

THE ALIENATION AND THE BULGARIAN VILLAGE IN THE CONDITIONS OF TRANSFORMATION

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ABSTRACT: THE OVERALL TRANSFORMATION OF BULGARIAN SOCIETY AFTER 1989 REFLECTED A CATASTROPHIC ACTIVE BULGARIAN VILLAGE, POSSESSED OF ALIENATION AND LACK OF FUTURE HORIZONS FOR HIM. IMMEDIATELY AFTER 1989, THE SO-CALLED "LIQUIDATION ADVICE" BEGAN DILAPIDATION OF THE COOPERATIVE FARMS NO MORE BE RETURNED IN REAL TERMS THE LAND OWNERS, AGAIN BROKEN DOWN INTO SMALL AND HARD-ARABLE AREAS CAPITAL OF THE PEASANTRY. FOLLOWING ELIMINATION OF JOBS IN COOPERATIVES MASS UNEMPLOYMENT, POVERTY AND MIGRATION PROCESSES WERE CHARACTERIZED LIFE IN THE BULGARIAN VILLAGE.

KEY WORDS: SOCIAL TRANSFORMATION, ALIENATION, AGRICULTURE, COOPERATIVES, COOPERATIVE, LIQUIDATION COUNCILS, URBAN RESIDENTS, RURAL RESIDENTS, LIVELIHOOD, POVERTY, POOR SPIRITS, LACK OF CULTURE, ISOLATION

FILLED with contradictions social transformation of post-totalitarian countries inevitably affect the condition of the village in which relatively complete reproduce society as its main subsystem, without which it loses its balance.

SINCE the establishment of Slav state in 681 World War II Bulgaria is predominantly rural country with domination of agriculture and about 80% predominantly rural population. Land is fragmented into small plots, limiting its primitive processing. Consequently, the standard of living of the peasantry is too low, miserable life, inadequate medical care, cultural backwardness and others. This outlines the picture showing the extremely low social status of the Bulgarian village.

AFTER the establishment of communist rule in Bulgaria from 1944 to 1989, when were launched democratic reforms Bulgarian village lived under the sign of cooperatives through which collective land was cultivated. Submitted technique during this period significantly alleviate the traditional agricultural work. Registered were very good achievements in both osnovoni industry - crops, and that created a positive image of the country to the world.

IMMEDIATELY after 1989, the so-called "Liquidation advice" began dilapidation of the cooperative farms no more be returned in real terms the land owners, again broken down into small and hard-arable areas capital of the peasantry. Following elimination of jobs in cooperatives mass unemployment, poverty and migration processes were characterized life in the Bulgarian village. Appeared and grew over the years and a complex phenomenon - alienation, which deeply affected the traditionally optimistic rural population in Bulgaria.

In purely etymological plan word "alienation" /lat. "alienatio"/ means: 1. in the legal sense - expropriation of property sale; 2.c medical sense - insanity, madness [4, p.39] is interesting coincidence that most alienation among the peasantry is precisely related to the properties of the people.

In sociological literature, the term is formulated in different ways:

- ⇒ Alienation is the expropriation of the individuals from each other ... affects all areas of public life, but is specifically in each of them [5, p.20].
- ⇒ Estrangement - public personality, which means the split of the human essence of his existence [6, p.19].
- ⇒ Public respect of human or social group in society as a whole or to an institution, expressed in distance performance of the people themselves, in which these results are beginning to show as loneliness, external, alien, hostile in terms of force them. People see it as something out but Weighed down on them [3, p.321].

THE latter definition can be accepted for coverage under the previous content as logical incorporates their prerequisites.

KARL Marx [8, p.22-23] is the developer for the first time in materialistic terms tochaka term alienation. Before him J.J. Rousseau and J. Fichte puts in religious content, and G. Hegel - political. According to Marx, alienation is a social phenomenon caused by capitalist social relations. He sees it as alienation: 1. From the product of labor; 2. From the very work as a product; 3. na man from his ancestral nature; 4. On man by man. According to him, alienation is expressed in the fact that "Human activity turns grief, his own creation - foreign to him force his wealth - his poverty, the essential link that connects it with the other person - unfulfilled relationship and, on the contrary, its isolation from the other person - his real life; His life turns sacrificing his life, the pursuit of its essence - invalidity of his life, his production - the production of its nothingness, its power over the subject - the subject of power over him, and he himself master of his creation is has a slave to this creation." Thus alienation Marx characterized the product of labor and labor itself, and describing it as alienation of people from their ancestral nature and of man by man writes [7, p.86]: "As a result of alienation man / worker / feels like acting freely only in his animal functions - eating, sleeping and mating ... and in his human functions feels more like an animal. The animal becomes human and human - animal."

