

THE VILLAGE WORLD IN A DEPOPULATION SPACE

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ABSTRACT: *THE PRESENT ARTICLE ILLUSTRATES THAT THE INHABITANT OF THE OLD AGE OF OUR ROMANIAN VILLAGES HAS ALWAYS LIVED BETWEEN THE TWO COORDINATES OF HIS LIFE, THE SKY AND THE EARTH, THE FAITH AND THE HEARTH OF THE VILLAGE, AND BETWEEN THEM, THERE IS NO SEPARATION OR A CERTAIN SPECULATIVE DISSOCIATION, ESPECIALLY THAT A CERTAIN ONE THE INNER BALANCE OF MAN, THE SPECIAL SOUL SETTLEMENT, THE CLOSENESS TO WHAT IS NATURAL, HAVE DETERMINED A KIND OF NATURAL STEADINESS AND AS IF ORDERED BY AN EXTERNAL POWER, A SETTLEMENT IN THE NATURAL FRAME OF EVERYDAY LIFE, BECAUSE PEOPLE INHERITED NOT ONLY THE NAME PARENTS AND THEIR ANCESTORS, BUT ALSO FAITH, CUSTOMS, DAILY TRADITIONS. IN THIS WAY, THEY CELEBRATED THE CHRISTIAN HOLIDAYS OF THE CALENDAR YEAR, WITHOUT PEOPLE EVER FORGETTING THEIR ROOTS AND THE COMMON TRUNK OF THE ROMANIAN PEOPLE, PERHAPS THE CONTEXT OF THE NATURAL ENVIRONMENT IN WHICH MAN LIVES THROUGH EVERYDAY LIFE.*

THE MAN FROM THE VILLAGE DEFINED HIS EXISTENCE IN A WELL-DEFINED FRAME OF REFERENCE, AND IN HIS WAY, ROASTED HIS DAILY TASKS AND ACTIVITIES RELATED TO EACH OTHER IN A NATURAL AGRICULTURAL CALENDAR, SO THAT FROM BIRTH TO THE TRANSITION TO THE ETERNAL ONES, THE LIFE OF THE MAN IN THE VILLAGE SEEMED A MYSTERIOUS AND UNBELIEVABLE BALANCE WITH NATURE, WITH GOD OF HEAVEN AND EARTH! THE INHABITANT OF THE VILLAGE LONGED, AS HE LONGS FOR IT, AFTER THAT BALANCE, EVEN FROM THE INNER CONNECTION BETWEEN THE WORLD OF MATERIAL NEEDS AND THE WORLD OF SPIRITUAL FRAGMENTATION, BETWEEN EARTH AND HEAVEN, A SYMBIOSIS THAT IS SYMBOLIZED BY THE FOUNTAIN COMPANY, THE ONE THAT ENNOBLES THE IMAGE OF THE ROMANIAN VILLAGE.

KEY WORDS: *THE VILLAGE WORLD; DEPOPULATION OF VILLAGES; FAITH; THE VILLAGE FIRE; CUSTOMS; TRADITIONS; DEMOGRAPHIC DECLINE; DEMOGRAPHIC SOCIOLOGY.*

1. Introduction

After December 1989, the condition of the inhabitants of the villages became a dramatic one, because, instead of being offered opportunities to be living in their native villages, to work with love the land to which they are bound by the ancestral laws, to their people offered the perspective of freedom without borders, having as effects: depopulation of villages, mass migration of rural people, enslaving our fellow citizens through degrading work on foreign plantations, destroying families and alienating glia.

Those who have decided to stay in the villages, as long as they remain, we find that there are old people who have not broken "roots" in the desire to restore as much as possible the broken communion relations, so that many of them adapt to the conditions. to the new system based on aberrant and insecure norms, which completely contrasts with the material and spiritual needs, after which the world of the Romanian village and the order of the world, which originates from ancient customs and customs, once worked.

