THE URBANIZATION OF RURAL COMMUNITIES, BETWEEN THE SOCIAL NEED AND THE URBAN CULTURE INVASION

Mirela Cristiana NILĂ STRATONE
Lecturer, PhD, Faculty of International Relations and Administration, „Nicolae Titulescu" University, Bucharest

Abstract

In studying the relationship between urban and rural, it is necessary to address the needs of rural communities through the invasion of technological and informational progress.

Urban rural migration and vice versa determined the translation movement of the traditions of rural communities that he moved to the city. From here, to the village, technology, information, urban values, both negative and positive, have begun.

The existing differences tend to fade away. This is, on the one hand, a positive outcome in terms of improving the living conditions in the countryside, educational level and entertainment. On the other hand, we can also talk about a negative result, as the blurring of urban-rural boundaries leads, among other things, to the elimination and sometimes to the loss, of elements of tradition and folklore.

An extremely important role, of course, is the family, as the nucleus of each community. Of course, it is not to be neglected its particularities, which outline the difference between the village family and the town family.

However, even at the level of the family group we can see cultural changes. This group is opening up more and more, so gradually there can be noticed a diminishing of the differences between the rural family group and the urban family group. The constant migration of family members, from city to village and from village to city, leads to the intermingling of cultural values, a certain uniformization of education, a new family matrix in the future, valid for the entire population of the country. However, the differences will coexist with a certain form of uniformity.

Alongside the vision of village development, it is also interesting to apply the urban culture at the village, the cultivation of traditional family values, as well as the tendency to eliminate the differences between village and city, both in terms of human lifestyle, comfort , and education.

Keywords: the spirit of the communities, revalorization of rural lifestyle, a new typology of rural territories, multitude of ruralitys, the new poverty.

Introduction

The study of the differences between urban and rural areas emerged as a necessity to the social need existing on both sides.In the rural area appeared the need for comfort, technology, modernism, new culture, as a   response of their lack. They were overlooked over time, as the village human „looked over the fence" and wanted to have what his neighbor had from the city. In the urban environment appeared the need for tradition, the continuity of the authentic, in response to "longing," from home. The urban individual did not look ahead, over the fence, he looked behind and longing took

possession of his conscience. And if he does not have roots in the village, if he was born in the city, he does not have "miss home, miss of village". He has curiosity. It's a curiosity born of the ancestral need.

In order to be able to analyze and understand such a relationship, it is necessary first to make some clarifications regarding the borders between the two socio-administrative dimensions, as well as between the complex borders of each these dimensions.

The idea of community is in itself a social construct, the result of a sociological construction. Of the two community models, the rural and the urban ones, the rural community is the one that holds the traditional values, it is the oldest, which existed long before the appearance of the rural community.

The community itself, regardless of its rural or urban sphere - presents itself as a set of interactions, patterns of behavior, and social expectations, all along the well defined and at the same time conscious social role of individuals. The materialization of behavioral actions responds to social expectations, the latter based on norms, values, beliefs, language, all forming a common basis for the individuals who make up the community.

It is necessary to specify, because we have mentioned the idea of community value, that the fundamental value transmitted by the romanian village (and not only the romanian one) is represented by the *feeling of the community*.

The borders of communities are not guarantees to preserve their specificity. The borders of communities are blurred. The only stable issue seems to be just the administrative-territorial dimension, although it also suffers changes over time. Beyond that, the interaction between individuals belonging to different communities leads to the blurring of borders, the assimilation of cultural elements, action that includes aculturation, endoculturation, and elements of ethnocentrism, all of which lead to the birth of new cultural values, more or less slightly removed from the original ones. That is why we can safely say that the boundaries of a community are neither precise nor definitive.

