

## THE BULGARIAN SOCIOLOGY: MARXISM-LENINISM AND AFTER IT

**SONYA ILIEVA**

PROFESSOR DSC  
LECTURER AT DEPARTMENT OF SOCIAL WORK  
AT KONSTANTIN PRESILAVSKY – UNIVERSITY OF SHUMEN

**BULGARIA**

*SONYAILIEVAA@GMAIL.COM*

**ABSTRACT:** When we talk about Bulgarian sociology should be borne in mind the following facts: Auguste Comte created his new theory of science - Sociology in 1837 and with only 31 years later, in 1868, the Bulgarian revolutionary and educator Karavelov uses the term "sociology" and makes sociological analysis of society. And it happens in enslaved Bulgaria, whose relations with Europe are limited. This happens when the European and world social thinkers and philosophers are hesitant to adopt new science or challenge it. During a power in science and society Marxist-Leninist paradigm at the time of the so-called. "Socialism" sociology as an independent science in the socialist bloc was approved by the Bulgarian Zhivko Oshavkov scientist and the subsequent creation of the Bulgarian Sociological Society in Bulgaria in 1959. This is equivalent to ideological feat because it was done ignoring the ideological dictates of Moscow. The modern period of sociological knowledge begins to "readjust" the social transformation from totalitarianism to democracy and seeks to cover synthetic main dimensions in the Bulgarian context after 1989 gradually emancipation of mandatory until this year tenets of Marxism-Leninism. This is shown by a challenge of the transition as an ideology and practice of social transformation.

**KEYWORDS:** Sociology, Bulgarian sociology, historical-materialist approach in Bulgarian sociology, Marxist-Leninist sociology in Bulgaria, Bulgarian sociology at the angle of democracy

When we talk about Bulgarian sociology should be borne in mind two important facts:

1. Auguste Comte created his new theory of science - Sociology in 1837 and with only 31 years later, in 1868, the Bulgarian revolutionary and educator Karavelov uses the term "sociology" and makes sociological analysis of society. And it happens in enslaved Bulgaria, whose relations with Europe are limited. This happens when the European and world social thinkers and philosophers are hesitant to adopt new science or challenge it.

2. During a power in science and society Marxist-Leninist paradigm at the time of the so-called. "Socialism" sociology as an independent science in the socialist bloc was approved by the Bulgarian Zhivko Oshavkov scientist and the subsequent creation of the Bulgarian Sociological Society in Bulgaria in 1959. This is equivalent to ideological feat because it was done ignoring the ideological dictates of Moscow.

Beyond these extremely important Pointe, sociology follow its logic, arranged historically follows:

### I. BULGARIAN PROTOSOTSIOLGY

It reflects the social perceptions about the society of the Thracians, Slavs and Bulgars. Social ideas in the First and Second Bulgarian state. Renaissance ideas in Bulgaria under Ottoman rule.

### II. APPROVAL OF SOCIOLOGY AS A SCIENCE IN BULGARIA

This section can be arranged social ideas at the time of the Third Bulgarian state - Development sociology after the Liberation of Bulgaria from Ottoman rule. Then the Bulgarian intelligentsia is directed towards sociological analysis of social processes. Various social movements announce them in terms of their own worldview: Narodniki - considered modernization of society without a revolution; Siromahilstvoto - develop ideas for folkish socialism; Narodovedeniето fits your ideas as "ethnosociology"; Bulgarian Tolstoyism focus on the social development of post-liberation Bulgarian society; *Неокантианството* – намира социологически прочит в България; *Agrarianism* - focuses on networking and its importance to rural communities; Marxism - placed during this period the foundation on which steps to develop after 1944 with the establishment of Communist rule; The psychological - very strongly on Bulgarian sociological thought; Biologizam and racism - are interesting and important Bulgarian interpretations; Theological sociological orientations - explain the world, through the established social and religious teachings and by purely Bulgarian phenomenon "danovism". Eclectic sociological theories - appear in quest sociology need in Bulgaria as an academic discipline, interpreting the world's scientific heritage in this area; Rural sociology - develops intensively with a view to the predominantly rural population in post-liberation Bulgaria flowing accelerated social processes.

