

## COMMUNITY AND SOCIETY. SPECIFIC COMMUNITIES.

**Abstract:** This article discusses the concepts of "community" and "society" - the similarities and differences between them. It is pointed out that social communities have three main forms: social category, social unity and social aggregate. They are detailed in two previous articles published in the same issue. For this reason, only one specific community that plays a role in public life is addressed in this article. These are the secret societies of Tampeliers, Bilderberg, Skull and Bones. A special place is dedicated to Virtual Societies - a mark of the modern age.

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### Author information:

**Veselina Ilieva**  
Lecturer, PhD  
at Konstantin Preslavski - University of Shumen  
✉ [v.ilieva@shu.bg](mailto:v.ilieva@shu.bg)  
🌐 Bulgaria

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### 1. Definition of terms

*The community is an aggregate of members of a society that have an emotional connection with each other, they are experienced as part of a larger group that goes beyond family boundaries and are usually grouped by some significant sign - for example, time, interests, domicile or others.* The sense of group responsibility in the community is strong because it is based on shared values, which brings together the sense of group responsibility too strong. In sociological literature there are a large number of different definitions of the concept of **community** [1], [2], [3].

The first in-depth analysis of the notion in sociological literature makes FERDINAND TIONIS in his important scientific work "Community and Society" (1887) [13]. For the first time, he distinguishes between two types of unions: *Community - Gemeinschaft and Society - Gesellschaft*. The community is the close, cohesive life of a small group of people with something connected, and society is publicity - a large group of people larger than the community. In the community, one lives from birth to good or bad, while in society one is alone, there he enters into something strange, unfamiliar. Society is a big one, consisting of a large number of people, who in turn share in a variety of communities. The author views the public as an artificial mechanical aggregate resulting from the presence of numerous communities in it. F. Thonys in the community, the links between the members are stronger because they are based on a common will. Typical examples in this regard are family and kinship. There are other common interests that can also lead to the creation of such communities, as a typical example in this respect is faith. In the mentioned monograph, F. Thonis develops his concept of voluntary and non-voluntary members of the community. In marriage, a couple voluntarily creates their marital community, consisting of husband and wife. But the children of this couple are unintentional members of this marital community. They have no choice whether to join or not join this community. In real life, it is not possible to distinguish whether a group is entirely a community or a society. It is always a mixture of both [13], [4].

In the area of sociological interpretation of the communities, besides F. Thonis, a number of sociologists from all over the world, including Bulgaria, have contributed, among which stand out with the following:

ROBERT MACHYWER - "Community: Sociological Research" (1917) argues that besides accepting the idea of a community - city or village where people live together and create relationships -

he believes that *this community is also influenced by history*. Man's life can be fully and fully experienced in this community [16].

RENE KYONIG - "The Community" (1968) Here *the community has patriarchal dimensions*, where the basic concepts are: local unity, social interaction, common values and so on. A particular emphasis is given to systemic education, the specificity of which is determined by the available system of communication, by group structures, by power, class structure and cultural tradition. They all appear to be a structurally unifying moment [15].

YAN SHCHEPANSKI - understands the community as a real spatial and temporal *union based on social ties*. This is what he did in his scientific work "Elementary Concepts in Sociology" (1968). According to him, *the social connection is a form of joint life*. This joint life becomes possible only when people have common values and interests. Social connection is the unifying link in this life when people have a common plan for their existence [14].

ROBERT NISSBET - believes that the *pursuit of a community* can not be ignored because it stems from one of the most powerful needs of human nature - the need for a clear sense of belonging to something greater than status and continuity. *The total state absorbs the social functions of smaller communities* and offers people such a community in which individuals will be satisfied with all the above-mentioned needs. Despite its good intentions, the national political community with its universality is the greatest threat to freedom in human history [11].

In Bulgarian sociological theory, the problem of communities occupies its significant place mainly in the scientific work of Dimitar Mihalchev and Chavdar Kyuranov.

DIMITAR MIHALCHEV - emphasizes that each one forms a special social circle with his parents, with his friends - another, with the members of his nation - third, with his colleagues - fourth, etc. These social circles, taken in their entirety and diversity, form the perceived social reality. According to him, the many human unities in which man's life is embodied can be formulated as vital unities. And the very name of these unities (society, community) shows etymologically, *that between community or society, there is something identical, something common*. Every person is an integral part of more or less such vital unities. They have their own laws, customs, and customs that make up their own "order" at all. Moreover, they are also a guide to life in the relevant living unity [9].

