

IDEAL FOUNDATIONS OF THE BULGARIAN RENAISSANCE

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ANNOTATION

The article is devoted to the Bulgarian revival, the specificity of which was determined, on the one hand, by the ideas of enlightenment, European Renaissance, social changes, and, on the other, by the desire to resolve the national question and the conquest of political independence. Each of the three lines of the Bulgarian revival - cultural and educational, ecclesiastical and socio-political - carried a national idea.

Keywords: *renaissance, Bulgarian revival, Russia, bourgeois society, Balkans, Turkey.*

The development of human society at different periods of its existence is an extremely complex process. After the Eastern and Mediterranean civilizations, after the Arab world and Byzantium, the prerequisites for the socio-economic, political, cultural and educational aspects began to appear for the transition from the Middle Ages to the New Age. This transition was difficult and spanned nearly three centuries in time. The Renaissance and humanism, which followed the Enlightenment and the era of revolutionary upheavals, marked the victory of the bourgeoisie over the forces of the Middle Ages. Medieval views on the way of life and thoughts, subject to church dogmas, began to recede at first in Italy, the center of the Catholic Church. In the XIV - early XV centuries, although it consisted of many large and small states, it experienced an economic upsurge. The traditional trading partners of Byzantium - Venice, Genoa, Florence - rose both economically and culturally. And soon these processes covered the neighboring countries of Italy.

The ideas of the Renaissance, dictated by economic progress, liberated Italian, and a little later, almost all of Western European society. A break with church dogmas, medieval scholasticism and the exaltation of the human personality with its inherent qualities and individualism are the essence of the Western European Renaissance. The flourishing of literature, culture, art and science is closely connected with the breaking of the shackles of the medieval economy and the emergence of capitalist relations. The great geographical discoveries, the invention of printing, the discovery of new countries and trade routes, the first bourgeois revolution in the Netherlands - all this contributed to the rapid victory of capitalism in Europe. These changes inevitably led to the further flourishing of all areas of human knowledge. The great historical era gave birth to giants, giving great historical names in both the spiritual and social life of Europe.

“In the manuscripts saved during the death of Byzantium,” wrote F. Engels in 1880 in “Dialectics of Nature,” “in the antique statues dug from the ruins of Rome, a new world appeared before the astonished West - Greek antiquity; before ... the ghosts of the Middle Ages disappeared before her bright images; in Italy, art reached an unheard-of flourishing, which was exactly a reflection of classical antiquity and which in the future never rose to such a height. The framework of the old og18 berry was broken; only now, in fact, the land was discovered and the foundations were laid for later international trade and for the transition of handicrafts to manufacture, which, in turn, was the starting point of modern large-scale industry. The spiritual dictatorship of the church was broken ... It was the greatest progressive revolution experienced by humanity before, an era that needed titans and gave birth to titans in the power of thought, passion and character, in versatility and learning ”.

The ideas of the Renaissance took possession of the thoughts of society in France, England, the Netherlands, Germany. For the first time in the history of Europe, a single civilization was born, which later found more and more support due to the equally occurring socio-economic, cultural and educational processes in the countries of Western Europe. But these ideas became the property of a relatively limited part of society,

since the overwhelming majority of the population continued to live and think according to the rules that existed before that time. That is, life has proved that consciousness and stereotypes that have been established for many centuries on the way of life, thoughts and behavior continued to exert a strong conservative influence on the human essence. The Renaissance and the Enlightenment with subsequent revolutions marked, as it were, three degrees of transition to the New Age, which had the goal of a complete break with the Middle Ages and opening a free path for the development of the new world. The revolutionary coup was expressed by bourgeois revolutions in the Netherlands in the 16th century, England in the 17th century, France and the USA in the 18th century. The 19th century is the century of bourgeois Europe, the century of the triumph of those forces that began to change in the 14th-15th centuries.