Sticking to the theme of this article, it should be noted that prior to Marxism Leninism in Bulgarian sociological thought there **historical-materialist approach to the analysis of Bulgarian society**, which is realized by exclusive I. Hadjiiski. In writing "Customs and spirit of Bulgarian people" and "optimistic theory for the Bulgarian people," he approached from the standpoint of historical materialism, which gives rise to a number of social scientists to believe that the method is purely Marxist. But he should be considered separately from the Marxist paradigm to be roughly distinguished from it, but because in a unique way, extremely plastic revealed bilateral relationship and cooperation, unity of life and mentality mainly of historical materialist perspective. It enables him to examine the lifestyle as animate and spirituality - as fundamentally.

**IVAN HADZHIYSKI** (1907–1944) [21], [22] through its ppoizvedeniya to put some of the pillars that supported the Bulgarian natsionalno consciousness laying the foundations of modern Bulgarian sociology. Is perceived as the most talented Bulgarian sociologist. He concludes that Bulgarian public life is in significant measure under the sign of mediocrity and envy. But beyond that he presents reflections on sharp topical issues related to: Bulgarian national complex and tackle their assigned duty; democratic potentsial of Bulgarian society; the fate of the Bulgarian industry; break with traditional sexual morality and marriage; controversial political consciousness and behavior of the middle class; "Personnel selection" of history associated with the April Uprising; manipulation of personality and its self alienation and others.

Gusts to return to the good old days Hadjiiski I. opposes a new future based on higher socio-economic base standing over small artisanal production. The biggest and most profound social change, including based on revolutions, carried by the masses, the people, despite being prepared by various theorists and leaders.

In his work I. Hadzhiyski, exploring and analyzing the Bulgarian society, relying while justifying various sociological laws grouped as follows: 1. Laws related to economic and political relations - Law on the uneven development; Competition Act (the fight for the Championship); Law adjusting to the strong fluctuation and small ones; 2. Laws related to ideological process - Law on conservative ideology - linked to the rigidity of estafskiya morality Act, the ruling ideology of the ruling class - overflow its morale and psyche to other

social classes and groups in the way of power; 3. Laws relating to social reality - Law on the relationship between economic activity of the individual and the group, Law on the relationship between immediate interests and revolutionary changes, and so on.

In terms of sociology as a science I. Hadzhiyski argues that besides philosophical methodology sociology has its own specific methodological system, their maneuvers of study, etc. It examines society as a whole organism as a system and a social phenomenon in connection with the environment, with other social phenomena and processes. Studying the society, he turns to his past, ie the historical approach.

I. Hadzhiyski enjoyed a wide range of methods of sociological research to write their sociological analyzes of Bulgarian society: direct and indirect survey, interview, free talk, studying documents included monitoring biographical method, content analysis, literature, sociological experiment and others. He is known for their ability to see free lecture and extensive use of folklore wealth of the Bulgarian people. Processing of primary empirical data I. Hadzhiyski realized with methods known to the time in which he lives. Applying those mentioned empirical methods he creates his two greatest works - "Customs and spirit of Bulgarian people" and "optimistic theory for the Bulgarian people." Именно те дават основание авторът им да бъде признат не само за един от най-талантливите социолози, но и да бъде възприеман като *голям „българолог“*, проправил чрез книгите си път към българското социално самопознание.

**Sociology in Bulgaria is developing within the Marxist-Leninist doctrine after the First World War.** During this period, she said, science is put to the test. This is the time when the Bolshevik Party led by Vladimir Ulyanov - Lenin build socialism in Russia and the country itself is named Tip of Soviet Socialist Republics - the USSR. Bulgarian sociology at that time did not stand aloof from these historic events, she responds to them, which is why the Marxist paradigm in sociology presents itself as a Marxist-Leninist. After World War II (1939-1945) became a reformulation of the global day. In developing countries, according to the principles of Marxism-Leninism that reproduce what is happening in the USSR, a process for resetting all scientific fields in the direction of this doctrine. This process is mostly represented in the works of L. Pavlov, S. Ganovski I. Yanulov, G. Oshavkov, S. Mikhailov and others.