CHAVARD KYUANOV - in "Human Communities" (1982), which is an original Bulgarian study, presents different social communities – *tribe, family, people, nation*. It also highlights important theoretical concepts illuminating the problem studied, such as those of K.-L. Strauss, A. Schweitzer, S. Dupress, and others. [7].

The social communities are also present as a subject in the works of other Bulgarian sociologists - Zhivko Oshavkov, Stoyan Mihailov, Niko Yahiel, Nikolay Tildicjiev and others.

## **2. Forms of social communities**

Social communities have three main forms: social category, social unity and social aggregate [6]. They are detailed in two previous articles published in the same issue. For this reason, only one specific community that plays a role in public life is addressed in this article.

## **3. Specific Communities**

The development of human civilization has been differentiated at a stage of the historical process and some communities with characteristics that distinguish them in their essence from the others, which can most conventionally be called "typical". This gives reason to designate them as "specific".

These communities have influenced the socio-economic and political processes in human history, both positive and negative, depending on the assessment given to them in terms of their current point of reference to the historical age in which they were judged and analyzed. Below are the most popular of them, which are essential for the development of the world.

*The Tampiliers* or the poor knights of Christ and the Solomon Temple, known as the Knights Templar, formed their brotherhood in the early 12th century. Most likely, the Order was created by the Burgundian Knight Hugo Pueyen and seven other French Knights. The goals of the newly established

order were to maintain the new kingdom of Jerusalem against hostile Muslim neighbors, as well as the safety of Christian pilgrims visiting the holy places. Soon after its creation, the Knights Templar Knights became an important factor for their time on the international political arena. They received several privileges from the Pope, among others, collecting taxes in the areas under their control. Templars have a great role in rituals and the creation of various branches of modern Freemasonry.

The most important importance of the Tamilliers is the preservation of Christianity and the development of financial institutions, which play a huge role in the development of medieval European monarchies [8].

In Bulgaria, *the Templar Order* is being developed. At the International Forum of the Tampilliers in Bulgaria in 2009 it was reported that the number of knights-tsipilliers is the third place in the world. The first is the US - 3000 people, second Italy - 500 and third Bulgaria - with about 300 knights.

**Freemasonry** is a secret society with the longest history (if known) still exist. They were originally created as a union of small communities, and the first lodge was established in London in 1717. However, rumors of their existence have been worn for at least a century before their formation.

All accepted Great lodges in the world begin on the British Isles. In the scientific literature related to Freemasonry also highlights **two main theories about the origin of Freemasonry**:

*First theory:* The Masons who built the great cathedrals and castles in the 17th-18th centuries had lodges (privileged seating in public institutions) where they debated their internal, professional issues. They accepted new members through simplified ceremonies, and since there were no certifying documents for their professionalism or membership in a common professional union, they adopted their own secret signs and words to prove they were trained builders when working on different construction objects. In the seventeenth century these bricklayers began to accept people who were not related to their craft. These are nonprofessors, who are called "gentlemen-masons." Gradually they begin to dominate the lodges and turn them from craftsman into "free and accepted" or "speculative" lodges.

*Second theory:* The end of the sixteenth century was the time when various views on political and religious issues led to bloody civil wars. In this period, Freemasonry arises as a group whose work is to establish religious and political tolerance. They build their ideology on the basis of allegory and symbolism, relying on the Bible, a reading familiar to literate and illiterate. The only building in it is the Temple of King Solomon, which has become the foundation of the Masonic ritual.

As a structure, Freemasonry copies the hierarchy of masonry professional guilds. So their main administration consists of Master, Guardians, Treasurers and Secretary. Numerous symbols from the work tools of the masons were taken to illustrate the ethics of Freemasonry. Women are not considered masons, but there are cases of exceptions in some countries where they have created so- Communion lodges.

Contrary to the understanding that Freemasonry is a secret society, it should be noted that its rules and objectives are not kept secret. The meeting places of the Masons are not a secret, and they are encouraged to speak openly about their community [10].

According to various scientific sources, the Masons in the World number about 5,000,000 people, mainly located in the UK, Scotland, Ireland and the United States.

In Bulgaria, organized Freemasonry began in 1992. Before this year, there were disorganized manifestations of Freemasonry, but they were banned by Tsar Boris III by law in 1941. There is no reliable information on the number of Masons in the country [10].