Of the two categories of communities, the urban community is the one with the most blurred borders. The cause? The high degree of heterogeneity of population, with regarding to the origin of individuals, language, religion, behavior pattern, etc. If in the rural area the specific community is reduced to the village, in the urban area it can be a

neighborhood, in old times a slum, or another urban division. This appears as part of a wider community, such as a city or municipality, which is, as the case may be, a part of a larger administrative-territorial organization, such as megalopolis. When the community is more extensive, the degree of heterogeneity is higher at all levels and borders are more diffuse.

Content

The social perspective of human settlements

The human settlements are human organizations, with the whole set of social values that make up the social life of the community. Every human community has its own social life, characterized by cultural and moral values, specific social norms and sanctions. From here It results that a human community does not refer only to the sum of houses and not just to a sum of individuals. The human community refers to a socio-cultural system - we speak of one's own way of cultural life, with inter-human relations, attitudes and specific behavioral manifestations - that embraces and transcends the "sum of the lives of its inhabitants".

The cultural lifestyle of a community is learned by humans, because, in addition to the cultural heritage transmitted by tradition, new elements emerge permanently. Is manifest a certain *social animation* in response to the challenges of change. The social change of the community concerns first of all its social organization. The animation contains a so-called *animator,* which is nothing but an agent of change. He trains individuals into the race to learn new social elements that will shape the social life of the community in the future.

The notion of community is a socio-cultural construct. The culture of a community consists of people's beliefs, actions, behaviors, but only those learned, both through the process of enculturation (socialization) and the process of acculturation (social re-learning by adding, changing, in order to maintain the status within the community).

It should be noted that the culture transcends the people: she is superorganic, being made up of the sum of the individual crops of individuals, but it is not limited to the sum. The result of these cultures, their sum, gives rise to a new entity, which is the very culture of the community. But she does not reduce itself to the cultural baggage of each individual, because it will not put to eguality what is happening in the community as a whole, with what happens at the particular level of the members of the community.

This is the case in which the quantity changes the quality (see the relationship between individual consciousness and collective consciousness). Although a human community is a whole, it does not mean it is governed by harmony. It breathes on the basis of the social conflicts inside her. The conflictual character ensures its cultural renewal, thus continuity.

The spirit of the community

The most powerful liant in a community is represented by its spirit. The spirit of a community lies in the fact that members are aware of their belonging to the community. This awareness includes the idea they all have about themselves, as a collectiv, what it implies a certain fidelity. The community spirit is identified himself with fidelity, and from this connection results the motivation of the members of the community to act for the welfare of the community, as a whole belonging to them and with which, at the same time, they identify themselves.

The role of urbanization in the rural community

the village-city opposition

Exaggerated urban expansion and degradation of the quality of life in urban space underlies the analysis of the village-city opposition.

The opposition between town and village has emerged in the process of the social work division. This has, among other things, led to the division of society into antagonistic classes. The economic base of the city was constituted on the exploitation of the village's resources. In this way it appeared the specific opposition of village-city, which led to the economic, political and cultural remaining ago of the village compared to the city.

The differences betwen urban and rural continue to mark the everyday life of individuals, even though rural communities in developed societies, have largely urbanized themselves their way of life in response to social needs. The difference can be seen even in social representations.

Continuously analyzing the differences between the village and the city, it is easy to see that the countryside is dominated by positive valences: spiritual cleanliness, harmonious coexistence with nature ... "a space that preserves rather than transforms, is rather visited than inhabited, and belongs to the sentimental domain rather than to the domain of labor."

Such a concept certainly refers to the contemporary countryside of developed countries, where modern living conditions offer true relaxation times for visitors. It should be pointed out that such spaces are not represented as a general feature even in all developed countries. Less developed countries, including Romania, although offering scenic areas to visit, are exceptions and are not subject to general representation.

the agriculture

An expression of the social need but also of the technology interference with the countryside is represented by agriculture. From the perspective of tradition, the footprint of the peasant at the ground is illustrated by individual hand-made agricultural work. However, with the development of the global food requirement, throughout history has emerged the need for expansion and development of agriculture. In this regard it is necessary to mention the fact that the peasant has resorted to technology, of course, to the extent that this was allowed.