**ILIYA YANULOV** (1880–1962) in its sociological theory covers various structures and processes of Bulgarian social reality, as he often compare them with the situation in other European countries. His theoretical analysis and generalizations are made based on conducted its empirical sociological studies, thus leaving its name as one of the founders of empirical sociological knowledge in Bulgaria. In the period since 1898 and the next 30 years held more than twenty empirical studies. The biggest merit of theoretically justified the direct survey and methods for the study of crime.

Subject of his research is primarily: the social status of the working class in the country (tram, printers, carpet weavers and others.); social and age categories, particularly relating to children and young learners; Antisocial (crime, suicide and murder, abandoned children, etc.).

As a result of empirical studies I. Yanulov wrote many scientific publications, studies sociology of law, social work and others.

**TODOR PAVLOV** (1890–1977) [17] define sociology as a science of structure and structural pattern of social reality. In his work he devotes considerable attention to the clarification of a number of fundamental problems of sociological knowledge, its methods, significance and others. The relationship between historical materialism and Marxist sociology is a fundamental misunderstanding in his sociological theory.

The main point in this construction is concentrated in the understanding that both sciences have the same object of study - the public, but differ in the degree of community, by subject, by way of study and tasks: *Historical materialism* It is the most common theory, philosophy and method for studying society. Therefore, it is philosophical and methodological role in all social sciences, including sociology. *Sociology* is subject Structure and laws of society and its dynamics, general and broad concepts and categories, and as such is the most common but not a philosophical science to society. It gives historical materialism specific material on the structure, dynamics and development of the story. It is his most common private scientific basis.

T. Pavlov placed on theoretical analysis and the problem of the relationship between sociology and other social sciences. According to him, sociology is the most common of all social sciences, but it is not the sum of their principles, laws and categories. It builds on the achievements of all other social sciences, which are one of its indirect sources. For its part as a most general philosophical science of the society, it has methodological significance of the lower level of the philosophy of history, for all other social sciences, which study its individual countries.

**SAVA GANOVSKI** (1897–1993) explains the origin of the society in the spirit of Engels and criticizing one-sided interpretation of Darwin. He does not deny the role of biological changes at the beginning of the humanization of monkeys, but according to him, in this process there are also social forces - labor and language. Social dynamics he understood as a natural process, the core of which stands the dialectic of productive forces and production relations. Along with them, however, in this process secondary role have other factors: natural environment; biological resources (race, heredity and others.); psychotic features; ravstveni qualities and more.

The society and its development S. Ganovski analyzed in terms of *category socio-historical (economic) formation*. She said was fundamental to sociology providing proper scientific understanding of society. Specifies the path to objective scientific generalization of social phenomena to detect material conditions of the historical process. Through it reveal specific differences of society by nature, originality quality of public life and ordered course of historical development. It allows to reveal the true roots of the ideological motives of people in their material practice. In light of this category can be seen forms of public consciousness - the impact of public life.

**ZHIVKO OSHAVKOV** (1913–1982) [14] is a scientist who *associated with the recognition of sociology within Marxism-Leninism*, what happens after discussing his manuscript "historical materialism and sociology" (later published as a monograph). This scientific work is monitored natural process of separation of chastnonauchnite knowledge of philosophy in order to apply this principle and sociology, at the same time, maintaining the philosophical nature of historical materialism.

According to Zh. Oshavkov the society is differentiated on the basis of the criterion on *basic human activities to satisfy basic human needs*. These activities are necessary for the development of society itself, about its existence, functioning and development. From this point of view *components of the sociological structure of society are*: 1. material production; 2. reproduction of human individuals as social beings; 3. public management; 4. spiritually production and communications.