AFTER Marx of the original sociological aspect of alienation eliminated, the term used to describe a wide variety of phenomena, including feelings of: isolation and dissatisfaction with society; moral decline of society; helplessness and frustration at immovability of social institutions; dehumanizing nature; bureaucratization of social organizations and others.

FOR example M.Seeman [10] defines the following dimensions of alienation, powerlessness; meaninglessness; beznormenost; insulation value.

R. BLAUNER [9] examined the relationship between these types of alienation and various kinds of labor in the modern industrial societies and put production technologies as determining factor. According to him, the automation of production is a condition that turning work in light and pleasant, removes alienation. E.From, Ch.R.Mils and H.Markuze considered alienation of makrosotsiologichesko level by analyzing the social conditions in American society and their projections on the individual. American scientists equate alienation with a sense of dissatisfaction with life, which appears to be too far from the original Formulation that makes Marx.

THE alienation in Marx's sense - alienation of the product of labor and of labor itself as a product is registered by researchers of transformation and Bulgarian village in terms of transformation in terms of the following results:

ACCORDING to the empirical survey "Social conflict in transition" of the Institute of Sociology at the Bulgarian Academy of Sciences [2] land is a fundamental value and national capital for all respondents, which is inherited from the tradition handed down from generation to generation. Therefore, 87% of them strongly disagree ground to be sold to foreigners, despite the fact that it has different dimensions of respondents. For 45% of residents in the villages it is a major instrumental value - source of livelihood and income, while 41.6 percent support the statement that "the land is everything to me." But 16.0 percent of the villagers declare that "the earth is nothing for me."

REGISTERED alienation of the peasantry of the basic product of his work stems from an erroneous policy pursued for decades in terms of Bulgarian village after World War II. On the way to industrialization of the country intensified urbanization processes and massive conversion of peasant workers in working class. Due to collectivization in agriculture farmer lost his land and interest in it. Relying on radical democratic reforms in the country after 1989 peasantry expected to be quickly and efficiently ozemleno, but had to re-experience the frustration of not so good and is extremely slow to return procedures on the ground. This fact contributed to the "second wave" of alienation from it as a fundamental value of their labor.

ACCORDING to the same study [2] about 3/4 of today's urban dwellers do not intend to live in the village and about 10% of the residents of the village work in the city and looking for there livelihood. According to their answers to 35% earth brings them additional income, and about 1/3 - "the earth is the memory of the village." As a "living link with his native home" perceive 18.5% of Sofia residents, 26.8% of residents of the former district towns, 30.6% from other cities, but 1/4 of the villagers.

AS for the other Marx characteristic of alienation - alienation to work, this statement relative to the life of the modern Bulgarian village, is also confirmed by data from another study of BAS - "Attitude to village land and agricultural work" [1] . Rural residents whose existence this work is a natural and inherent gives 30.1% negative assessment and only 19.3% positive assessment of it. Those researchers 10 judgments characterizing agricultural work, most of the respondents answered affirmatively to the following: "no festivities, no holiday" - 86.3%, as "heavy" have designated more than 2/3 - 69 8% Cotto unattractive every second - 51.5%. Contrary to existing posts in the public domain that the agricultural labor brings extra freshness, health, pleasant emotions and somewhere even playfully call "agrofitnes" 39.8% of respondents do not believe that he is healthy, 38.7% do not find it as calm, 30.0% did not think that it is profitable. However, 50.3% believe that this work "full house" and 42.5% found it partly profitable. The prevailing view among respondents was that such work "everyone can work" - 54.2%.