Following the disintegration of communism, the inhabitants of the villages received the land they owned from their ancestors, without being provided with the means and opportunities necessary to work

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the land, being suddenly deprived of the necessary utilities for working and arranging the soil, in a way far more treacherous and destructive than in the time of the Communists, because the inhabitants of the villages no longer live quietly and do not feel attached to the land, according to their nature, to bring them closer to the glia and to their native country, of its millennial history! However, it should not be overlooked that the serenity and strength of man's connection with the earth were given, to a large extent, even by the integration of the individual in the spirituality of the village, of the glass constituted and perceived as a living and living space in communion.

The affectionate perception of the peasant with his footprint of the earth seems to have been channeled and always oriented in the plane of the spiritual life, due to the fact that between the two entities there was no talk of a rupture, a detachment, a kind of gap, as the Father appreciated. Dumitru Staniloae, perhaps one of the greatest Romanian theologians and a great discerner of the soul of the Romanian people everywhere.

2. The man from the village defined his existence in a well-defined frame of reference

The Romanian from the village has always lived between the two coordinates of his life, the sky and the earth, the faith and the hearth of the village, and between them, there is no separation or a certain speculative dissociation. In this sense, the inner balance of man, the special soul settlement, the closeness to what is natural, have determined a kind of uncontrolled steadiness of an external power, a settlement in the natural frame of daily life, because people have inherited not only the names of the parents and their ancestors, but also the faith, customs, daily traditions, the Christian holidays of the calendar year, without ever forgetting the roots and common trunk of the Romanian people, perhaps the context of the man's natural place before indoctrination.

In this way, the man from the village defined his existence in a well-defined frame of reference, and in his way, roasted his daily tasks and activities related to each other in a natural agricultural calendar, so that from birth and from the fulfillment of the Mystery of Baptism, from childhood to marriage, from the raising of children and grandchildren to the transition to the eternal, the man's life in the village seemed a mysterious and never-ending balance with nature, with God!

The inhabitant of the village longed, as he now longs for, after this balance, even from the inner connection between the world of material needs and the world of spiritual disruption, between earth and heaven, a symbiosis that is symbolized by the well of the fountain, the one that ennobles the image of the Romanian village.

Failure to obey and violate this order brings with them unexpected dangers, calamities, not just the loss of the nature and the steadiness of the natural life, the environment of life, the resources of food, because a decay of man in the moral plane, of the natural dignities, also means a loss of the meaning of worldly creation, other than what we call divine creation! The world and the earth, as priceless gifts, as they dwelt in the mind and soul of the Romanian, I suppose use them with great gratitude, to bring people out of the grip of selfishness and passion that alienates them from one another, who they tear them down from their ancestors, but also bring them unlikely in the untold passions of a silent war with each other, and ultimately with nature itself.

Such a somewhat surprising perspective, as some researchers from the village world have noted, cannot be characteristic of the Romanian peasant, because, he did not refer to the piece of land as a custom related to the property right on the estate, invoking even absolute rights. , but, reporting to the earth was done as a heavenly gift used to maintain daily living and good ordinances, for the good of the individual and the community in which he lived. In order to figure out how to make this providential good fit, the Romanian peasant had to take into account some smaller or larger ordinances of a kind of unwritten

morality, because a great feature of the man from the village is to have the conscience boundaries and to show a special humility in the way it is served by everything that the surrounding nature offers.

At the same time, the village man, as a good lover of material values and a great lover of inherited spiritual values, embodies, in a way, the unmistakable paradigm of the man of the house, a quality without which he proves to be wasteful and proud of himself, lacking in gratitude and, consequently, a wasteful, reckless and devoid of sense of measure, a man pressed by the passions that awaken and cultivate in the soul selfishness and greed, and instead of the spirit of unity in communion, they arouse the separation, the annulment of the organic and kinship ties, the alienation and even the amorphous massification of the community, so that in the end they would overturn the natural order of the village world.

3. The village world was and remains a space of communion of soul

In this way, the villager, in a short time, confirmed his position as a man appreciated among the community, but also ensured the spirit of communion, with all the material and spiritual springs, looking with a sublime gratitude his estate and the gifts of his estate, all in one place ensuring the continuity of the lives of each generation, of the ancestors and ancestors, but also of the grandchildren and great-grandchildren.