Based on this statement Zh. Oshavkov formulate the essence of sociology as a science: she studies the most general laws of the structure, functioning and development of the society as a whole system and all social structures and processes in terms of interaction between the

main components of the sociological structure. This means that according to Zh. Oshavkov sociology is interested in the society as a whole system and every social phenomenon as an element of this system.

Like any science, and sociology have specific laws that essentially boil down to enduring repeated interactions between the components of the sociological structure of society. The nature and specifics of *sociological laws*. Zh. Oshavkov determined by the laws of self-development and operation of the public body. These are the public laws that operate in one or in all social formations and express the essential, necessary, repeated interactions between the main parties and between the main areas of public life, as well as between different social sets in their entirety.

**STOYAN MIHAYLOV** (p. 1930) [11], [12] placed on review in creativity theoretical-methodological and general sociological problems. According to him, sociology studies the most general laws of the structure, development and functioning of society as a whole system and all structures and processes in terms of interaction between the main components of the sociological structure. I.e. Sociology is interested in *the society as a whole system* and from every social phenomenon as an element of this system.

Sociological structure is dynamic category, according to S. Mikhailov. Its dynamism is derived from three prerequisites that are axiomatic character: 1. subject of any society are the people who create their own means of azdovolyavane their needs; 2. People always act in larger or smaller communities, united by the necessary connections and relationships between them; 3. needs of the people can not be satisfied once and constantly resume as a rule, at a higher level.

Main feature of society is its self, which in turn includes results from the interaction of two universal process: 1. The process of producing material and spiritual goods; 2. The process of consumption of material and spiritual goods;

In connection with this sociological system contains a finite number of key areas and major areas of specific human activities - i.e. *It is an inherent dynamism of the sociological system*.

*The full classification of sociological system* It includes, according to a Mihailov: society as a whole; individual country (country); social group - class work force, family and others.

In 1985 Stoyan Mihaylov and problematize *category of social outlets*. According to him, this is a particular feature of a social phenomenon or social form (means) of spending accumulated more or less of the population socio-psychic energy of dissatisfaction with certain needs. The opportunity and the need for social outlets occurs there, so where there is a source of discontent and dissatisfaction that can not be eliminated - permanently or for a period role of social outlets can play different social phenomena - social demagoguery to zapalyankovshtinata and hobbies individuals.

In the vast creativity of Stoyan Mihaylov outlines and other cognitive circles Catania as issues related to ESI, optimal functioning of social management, personality as a specific sociological system and others.

In the field of Marxist-Leninist doctrine began to create more meaningful Bulgarian sociologists as: acquies Nathan, Dimitar Dimitrov, Chavdar Kjurjanov, Petko Simeonov, Petar-Emil Mitev, Mincho Semov Boris Stavrov, Ivanka Saykova, George Fotev Maxim Mizov, Nico Yahiel, Crown Tsonev, Nikolai Tilkidjiev Vesko Kojuharova, Atanas Atanasov, Duhomir Minev, Maxim Molhov, Svetlana Saykova and others. Those who are alive after the change from totalitarianism to democracy, "readjust their clocks" in the spirit of the time.

**Follows the development of Bulgarian sociology at the orbits of democratic changes after 1989.** The modern period of sociological knowledge begins oriented towards social transformation from totalitarianism to democracy. The aim is to cover the main synthetic dimensions in the Bulgarian context since 1989. Gradually emancipation of mandatory until this year tenets of Marxism-leninism. This is shown by: challenge of the transition as an ideology and practice of social transformation. In terms of sociological productivity it is seen as a process of qualitative transformation and dynamic mechanisms and resources for social change. The theoretical and empirical studies are directed to the discussion of major tensions and contradictions drive or halt the processes of change in the economy, politics, the institutionalization of democracy and the rule of law, social stratification, values, worldviews and identities, publicity and media, social groups and citizenship.