**Skull and Bones** is a specific society founded in 1832 at Yale University, and this is the least known brotherhood of all secret societies. Many US civil servants, including some of the country's presidents, as well as academics, belong to it. They usually meet twice a week with rituals that are very

*similar to Masonic, but according to some researchers, they are nothing but a glorious brotherhood in college.*

For 150 years of its existence, more than 2 500 university graduates have gone through it and, thanks to the organization, have risen to the elite of American society. Such are the representatives of the Harriman, Rockefeller, Bush, and others.

Typically, the organization maintains around 500-600 members. At this stage there is no information about a Bulgarian, he finished. Yale University to be a member of the secret society.

**Bilderberg.** *The name comes from the Dutch Bildberg Hotel, where in 1954 this secret society was first gathered. It is an elite group of global society - about 130 people who gather each year in different places around the world. These are representatives of the political, economic and media elite, representatives of cogent states. The active members of this society are over 380 people, with 1/3 of them representing the United States. The headquarters of this society is also located in the United States.*

These meetings are extremely closed and, according to many analysts, they determine the fate of all mankind. According to credible information, members of the Bilderberg are the kings Juan Carlos (Spain), Sofia Spanish (Spain) and Beatrix Dutch (Netherlands); Presidents Bill Clinton (USA) and Valery Giscard Dresten (France); Prime Minister Margaret Thatcher (UK) and Tony Blair (UK). Among the permanent participants are the names of former members of governments like Henry Kissinger (USA), Condoleezza Rice (USA), Zbigniew Brzezinski (USA) and many others. others. Every year, new entrants are invited, who are kept secret until the last moment of the meeting.

Bulgaria had a representative in the Bilderberg Society - Nikolay Kamov, Member of the 36, 37, 38, 39 and 40th National Assembly. He participated in the meeting of the Builders in June 1999 in Sintra, Portugal.

#### **4. Virtual Communities**

In his article "Virtual Communities in the Postmodern World" DINKO DINKOV writes that in our time *social systems are determined to a high degree by the technological systems*. Modern social life is entangled in so-called social networks, which are the new social communities. They become a powerful factor in the development of processes in the world. By facilitating the connection and communication between people from different parts of the world, with a different position in the hierarchy of traditional social constructions, social networks allow them to organize their defense of their interests. Whereas they are obliged to notify the Member States of all Member States who are not nationals of the Member States and sent to the Member States of numerous participants.

*New virtual communities and networks elevate the power of citizens and limit the capabilities of traditional official authorities, be it in democratic or totalitarian states*, the author of the monograph emphasizes. This in itself changes the nature of the state and other historically established forms of organizing social life.

D. Dinkov maintains that *virtual communities have unseen opportunities for sharing ideas, discussing, rationalizing interests, organizing and taking targeted actions beyond the context of historically established social units such as people, nation, state, interstate coalitions*. Inclusion in such communities is easy. There are no obstacles and limitations to the requirements of citizenship with the obligations and rights ensuing from it. Hundreds of millions of people from all over the world have grouped and built up social networks such as Facebook, Twitter, MySpace, YouTube, and so on.

According to the data quoted in D. Dinkov's article, for the contemporary historical stage many authors assume that about 50 million people, less than 1% of the world's population, form the so-called Namibian culture (named after the annual meetings of the world elite in the Swiss resort of Davos). They control virtually all international institutions, many governments in the world, and the overwhelming part of the world economy and military capabilities. This is the new elite whose power is based on authority created by demonstrating original visions to solve the problems of the modern world and convincingly offered models. Among this elite a special place occupies the so-called **netocratism**. With this new term is meant power in networks.

In conclusion, the author emphasizes that with the development of the information society *the growing role of virtual societies and IT-based networks will logically increase the power of non-democracy*. This power is not limited within the limits of individual states. It itself can not be localized and does not recognize state borders, sovereignty, official authorities. It is driven by specific interests and changes the nature of interactions between social communities [5], [12].

In **conclusion**, we can say:

Social work requires a deep knowledge of human communities. Social workers are daily at the heart of their work, as well as with their various representatives. Of particular interest to them are the specific communities mentioned in the article - it is not excluded that representatives of these specific communities have some relevance in solving a particular social case. Therefore, a social worker should have a deep understanding of the specificity of each specific community mentioned in the article.

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