The village world was and remains a space of communion of soul and of the arrangement of the affairs of the settled man, because the uninterrupted connection with the land is proverbial, and the peasant does not define himself as a purported "exploiter" of the land, but rather as a householder who does not it is in no way detached from its real world, because it completes and completes it through its work, through its hard work and especially by the dedication with which its earth works! The settled peasant is fundamentally different from the uprooted villager who has often lost his identity, perhaps even meant to give meaning to the life of the village, a man lost in the darkness of modernity and postmodernity, somehow lost in this maze of reforms without noima, of the measures and decisions that distort the existence of the village.

As a result of the uprooting caused by the loss of the connection with the glia, with the native land, as if there is no self-esteem of the villager, the respect for his own homeland, with the different consequences that are imposed, which have often changed in a sea measure the face of the world, until the life of the man in the village has faded and yellowed like the grass of autumn or the leaf of the moss-beaten cod, handled by other foreign interests to the natives, who enjoin the man with his neighbor, which means that the man who has been uprooted from glia, becomes an enemy of the natural social order, a loser of his own identity and an individual pressed by the fear of tomorrow, the fear of lies and empty promises, a man who is dizzy and lured by the fantasies of globalization and of manipulation through slogans lacking consistency. In its essence, the depopulation produces an alteration of the rural communities, firstly by the phenomenon of commuting, by the appearance of the dual status of the peasant, the one who is looking for a job in the city to increase his income, but who finds his village in the quiet of the village.

Beyond a certain extremely traumatic soul imbalance, rootlessness and loss of identity closely reflect the soul of the man who felt integrated into the *harmony of nature*², as Ovidiu Papadima points out, not to mention that the material aspects concern the degradation of agricultural soil, loss, implementation of biotechnological products with negative effects on the soil and even on the human, especially on the environment, by depletion of natural resources, the disappearance of small producers

² O. Papadima, A. *Romanian vision of the world*, Saeculum I.O. Publishing House, Bucharest, 2009, p. 79

from villages, the removal of the natives from their lands. While the ancestors were attached body and soul to their lands through those roots that never dry, the so-called modernized farmer or the leaseholder with counterfeit documents sometimes feel closer to corporate interests, which are in no way different from migrant wanderers. .

Many times the image of the deserted village and of the autonomous and neoliberal villager, who fails to cultivate the land and enjoy the fruit of tomorrow, the emancipated and less grateful man for the land from which he feeds, the man who forcibly reaps more, fails great, especially because the oppressive afflictions, shortcomings and frustrations of all kinds amplify to some vicious people of indescribable who in many cases see even the loss of the sense of village spirit.

Very suggestive and with an eloquence full of a particular moralizing content, Grigore Leșe has mentioned several times “that always, when looking for deep roots, in fact, it can be said that you climb to the stumps”³, by no means, do not descend, because you need to we ascend spiritually to reach the roots of ancient times as a people that has always produced a high culture and a brilliant civilization. The peasant from the village had a permanent connection with the sky, and this reinforced his courage in the fight to defend the ancestral church, to preserve the customs and customs that are part of the specificity of our ethnicity and uniqueness.

As Father Dumitru Stăniloae says, the village “dissolves only when the unifying and founding element weakens”⁴, because the faith always kept the villager in close communion with the land, with his ancestors, with the members of the community, and if during the history of Romania they were separated among them in different state formations, they always took united the longing for the hearth, that longing sung in grief, that connection with nature, with the cod and the spring. And, always, the people who waged an undeclared war against nature, had to suffer and face the fate of the fate, because the man who loses the connection with the surrounding nature, surely lost the connection with God. On the other hand, there is also a plan opposed to this anthropocentric vision, being the theocentrist vision, which considers that it is necessary to place in a second plane the human being, which must be considered as a product of its Creator.

4. The profound implications on the future evolution of the Romanian society

The depopulation of the rural environment in Romania, of the Gorjian villages, in particular, is a problem that can be analyzed according to its content, as a formal problem that aims to capture the causes of the phenomenon and to highlight the profound implications on the future evolution of the Romanian society, to demonstrate with logical arguments the magnitude of this phenomenon in the village world, as an indisputable truth, although, the factual side of the present problem, which is based on the empirical method, realized based on the observation on the results of the population census and by clearly highlighting the coefficient of decline, cannot be ignored demographic, associated with the theoretical method, based on assumptions, laws and scientific theories established and unanimously appreciated.

