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# **SOCIAL CHANDGE AND SOSIAL INTEGRATION OF THE GIPSIES**

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In spite of the processes of stabilization in the society, the problems concerning the difficult transition to democracy will still be actual in the future. The reason is the occurred changes that the social consciousness feels difficult to accept, mainly because of their untimely application; the complexity of the social innovations which have remained, for a long period of time, non-understandable by the vast masses.

Seen from another side, the social change reveals an arena of opposition between different social groups and various interests. Even not always distinctively enough there can be standed out communities of supporters and opponents of the changes. At the same time they are accompanied by mass activity from one side and from another by changes at a personal level. The established situation of indefiniteness, of “ anomie ” according to Durkem’s words is sensitively disturbing the harmony in the interaction of the social structures.

This elaboration examines as object of social change the social groups of people with gypsy origin, the subject of the present research being their marginal status and their integration in the contemporary society.

Because the official strategy of assimilation regarding the gypsies had been acting until 1989, the process of integration, opening and democratization leads to its ultimate aim – “the melting of the ice” between the Bulgarian society and the gypsy minority. There are social groups and individuals, which belong to more than one community that determines the

rules of their behavior. Examples can be given in all spheres of the public life, but the ethnic minorities are closest to these parameters. To prevent being rejected they have to conform to the realities imposed by the country that accepts them. Very often some insoluble contradictions stand between the two social groups. Bearing in mind that the actions of these communities are carefully observed by the minority and often they are wrongly interpreted, we can understand what source of interpersonal conflicts, conflicts between persons and groups this phenomenon can hide. The marginal status may serve as an explanation of many processes connected to the realization of behaviors by the mentioned groups. One possible definition of the marginal status is: a social position between two or more communities; those who occupy that position of people who are obliged to conform to the norms of each community and are not approved by none of them. This condition has strong influence on the personal characteristics of the people, fallen into its power.

Although the key words of the transitional period are “democracy”, “pluralism”, “polycultural development” and “integration”, till this moment the way through which this aim can be attained is not clarified – who must take part in the reform and who the educational policy are intended for. The successful realization of the reform in the educational politics depends on both the support of the two participating sides – representatives of the educational institutions and the minority groups and on the acts of the teachers and the parents.

That is why an important step in the annexation of the marginal groups and the successful integration of the gypsies in the contemporary society represents the significance of the affirmation of the ethnical identity as an important factor for the collaboration of the ethnical groups in a harmonic society.

Speaking of this matter, during the last years in Bulgaria the accent falls rightly on the problem concerning the integration of the gypsy minority.

Facing the new realities we are trying to find out a new reason for living, a new rationality. It turns out that such a reason for collaboration is the dialogue.

The interest about the problems of the gypsy society englobes all the social aspects – education, culture, protection of health. The researches are directed in satisfaction of the children's gypsy needs of an early socialization and a personal manifestation, the creation of a climate of understanding, respect and tolerance to the dignities and the rights of a personality. The educational tendencies have three basic purposes:

- to examine and to analyze the educational situation of the gypsies;
- to cooperate for the collecting and the retaining in school of all the children by special, more attractive and desirable programs;
- to increase the parents' interest and motivation about the activities of their children in order to use their support either for the retaining of the students and for the improving of the level of the educational success.

At the same time the tendency to achieve a collaboration and to associate with the alternative forms, loaded with an atmosphere of unification of the differences must appear as privileged for the education. In that way the separate individual gets the possibility to remain in harmony with their personal identity and together with that to communicate fully with the others without admitting a recoil in the frames of their ethnocultural belonging. It is exactly by the acknowledge of the other values that accompany us and the appreciation of their specific richness that a successful social integration of the gypsies minority can be realized.