Guy Julius Caesar; The Claudius - many of them emerge from the Roman Emperors, among whom Claudius, Tiberius, Nero; Flaviates - it comes from the emperors Titus Flavius, Vespasian and Domitian and others. In Russia: Baranov - whether many scientists and diplomats of his country; Bulgovi - writers, scientists, wars, philosophers; David's diplomats, academics, academics, etc.

The Proto-Bulgarian families, which are directly related to the creation of the Bulgarian state, are Dulo (Can Kubrat, Cannes Asparuh etc.), Ermi (Ermiar etc.), Ugain (Cannes, Cannabis, Umar, etc.) Historically there are other families, which have founded Bulgaria as a country, such as Kjører, Chakarar, Kubair.

In the struggle for national liberation from Turkish domination, the Obretenovs from Ruschuk (Rousse) and Vazov from Sopot stand out.

Baba Tonka Obretenova is directly involved in the liberation struggle with her sons *Peter*, *Angel* and *Nicholas*. *Peter* and *Angel Obretenovi* are cheats in the detachment of *Hadji Dimitar* and *Stefan Karadja*. *Nikola Obretenov* is a chess player in the detachment of *Hristo Botev*.

The Vazov family gave Bulgaria the patriarch of our national literature, the writer and poet *Ivan Vazov*, and two generals *Georgi Vazov* and *Vladimir Vazov* - heroes from the Balkans and the First World Wars. The fourth brother *Boris Vazov* is a famous Bulgarian politician and publicist from the beginning of the 20th century.

Family union - the transition from family to individual tribal alliance reflects social progress based on the merging of different families in a new community. This also allows for a new organization of management activity. The institute of the *warlord* appears. There is also *the Council of the Family Union* and the peaceful leader - *the Elder*. War soon becomes a means of overcoming economic failure and makes it easier to provide wealth in the form of military prey. In this way, it appears to be a specific type of production. But besides military robbery, agriculture, cattle breeding and craftsmanship are developing. With their development, the first division of labor develops.

Two major groups of people - professional wars and producers - are formed in the clan union. As a reward for their actions in favor of the community, wars are provided with more material goods than others. They receive the so-called natural rent. Favored by the uneven distribution of the seized outfit and the natural rent it receives, the military group separates itself from the mass of the tribe. Thus the first division of labor leads to the first social division of ancient society.

An example of a generic alliance is Ancient Sparta, which, in its state and socio-economic structure, was built on a military basis in a union of generational communities. And the historical development of the Athens Polis also includes in its genesis the clan alliance: the Athenian families form a generational alliance, and all clan unions form the polis.

Clan is a concept that denotes a community of people united by kinship and heredity, most commonly associated with a common ancestor. The word clan is derived from clann, ie children or offspring, but not a family in Irish and Scottish languages. This word was introduced in the 15th century as a label for the character of Scottish society. The earliest clans originated in the 5th century AD, and

in the eighteenth century they slowly died out as a public organization. During this great period, about 300 clans have been reported in historical literature.

Clan - this is the understanding of the family, but in Western culture. There is, however, a significant difference between "family" and "clan". If a family means all people who are connected by blood or marriage, there are different characteristics in the clan, the different national traditions. For example, in Armenia clans existed only at the level of the higher Armenian nobility. The Japanese clans are communities that consolidate aristocrats and samurai around one person - the head of the clan. The members of the German clans are not necessarily related to blood kinship, but more often to the oath of loyalty.

The clans have their manifestations in modern times. For example, the Rothschilds (owning about \$ 2.5 trillion) and Rockefeller (about \$ 2 trillion) stand out on the public stage. Together with other clans, they control not only the Federal Reserve in the States but also various sectors in the economies of many countries. They are part of a variety of secret, influential, national and supranational structures, supported by their huge financial resources, realizing the long-term interests of some world lobbies.

Phratry (from Greek. φρατρία, phratría — brotherhood). In Ancient Greece, this was an intermediate link between the family and the filata (the commune), bigger than the kind, but less than the tribe. Each phratry is formed by several generic groups called gene. The members of the phratry had total assets, general government bodies and common worship. At first dual organization of two phratry has formed a tribe. In its further development 3 parishes formed a tribe. The trays are so-called "trifratrion tribes". One of the main tasks of the fraternity as a social union is to avoid intra-sexual sexual relations within it, marriages between members of the bureau were banned.

Greek phratry herald of tribal unions and social organizations in the classical era. Homer mentioned them several times to describe the social environment of his time. For example, in ancient Athens, the phrases are 12, each with about 30 generations, and citizens' rights in them are determined by their membership in a given fraternity. After the reform of Cleisthenes in the 6th century BC. only the religious functions remain in the fraternity [5].

Fraternal are the Mayan civilization communities (2000 BC - 900 BC), as well as in modern times with some fine-hungry peoples - Hanti and Mansi, populated by the Zapad part of Siberia, in Russia. Fractures are also seen in the Iroquois tribal tribes in North America. They exist two phratry: *small brothers* and *big brothers*. It is believed that the clans in the brothers 'big brothers appear before the clans of the brothers' brotherhood.

State ethnic unions

The state arises as a historic necessity of self-organization of an ethnic group, that is, of an ethnos. By evolving in a civilization, at one stage of this evolution the ethnic community begins to need adequate organization and becomes a state. The transition to a state organization appears as a dividing line between the natural and political life form of mankind.

This transition is described in detail by Homer, Ancient Greek heroic epic, or Homer's epic. It describes in detail the emergence and formation of large ethnic communities of a generic, collective principle, as well as the creation of early state unions organized on an ethnic basis. In his poems ("Iliad", "Odyssey", "Kipriya", "Epigoni") Homer shows how the family consciousness unites the ethnic group and how the created human community overcomes the boundaries of the ethnos, forms a collective consciousness at a higher level, which requires the unification of generic human communities in a state [4].

From the point of view of the sociological understanding of the ethnic-nation-state relationship, states can be deployed in two basic forms: a nation-state and a multinational (multinational) state.

The one-nation state – In her, the right to exercise the supreme power is in the hands of an ethnic community (a nation) that has historically imposed its actual domination over its territory.

The multinational state - It unites in its population more than one ethnic community, unlike ethnically homogeneous societies.

The above content here makes it possible to explicate these
summaries and conclusions:

1. For social work, it is of interest that all the interactions of the different spheres of social life exist in the organic community. This enables a social worker working on a case-by-case basis to rely on different policy instruments, other than social ones.
2. Knowing the different associations, the social worker will carry out a specific job, consistent with the type of union and the opportunities that the social work provides for the particular union.
3. The non-state (clan, tribe, clan union, clan, fraternity) and state unions (state, nation state, multinational state) enable the social worker to understand the historical development of the communities he enters in the field point to evaluate each case he / she decides.

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