Modern Bulgarian sociology develops various thematic circles that generally can be grouped as follows:

1. Study the general characteristics of modern societies, the dynamics and prospects of their development. Developed normative and descriptive forecasts and strategies for social development;
2. Shall be developed research fields such as philosophy of politics, law and economics, Future Studies, philosophy, social sciences, philosophy, history, philosophical questions of historical knowledge, philosophy and sociology of religion, anthropology;
3. Carry out general theoretical and interdisciplinary research, based on which offers public policies in the following areas concerning the nature, direction, trends, drivers, stages of social dynamics;
4. There are changes in the relationship between different types of actors in social development processes of globalization and their impact on nation states and regional processes;
5. In-depth exploration of the changing gender roles in the development of modern societies and their role vrazvitieto of universal processes;
6. Studied are processes of modernization and their dynamics on a global and national scale, taking into account the ratio between national, Balkan, European and global factors in development;
7. The focus of the significant number of contemporary sociologists standing interfaith and intercultural dialogue at European and Balkan context, national and religious identities in a globalized world and their political use; Examine Bulgarian development within the European Union.
8. A great deal of sociological work is focused on the analysis of public policies dedicated to: the description of policies: defining and clarifying the problems and needs assessment; assessing the comparative advantages of policies; analysis of the results, social impact assessment, etc., as well as monitoring and research of social change generated by the policies.
9. Efforts are being made to develop a conceptual and methodological problems in the field of public policies and strategies related to the understanding of democracy as part of the members or citizens in the processes of decision-making (the organization or society); research problems also include issues of citizenship, social movements, democratic political institutions.
10. Studied are social inequalities in terms of social change in the direction of market society; the emergence of risk groups and social control;

11. Significant developments are aimed at exploring social norms, deviations and control deviant motivation and behavior processes anomie of society and marginalization of large social groups;
12. Analyzed are demographic changes, sustainable development and conflict and the result of them - mobility and social stratification, social inequalities, discrimination;
13. Special attention is paid to prevention and social control; social deviations and deviant motivation; violence. use and trafficking of drugs; corruption and organized crime; conflicts and control;
14. The Bulgarian political life and political support for democracy at the center of attention of many sociologists and teams formed to study this problem;
15. An important problematic round of Bulgarian sociology represented ethnic relations and conflicts in the Balkans, Bulgaria.
16. Analyze the crime as a result of the risks of transformation and sustainable development;
17. Students study the history and present state of religious doctrines, philosophy, sociology, ethics, psychology, anthropology and social doctrine; consider is their logic, epistemology and worldview, and others.

However, the current paper presents limited information, yet it provides an opportunity to explicate series **summaries and conclusions on the contributions of Bulgarian sociology of science.**

#### **It develops:**

- *Theory of sociological theoretical knowledge.* In this area offers Bulgarian sociology deployed, detailed definition of sociology as a science, it is distinguished from history, historical materialism and philosophy. Define and chastnosotsiologicheskite theories and others.
- *Theory of empirical survey.* The work in this area Bulgarian sociologists make important fundamental distinctions between empirical survey (ESI) and empirical social research, which reflects overall in empirical studies of all social sciences. Developed methodological scheme conceptual and empirical indicators, while defined basic concepts associated with ESI. Thorough perform two essential qualities of individual empirical data, credibility and representativeness. They distinguish two forms of empirical information - individually and in aggregate.
- *General sociology.* They developed the concept of sociological system, new general sociological categories - social outlets, social dynamics, maximalism as a comprehensive program in Sociology. Human activity is problematized as the basis of sociological system. A separate scientific circle represent motives of behavior relative to social structures.
- *Theory of community structure.* Was delimited sociological system of Community structure, showing that social reality is much wider than the sum of the people who are its essential element, but far did not depleted. Simultaneously, the proposed classification systems of the communities studied are the nature, causes and forms of social activity, clarified the real prozesi a Community differentiation and stratification in Bulgaria. Personality is viewed as a specific sociological system.

*Developed are a series of sociological private sector, regional and genetic theories.*

**In its vision stand out:**

- formation of worldview, understanding of social processes and geopolitical and behavioral strategem;
- establishment of a single national successful involvement in the international space, tasks that consistently assert especially in the last ten years;
- inclusion of Bulgarian society and concerned social subject to discussions on moral issues and risks of the Bulgarian society.
- research and defining the dynamics of identities generated by processes
- adaptation to changing social contexts, resulting in socio-cultural political transformations.