Scientific research is aimed at obtaining statistical data and monographic information, certain knowledge about the extent of certain demographic phenomena and processes, formulating and verifying hypotheses and theories based on intrinsic criteria of science, by the freedom of choice of the researcher, but, supposing also certain responsibilities to measure, so that the final evaluation will lead to an

³ Gr. Leșe, *La Drum Magazine* no. May 12, 2011, p. 18

⁴ D. Stăniloae, *Reflections on the spirituality of the Romanian people*, Religion, Theological Studies, Elion Publishing House, 2007, Orthodox Călăuza, Rev. Archdiocese of the Lower Danube, Sept. 29 2013, p. 17

application research meant to confirm the acquisition of new knowledge, specific to technical, economic and social applications.

As an example of reference in time, here, in 1899, a general census of the population in Romania was made, obviously, without the Romanian territories that returned to the mother country after the Great Union from 1918, by a competent staff, trained in domain, and the population counting operation began on the morning of December 1, 1899. After ten days, as long as the count lasted, this census showed that the population of Romania was then 5,956,690 inhabitants, and the Gorj had 171,300 inhabitants, of which 164,582 people lived in villages, that is, 96.1%⁵.

Of course, the elaboration of the hypothesis regarding the phenomenon of depopulation of the rural environment in Romania and the socio-demographic alert expressly fixed on the idea of depopulation of the Gorjian village, is based on a set of operations that include the evaluation of this hypothesis, as an operation that stipulates, as the case may be, that the respective hypothesis be confronted with real situations, in order to analyze its plausibility, as an operation to validate some arguments by which the respective assumption was launched.

In this sense, a basic clue is the internal consistency of the hypothesis, more precisely, it is necessary that the assertions included in the statement of the hypothesis are compatible with each other. Therefore, it is always necessary for the statement of the hypothesis to be compatible, at least, with the foundation of the knowledge process, and by verifying the hypothesis, to establish whether it contains, in the whole of the claims, certain concepts that can be investigated in depth, that is to say, results and effects that suggest a number of methods and methods of analysis used in this direction.

Thus, it is found that the hypothesis testing can be performed by deducting the expected effects, the possible implications, taking into account the fact that the most relevant consequences must be deduced, as in the case of the diagnostic depopulation of the poor areas in the rural areas, when the sociologist, in order to successfully test the hypothesis, deduces as a consequence even the analyzes that eventually come to accept them as being successful, different decision-makers, in this case, the local public administration from a village or a certain commune.

Ultimately, a confirmation of the effects of the hypothesis with the current informational basis, structured on observational data expressed in the form of periodic tables or on assessments accompanied by scientific notes, can be correlated with the informational basis, which means the background knowledge, stored in specialized treaties, didactic manuals or monographs of the communes, studies of some village intellectuals, articles and documents always confronted with an information base that is always completed during an evolution in time of each rural locality.

In different situations, when the subjective assumption expressed in the life expectancy indicator, which is so present in the appreciation of the people in the rural area, it reaches maximum quotas, the plausibility of the hypothesis being minimal, its probability can prove to be minimal, and the hypothesis constitutes a simple assumption, but an unpredictable assumption.

And, since any effect can be predicted from the unpredictable, one can conclude that the margin of discovery attributed to the hypothesis can be near zero and largely indefinite, which means that the main quality of the hypothesis launched at a given moment is its improbability, the inconclusion, in the sense that, indeed, the sooner a certain hypothesis is launched that has been verified and proved initially improbable, the more it proves during the research, the more edifying.

⁵ According to data from: G.I. Lahovary C.I. Brătianu și Gr.Tocilescu, *Marele Dicționar Geografic al României*, București, vol. 3, p.258, work composed and processed after partial dictionaries by counties, 1898-1902, 5 volumes

5. The man from the village has always been and remains in a direct connection with the land

By the very fact that the scientific problem is at the base of the knowledge process, it can be better understood that the role of the research approach lies in the importance they have: notifying, formulating and treating the adjacent problems, in order to verify and confirm a certain hypothesis, as a way of expressing it. prior or supposition of the problem that brings to the attention the topic of an analysis of demographic sociology, expressly oriented pre-emptively in the thematic plane and anchored in a social reality of the Romanian rural.