The transformations from agriculture, the reconfiguration of the agricultural holding, the whole set of changes that formed the basis to the work of the peasant, as well as the relations between the rural family and the agricultural holding, make the object to the social need of urbanization. This expresses the need for agricultural mechanization, to the emergence of coherent agrarian policies, agriculture demanding its right to a special place in national policy - national - also european and global funding. This involves a whole and complex series of processes with major implications for the rural community, on the rural as a whole, which encompasses and exceeds the agrarian.

the place of peasants (farmers) in society

The concepts of "peasant" and "rural" are the subject of what in the European discourse is expressed in the notion of "peasant society". This type of society or community is considered complex and organized by rules that oppose modernity and, moreover, advanced modernity. From this conflict, the type of traditional peasant society or community disappears, the place of the peasant being taken by the farmer, a social category formed by other rules, respectively the logic of the market relations in the modern societies.

From this perspective, three determinant dimensions have been emphasized in the modern society:

evolution of the place and role of the farmer in the national economy;

the transformations of layers and social groups from the agricultural population;

the changes from the context of production social relations of the agricultural holding.

The disappearance of the traditional peasant society is one of the results of the peasant's need for new, modern machinery, through which he sought and managed to ease his work and at the same time to cope with the increased need for agricultural production. The shift from individual worck in household to collective work on large fields, the administrative and territorial coordination regarding the raport between demand for food and production required, as was normal, a revolution of simple, primitive agricultural tools. Acestea au fost înlocuite cu maşini mai complexe, care au dus la o creştere a producţiei agricole, care ulterior a dus la crearea unor maşini mai avansate, automate. Thus, the farmer's work has been relieved, which gradually removes him from the labor process: robots are emerging that are increasingly replacing the human factor.

Of course, it is not fair to say that the traditional peasant has disappeared.

It continues to exist through individual work, in its own household, keeping in a certain proportion the custom and the skill to work the land in simple, traditional style. But these examples are singular and on the verge of extinction. This happens because the individual living in the village feels the need for a more comfortable way of life, the ease of physical work, and the gain of a space of time that in the modern society uses for non-existent activities in the past.

The developing of rural society

An answer to the social need for urbanization and, at the same time, urban invasion in the countryside is illustrated with success in the arrangement of rural territory in modern society. The modern constructions arise both whith respect to the family houses and other household annexes. Urban utilities such as the water supply network, electricity, gas network, sewerage network, public transport network, public transportation facilities, medical dispensaries, the construction of places of worship, as well as other administrative-territorial units, bring major changes in the lives of individuals and the rural community as a whole. All this is nothing more than a projections of the urban from the big cities, in response to peasants' demand for a decent life in today's society. In this way it was born a new type of community, the peri-urban or the suburban. It should be mentioned that with the territorial reorganization, in the

rural community, some agricultural lands have changed their destination, being transferred in to the land for construction, becoming from outside lands, intravilan lands. Thus, local development has gradually led to the development of much of the rural community through modernization, technology and, last but not least, at the change in people's mentality. The resistance to old, to traditionall, has succumbet to the need of comfort, making room for more and more modern urban elements. Romanian sociologist D. Gusti, the founder of the Sociological School at Bucharest, has analyzed the factors on which the differentiated development of the communities is based:

• the cosmological or natural framework;

• the biological framework;

• the psychological framework;

• the historical framework.

The natural (cosmological) framework refers to the spatial fixation of communities. Terrestrial space is characterized primarily by heterogeneity and lack of uniformity. As defining elements that structure the terrestrial space we have:

the hydrophoresis (hydrological network) - has as central element the water, essential to life; the hydrological network is the cheapest means of transport and communication that man has used throughout history; most of the social conflicts of the communities, had as their source the mastery of hydrological networks.

the atmosphere (the succession of the seasons) determines the pace of community existence;

the lithosphere (forms of relief) are the basis forms of community settlements / habitation and access to subsoil resources; access to mineral resources leads to a higher level of civilization, an advanced way of life for the privileged/exploitative community;

the biosphere (flora and fauna): a rich flora creates the development of agro-technical activities, and a rich fauna generates the development of zootechnical activities.