Professor I. Shishmanov was one of the first Bulgarian scientists who attempted to link the Bulgarian revival with the socio-economic processes taking place in that era. Studying the Western European and especially the Italian Renaissance, he came to a conclusion that he tried to apply to the Bulgarian Renaissance. The essence of his statement was as follows. The Western European Renaissance was one of the largest socio-economic phenomena. Its typical features - the psychology of people, their views and practical activities - found their explanation in the profound changes that took place in the social and economic system of the Middle Ages, which are: the transition from a feudal economy to a capitalist one and the economic strengthening of the Italian urban estate. And Bulgaria not only in the XII century, but also up to the very conquest by the Turks in the XIV century. did not have such a developed urban population as the Italian (and later French, English and German). In Bulgaria at that time, social life was just beginning to emerge. Further, I. Shishmanov continues that the term "Bulgarian revival" does not fully correspond to the concept that is usually associated with the word "renaissance". The content of the concept of "Bulgarian revival" is both more and less. It has nothing to do with the resurrection of classical antiquity, or with the fusion of the antique with the Christian, or the emancipation of the individual from the shackles of medieval authority. The Bulgarian revival, which emerged as a more or less formed movement only in the 18th century, is not accidental that it bears some of the most characteristic features of these two eras. It reflected both the cult of reason of the Enlightenment and the romanticism of the century of awakened nationalism. What should be understood in general by the term "rebirth", what is its historical meaning, what are its boundaries and are there any, whether it forms a single whole or can it be subdivided into narrower periods. In its essence, the Bulgarian Revival, which covered the period of the 18th-19th centuries, had similar moments, which constituted three stages of the European transition to modern times. It is very difficult and almost impossible to isolate these stages in the development of the Bulgarian society for objective reasons. At the end of the XIV century. The Bulgarian kingdom was conquered by the Ottoman Turks and remained under their rule for almost 500 years. By the cruel irony of fate, the Slavic-Byzantine world, which until the end of the XIV - beginning of the XV century. was one of the economic and cultural centers of Europe, collapsed under the blows of the Ottomans. Historical logic retreated before historical reality, and the consequences turned out to be incredible in their essence - the destruction and destruction of the achievements of the whole world, which for several centuries determined the life rhythm of the European Eas.

It can be argued with good reason that the Bulgarian Revival is synonymous with the Renaissance, the Enlightenment and bourgeois revolutions. Of course, to find and distinguish three stages of the transition from the Middle Ages to the New Age in the Bulgarian reality of the 18th-19th centuries. as difficult as it is difficult. The absence of the Renaissance in its classical form did not mean the absence of revivalist sentiments. So, for example, Paisiy Hilendarsky turned his gaze to the past, looking for ideals and hopes there, and a little later the

ideas of enlightenment will overwhelm Bulgarian society and become a true faith for the growing Bulgarian bourgeoisie and intelligentsia. At the same time, the struggle for national independence was gaining strength, which united the entire people. The mutual intertwining of revivalist sentiments, enlightenment ideas and social changes, on the one hand, the desire to resolve the national question and the conquest of political independence, on the other, determined the specificity of the Bulgarian revival. Each of the three main lines of the Bulgarian National Revolution - cultural and educational, ecclesiastical and socio-political - were "tinted" in the national idea. D. Blagoev describes this process as follows: "But if the peasant revolutions ended in failure, then at the same time another revolution was victoriously moving towards its goal. It was a bourgeois peaceful revolution. The development of cities, the flourishing of industry and trade in them, quickly put forward a commercial and industrial class, which becomes the head of the national movement. He founds commercial and industrial colonies outside Bulgaria - in Constantinople; in Russia - in the seaside commercial city of Odessa; in Romania - in Galati, Brailov and Bucharest. Even before the publication of the Gulhanei Hutt-i Sheriff, this class begins to open public schools. At the same time, literature is developing and spreading, primarily educational. Periodicals also began to develop; the production of newspapers and magazines is rapidly increasing. Thus, by the beginning of the second half of the 19th century. in Bulgaria, a complete revolution took place in social relations and concepts. National aspirations received indefinable force, finding their real expression in the struggle against the "Phanariots", in the struggle for church independence".

It is advisable to use state private enterprise mechanisms to support agricultural producers. Lease financing is an effective tool for increasing the competitiveness of agricultural producers. The competitiveness of domestic agricultural producers is largely determined by their technical equipment.[6]

In the practice of foreign countries, it has become an international practice where the crimes of bribery of officials are widespread. In some countries, it was even possible to get deductions from your company's tax liabilities in exchange for bribes, and this is not surprising, as multinational corporations around the world have already paid bribes to support their businesses. [7]

And this is quite natural, if we bear in mind the situation in which the Bulgarians were. Such intertwining gave a special flavor to the Bulgarian transition to the New Age, since the national liberation struggle of the people, in the end, successfully ended, resolving both social problems and all dreams on the national question, which led to the restoration of the Bulgarian statehood.

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