IN the context of Seeman's concept of alienation can say that Bulgarian peasants covered by frustration concerning the fact that it can not affect the surrounding social environment, resulting in a low level of expectation that can control the right of personal or social reward. Rural worker not fathom why of media reports disappeared, photographs and film tape showing him how to work; how tractors and combines swimming in a sea of wheat and among them smiling cooperative harvest of the country. It was the social reward and social incentives of each agricultural worker who remained in the recent past. Meanwhile,

these same tractors that symbolized the modernization of the agricultural work, lifeless or parts lie desolate, former cooperative yards. Instead, news programs reflecting Bulgarian village tell of another robbery, murder or rape of an elderly grandmother who in any case do not show all the social problems of the peasantry. And creates a sense of meaninglessness of public affairs and events that require the use of illegal means to achieve the objectives. The behavior of the institutions of state power and local municipalities in most cases, due to inadequate policy towards rural person more fueling this feeling. "God high king away!" is the philosophy of the peasant who produces its own legal system to justify some of its actions related to misappropriation of another's property in order to feed the hungry and destitute family. Thus creating value and isolation of people living in the countryside. Overall disinterest of society from their woes makes them alien to the norms and values of society. In them there is a low expectation of inclusion and social acceptance, expressed in feelings of loneliness and rejection.

THIS situation in Seeman [10] overlaps with the last two characteristics of alienation given by Marx - alienation of man from man and man from his ancestral essence. Other adults living in the village feel isolated not only among themselves but also from their relatives, children living outside the settlement. Lack of basic livelihood drained these necessary social ties. Fewer own children aged parents can jump from city to see and inundated with cars viands. Adopted the urban lifestyle and counting pennies from their meager salaries, they are very hard to set aside funds for a trip to his native village. Older people rely on the loose rings on the phone, still inspired them. Innumerable are the cases where this isolation difficult experienced by them. Increasingly, they took their own lives, with the only thought not weigh anyone more. Actually this is the most dramatic alienation - alienation from their own lives.

THERE were other factors which increase the alienation of the rural inhabitants of tsyalastnata social system. Unfortunate decision of the health reform several villages to be served by a "GP" deprive aging population, for the most part with chronic diseases of the much-needed systemic medical supervision. Soaring prices of medicines, and they can be purchased only in the larger cities, which people have no money. This created a boom remnants, evidenced by the massive recourse to local tellers, fortune-tellers and witch prescribing recipes in their treatment, which in many of the cases ending in death.

LOCAL community centers, centers of culture and amateur, gathered under the roof not one generation, now deserted. The peasant lacks connection to the cultural tradition created years, performances of local groups where until recently he himself was a participant and received incentive approval of his fellow villagers. Lacks just a cultural hall, with crackling stove around which people meet not only because of some performance, but to gossip. All this creates a feeling and a huge distrust of television - solely to window to the world, where in most cases, there are understandable messages for rural person in charge of his traditional life and culture. Instead of heavy embroidered costumes from there transfusion naked beauties "in band" that are contrary to his more conservative morality. Immersed in the watery soap operas he somewhat detached from reality, but carrying with heroines in Brazil, Argentina and Puerto Rico, slowly moving away from their roots.

ALIENATION logic of Blauner [9] should be overcome in the way of high technology, which will make work easier and more enjoyable. Can this be done at this stage? Who and how will fininsira agricultural laborers for the purchase of equipment and high technology? To what extent the credit meets the current capabilities of small owner? These are all questions that seek to answer in the transformation to the village. The enthusiasm of the first

years of transition is due to a lag in land division, suspicion of lending and loans to certain individuals and not the mass farmer, lack of markets where to sell their produce few brave dare to do business with agricultural production.

ACCORDING to Bulgarian sociologists [1], researchers of the village, there is the so-called. "mythology optimistic" for the revival of the village and agricultural labor. They think that getting their own land will condition the primary interest for orientation to the village. So urban residents will return to their land and find your new chance in agriculture, not industry. This will solve part of the urban problems - unemployment, urban overcrowding. How this optimism will be practically implemented and within what temporal location - remains to guess.

What conclusions and generalizations follow from the above here?

⇒ The transformation of post-totalitarian society breeds in the Bulgarian village of primitive capitalism that created the conditions for the existence of alienation, expressed mostly in the alienation of the rural worker from the main product of his labor - land and labor to the farmer. In not less there is alienation from social life in the country, institutions, kinship roots of personality.

⇒ Return the land to smallholders increasingly deepened this alienation, which disintegrate the peasantry in Bulgaria, as part of the social welfare system.

⇒ It needs a complete policy towards the village relating to complex and cross-cutting territorial organization of social life. Made here attempts to return policy of land cover only one, albeit major, the characteristics of the village. An effective policy must be built not only in this point, and in terms of both features: organic human unity and functional union. Otherwise Bulgarian village will become a kind of Siberia for urban communities where people will continue to experience some isolation.

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