The rural communities depend on the natural environment they live and, as needed, they modify, adapt, transform, according him, to ever-changing requirements.

The needs of a community reflect the culture of the community, expressed on the basis of material and spiritual values - traditions, customs, beliefs and, last but not least, education.

The biological framework

The most well-known theory regarding this dimension is the organicist theory, on the basis of which human communities can be likened to complex biological organisms. Regarding the biological framework, we have the law of natural selection.

Also, the same organicist theory gave rise to racist ideas, which in turn led to extremist ideologies.

The psychological framework is created by psychosociology.

This tries to capture by what methods and how much the community forces its members to impose specific features that can distinguish them from members of other communities.

Each community becomes a matrix of specific behavioral patterns that its members are obliged to assimilate for integration.

The historical framework puts the mark of communities from the perspective of their past at all levels. Here comes into play the collective memory that shapes the social consciousness of community members. n this basis the social action will be manifested. The preserving of the past gives rise to a conservative ideology. In addition, the innovation appears to be an absolutely necessary and determining factor for the progress of communities. The innovation will be internalized on an individual basis and put into practice as a social activity.

Environment

The demand who come from the countryside to implement urban elements in rural life has led to the perturbation of the ecological balance. The exploitation of the rural environment in the interests of industry, tourism, etc., the consumerism that has escaped from control, has inevitably led to the impaired of the natural environment. This has led to the need for rational management and protection of the environment (water, soil, forests, etc.), all relating to man's relationship with nature. Awareness of this is the first step and also the most important in the effort of conservation and keeping the environment, which leads to the salvation of nature and of course of life.

In today's society, we are witnessing a *revalorization of rural lifestyle*, especially by the urban population subject to stress and pollution. The rural world is considered by the urban individual as a carrying and, at the same time, a belonging of the authentic. For this, the rural life means returning to origin, tradition, and last but not least, at nature. The periurban, dominated by his residential function, which is born under these

conditions, is nothing more than the social consequence of the action of increasing revaluation of rurality in public representation.

The urban elements required by the rural community have arrived, but without limits, more than required, so the valences of the rural area are increasingly demanding help regarding of environmental problematic.

On the base of these aspects, we are witnessing the return to rural (retromigration), to specific values. The phenomenon of retromigration makes its presence felt in many areas of the planet. As society is modernized, the peasant and the traditional peasant community disappear, while at the same time subsisting, preserving a different rurality, defined primarily by the spatial or ecological dimension. There is, therefore, a reconsideration of the role of nature, of the environment, in sociological theory.

The rural community is constantly changing. We are witnessing fundamental mutations, including the gradual diminishing of differences between urban life and rural life. In this sense, we are witnessing the emergence of new differentiations. These differentiations can be approached from two major perspectives: one on an inevitable decline, the other on a very interesting revival.

Thus, *a new typology of rural territories is being built*: agro-industrial, forestry, tourism, peri-urban, residential, etc. This typology of rural areas is the premise of the emergence of a *multitude of ruralitys*, where we find several rural communities clustered around a nucleus.

The poverty

The social need of the rural community was born, among other things, also because of the consumption poverty, which is characteristic of the urban environment. This side of poverty is acting and there is depending also on consumption that is done in households. It is much more extensive and at the same time deeper in rural than in urban areas. The solutions to blurring this phenomenon have been appears in economic growth, which has inevitably led to an increase in social inequality.

As such, the rural need regarding of the reduce the level of consumption poverty has attracted in special the forced installation of another social phenomenon in the rural community: *the social inequality*. The social inequality is also a new form of poverty, called by sociologists *"the new poverty"*. Against the backdrop of the decline in consumer

poverty, which is based on economic growth, on the development of the rural community, the new poverty explodes by accentuating the social inequality, weakening the cohesion of the social group and having a clear trajectory towards the ultimate goal: *the social exclusion*. In this situation, we must point out that the new poverty, is own of the urban, penetrates the countryside, is multidimensional, is extreme and creates vulnerability, the individual's life becoming unpredictable.