The man from the village has always been and remains in a direct connection with the land and with everything that refers to its origins, with everything that preserves traditions and customs. Often the wisdom of the villager is proverbial and related to the values lived and assumed over time, as a proof of his permanence and ability to confirm the steadfastness of the place and time inlaid in the glia.

Defending his hearth, the villager preserved the stature and the law of his ancestors, the Christian faith and customs, and in this sense, Father Dumitru Staniloae considers that Orthodoxy meant for our people “the foundation of all his laws of life”⁶, the foundation of the Romanian continuation. , despite the fact that by keeping his faith, the Romanian had to face obstacles and obstacles of all kinds, coming from inside or from outside.

Because, above all that have been devolved upon him, this people has kept the habit of staying in place, of being himself, in other words, of continually fighting against those who considered themselves powerful of the age.

Many times there has been an unwritten law after which this nation was ruled, the world of the Romanian village, because the village represented the hearth of the country, its stature, its duration, this not even constituting by far the order dictated by someone from abroad, but, rather, the self-imposed and assumed order through the longing for the country, through the feeling of belonging to the community.

Unlike the contractualist view of the Western world, of that accentuated individualism, the Romanian people's national consciousness was crystallized by preserving the national identity, through well-defined truths and meanings. It is a set of truths born from the grounding of a land of steadfastness and every well-done thing that was based on a certain feeling of communion, unity and the existence of the traditional Romanian world.

In the depopulated village of today, the man entwined in the late modernity, as if he wanders through the meanders of the age, the foundation of the village has completely forgotten its purpose, a fear of tomorrow has settled in the soul of the villager, the lack of interest, value criteria and essential points, the ill-fated temptation to remove man and to remove him from what meant "the rule of the earth" was the great concern of the totalitarian regimes and the utopia propelled by these regimes on the altar of sacrifice at any cost and of the sacrifice embodied in the ancient glia.

A diabolical plan to transform from the foundation the image of the traditional village with all that his customs and traditions, hierarchies and lineages meant. All were subjected to a process of demolition that often materialized by the abolition of the peasant and his representative elite, as an unabashed preservative and promoter of the unwritten Romanian law.

Therefore, when the urbanized peasant and transformed into a villager more modernized and alienated from the port of the country, lost the connection with the sky, he broke from the roots and that

⁶ D. Stăniloae, *Reflections on the spirituality of the Romanian people*, Religion, Theological Studies, Elion Publishing House, 2007, Orthodox Călăuza, Rev. Archdiocese of the Lower Danube, Sept. 29 2013 p.12

reality that gave him a contour and a strong ground, a proverbial capacity. to detach from the empty promises of so-called earthly paradises.

Unlike the townman driven by the ambitions of enrichment, the ambitions of merchants, of restlessness and uncertainty, the world defined by what can be called the peasant civilization, is not involved in the meanders of the struggle for self-sufficiency and by decaying in self-sufficiency, expressing itself as self-sufficiency. of the joy of living!

6. Conclusions

The inhabitant of the village, has often been brought into the unnatural state of the alien, by the thinkers counterfeited by the older or newer utopians, the communist of yesterday, the neoliberal and globalist of today, being the man dispossessed of his own land, may be displaced. repeatedly to work in the city or to become a production force in industrial complexes.

In fact, he is a man structured on a massified and mystified model, perhaps the steward who left his family, village, hometown, his country, to indulge in the freedom empire, maybe the peasant became an exerted and skillful capitalist. it does more easily or gradually adapts to a world of modernity, man removed from his own roots, but also from the usual way of living in harmony with nature to produce the goods necessary for life.

This is the unfortunate state in which the Romanian village was brought today, in every part of the country, on the basis of a principle that bases the corporate system and a solid concern to produce, especially for profit, not for man and for his needs, in a world in which the role of the market becomes a market economy and a temptation to put on a secondary plane the maintenance of health and the defense of human life.

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