**REFERENCES**

1. **Agunski, N., 1948:** *Sotshiolgiya. (Nauka za razvitiето na obshtestvoto).* Sofia, 1948
2. **Bogoslovie na obshtestveniya zhivot (Ochertshi po hristiyanska sotshiolgiya),** Fondatshiya Svetlina na Balkanite, Sofia, 2003
3. **Buchvarov, M., 1970:** *Sotshiolgicheskite vuzgledi prez Bulgarskoto Vuzrazhdane, sp. Sotshiolgicheski problem,* Sofia, 1970, kn.5
4. **Buchvarov, M., 1971:** *Razvitie na sotshiolgicheskata misul v Bulgaria prez vremeto na kapitalizma. – Izvestiya na Instituta po filosofiya, t.20,* Sofia, 1971
5. **Gancheva, V., 2001:** *Sotshiolgiya I sotshialna transformatshiya: paradoksut na Kasandra, OBSHTESTVO, br. 5, str. 37, godina VIII,* Sofia, [.http://www.euro2001.net/issues/5\\_2001/5br37.htm](http://www.euro2001.net/issues/5_2001/5br37.htm)
6. **Dimitrov, T., 1921:** *Hristiyanska sotshiolgiya.,* Sliven, 1921
7. **Karavelov, L., 1985:** *Subrani suchineniya, T.6, Bulgarski pisatel,* Sofia, 1985 **Kinkel, I., 1931:** *Metodite na poznaniето v suvremennata sotshiolgiya,* Sofia, 1931
8. **Koleva, S., nenkova, D., Treneva, S., 2012:** *Sotshiolgiyata v Bulgaria prez pogleda na pokoleniyata /intervyuta s bulgarski sotshiolozii/,* Sofia-moskva, 2012
9. **Mihaylov, S., 1980:** *Empirichnoto sotshiolgichno izsledvane,* Sofia, 1973; 2-ro izd. – 1980
10. **Mihaylov, S., 1985:** *Sotshialni otdushnitshi, sp., Suvremennik, kn.2,* Sofia, 1985
11. **Mihaylov, S., 1989:** *Kontsheptshiyata za sotshiolgicheskata sistema v bulgarskata sotshiolgicheska shkola, Sotshiolgicheski problem, kn. 5,* Sofia, 1989
12. **Mihalchev, D., 1939:** *Edno ariergardno srazhenie na bulgarskiyat rasisum, sp. Filosofski pregled, kn. 3,* Sofia, 1939
13. **Oshavkov, Zh., 1970:** *Istoricheskiyat materializum I sotshiolgiyata,* Sofia, 1958: 2-ro izd. – Sofia, 1970
14. **Oshavkov, Zh., 1960:** *Za haraktera, metodologiyata i metodikata na sotshiolgicheskite izsledvaniya,* Sofia, 1960
15. **Oshavkov, Zh., 1983:** *Sotshiolgiyata kato nauka,* Sofia, 1970: 2-ro izd. – 1983
16. **Pavlov, T., 1940:** *Sotshiolgiya i biologiya (Kum polemikata na prof. D. Mihachev – prof. Iv. Kinkel po vuprosa za otnoshenieto mezhdur sotshiolgiyata I biologiyata).* Sofia, 1940
17. **Runsiman, S., 1993:** *Istoriya na purvoto bulgarsko tsharstvo,* Sofia, 1993
18. **Stavrov, B., 2001:** *Sotshiolgicheskite idei v Bulgaria prez Srednovеkovieto I Vuzrazhdaneto, Institut po sotshiolgiya – BAN,* Sofia, 2001
19. **Todorov, H., 1945:** *Kurs po obshta sotshiolgiya,* Sofia



20. **Hadzhiyski, I, 1966:** Bit i dushevnost na nashiya narod, Sofia
21. **Hadzhiyski, I., 1966:** Optimistichna teoriya na nashiya narod, Sofia

SOCIOBRAINS