Approached as a phenomenon - found between the need of the rural community to develop economically and the penetration from the urban vulnerabilities, lacked of economic security - the differentiation of poverty between urban - rural, highlights four major characteristics:

the poverty of consum is in the rural environment, the economic poverty actioning more stronger in urban areas; the action is a violent one, and the causes consist in filling of lack of money with household products, by the peasants, compared to the lack of solutions of the townspeople;

the economic and social transformations are more pronounced in the urban environment, which negatively affects the urban population, which has no alternative to the economic crisis to obtain subsistence assets, as in rural areas;

the group solidarity differs in intensity from urban - where it is low, to rural - where it is increased; the family group itself does not have the same power of support, understanding, in the event of a crisis in the city compared to the rural family;

the sources of risk differ according to the residence environment: in rural areas, the main sources of risk are related to the nature, while in the urban environment they belong of the workplace, and the existence of the salary.

Conclusions

It can be said that the urbanization of rural communities has been and continues to be an irreversible phenomenon. It has its origin in the social need of the community, expressed in the peasant's desire to have a livelihood, to improve in different specializations in the non-existent education system in rural areas. Once the educational goal is met, the peasant impregnated with urban values returns to the village and brings with it urban culture.

The need to return to tradition does not take into account the fact that life in the country has changed, and the authentic looking dash has acquired new forms. However, it still exists.

The convergent elements described above show that the urbanization of the village is both an expression of the peasants' need to lighten and improve their way of life and the invasion of the city with all its positive and negative aspects, through which gradually the traditional village disappears and the differences urban-rural fades.

References

A. Toynbee*, Oraşele în mişcare*, Ed. Politică, Bucureşti, 1979;

Abdelmalek A. A., *Ethnographie, ethnologie et anthropologie: du singulier à l'universel,* colloque AFIRSE, Rennes, 2000;

B. Kalaora, *Au-delà de la nature, l'environnement*, Paris, Ed. l'Harmattan, 1998;

D. Abraham, *Introducere în sociologia urbană*, Ed. Ştiinţifică, Bucureşti, 1999;

D. Gusti, *Monografia sociologică, Planul de lucru,* în vol. Opere, Bucureşti, 1968;

E. Mingione, *Urban Poverty and the Underclass.* A Reader, Ed. Blackwell, 1996;

G. Em. Marica, *Curs de sociologie rurală*, Cluj, 1948;

H.H. Stahl, *Tehnica monografiei sociologice*, Ed. Institutului Social Român, Bucureşti, 1934;

I. Petre, *Întoarcerea la rural în sociologia contemporană. Teorii şi controverse,* „Revista Română de Sociologie", serie nouă, anul XIX, nr. 5–6, Bucureşti, 2008;

J. Bruno, *Territoires d'avenir. Pour une sociologie de la ruralité*, Québec, Ed. Presses de l'Universite du Québec, 1997;

M. Jollivet, *La «vocation actuelle» de la sociologie rurale*, în „Ruralia", 1997, nr. 1, url: http://ruralia.revues.org/document6.html;

M. Castells*, La question urbaine*, Ed. F. Maspero, Paris, 1977;

M. Robert, *Sociologie rurale.* „Que sais-je?", nr. 2297, Paris, Ed. Presses Universitaires de France, 1986;

T. Vedinaş, *Introducere în sociologia rurală*, Ed. Polirom, Iaşi, 2001;

T. Sălăgean,

http://revistasinteza.ro/cea-mai-importanta-valoare-transmisa-de-satul-romanesc-este-sentimentul-comunitatii/, 2016;

http://cec.vcn.bc.ca/mpfc/modules/com-whru.htm;