

Realized / Unrealized State of the Bulgarian National Hero Vasil Levski

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Abstract— The text focuses on two questions. First: "Why will there be no new Levski?" and second: "What distinguishes the Apostle from modern political leaders" for whom he is unattainable. It is known that Levski did not want to take any position after the Liberation of Bulgaria was achieved. One of his first biographers called him "the only unit" and perhaps this definition is closest to the truth of the magic of Levski, whose charm is not so much in specific deeds and traits, but mostly in the harmonious combination of many qualities. In order to create something better, then they begin to experience themselves as great men. It is hard to imagine Levski as a minister, MP or ambassador. He knew what awaited him and that he would pay for what he was doing, despite his discreet travels in the Bulgarian lands. That is why Levski personifies in its purest form the meaning of the word idealist.

Keywords— Apostle, politics, leaders, idealism, democracy, values

I. INTRODUCTION

If we try to correlate the views of Levski, set out in his documentary heritage, with the conceptual atmosphere of our time, we cannot help but be impressed by the following fact: after 1989 the government's cabinets were deserted and orphaned from the "okrasa" with the bearded images of the classics of Marxism-Leninism! In their place, the production and placement of the portrait of Vasil Levski was almost universally commissioned. It stands now behind the back of those empowered under democracy, and it is here that the logical question literally explodes: does this mean that the ideals of today's society are the ideals of the Apostle?! It would not be a mistake to say clearly and categorically: no – they are not! Why is that? **Because the life and moral norms by which Vasil Levski was guided have nothing to do with today's values.** [1]

II. ASPECTS

What kind of country does the Apostle dream about? In his mind, it is "the temple of True and Rights Liberty," of "concord, fraternity and perfect equality." There man is "free with all freedom" and "has the blessing of God to be master with all his rights." Today, however, the descendants of the Apostle in their dominant majority are humiliated by the cynicism of the new rich; They are crushed by misery, they are embittered and without faith in their own country. The formal creation of democratic institutions (multi-party system, free elections, a government that governs on the basis of a parliamentary majority and within mandates, etc.) did not lead to prosperity for Bulgaria. The welfare of most of the Bulgarian citizens has not improved. On the contrary,

more and more facts prove that everything has become "batak" and the development of the nation and the state are starting once again from "zero". There is no need to lie to the history of the Bulgarian twentieth century is a string of mistakes, catastrophes and failures that led to the collapse of the national community and the destruction of cultural traditions and universal positive qualities.

In the country of Levski man had to live human. There to rule the power of law, not the law of force. There all "dwell under one pure and holy laws." There, "everything consists in our united forces." There the people decide "according to the voice, not according to the opinion of this man and that one", according to someone's whim, greed, selfishness, venality and stupidity. The social and political consciousness of Levski himself is related to the thinking of a free man who clearly declares that he will not be "Turkish and no slave, the same to look at my dear family". While today the "phillies" and "phobes" in Sofia are wondering how to bow lower either to the Americans, to the Brussels bureaucracy, or to the Russian president, in order to get something to distribute among their supporters.

Today, patience and the collapse of national self-esteem are largely instilled by those in power, under the pressure of the new world powers, who imposed the invisible to the naked eye, suzerainty over the Third Bulgarian State. This is a constantly intrusive reality. All transition governments (without exception) followed external guidelines and directives to make social, political and cultural reforms. And in order to carry out these transformations in any way, the Bulgarian rulers needed a frightened, obedient and patient people. But an absolute illusion is that fear can give birth to something positive and constructive. Fear breeds monsters – such are today thugs, mobsters and oligarchs who have controlled public goods, usurped power, media and state. It is clear how brazen, arrogant, with inflated self-confidence and shiny facades these new "heroes" are, conquering their country and its people.

There, in the state of Levski, the people do not give a "support to fools", nor drag themselves after "cold-blooded and alleged patriots", nor catch faith in their words, do not wait for them as messiahs and do not hope for them for anything. There, the people's leaders are "reflective, persistent, fearless and generous." They look at "people's work more than anything else," respecting it more than themselves. They do not play with the life of man and with the fate of the state, to whose creation the strong today have absolutely no contribution. They do not allow "people to lie to the people" who "know more to recommend themselves than do nothing." And the fact that Levski is not looking for

benefits contrasts strongly not only with the situation in post-liberation Bulgaria, but also now, when any patriotic expression is usually motivated by asking for subsidies, with a cash desk fee and with the comforts of paid heroism. While building his revolutionary committees, the Apostle constantly repeats that the main purpose of the fighters is to work for the good of the Motherland.

In modern Bulgaria, however, the government was far below the objective needs of the time. "After 1989, something qualitatively new and unprecedented never as a reality in the past happened to Bulgarians for the first time. And in his personal existence, and as an example in world history: then already a Bulgarian power, represented successively by a series of governments whose ministers were "born and nursed by a Bulgarian mother", subjected to the destruction of the economic, spiritual and military defense potential of its own strong state!? There is no reasonable approach and a sense of proportion in the initiatives related to the "dismantling of the totalitarian state". [2] Or figuratively speaking: "Bulgaria has been for 10 years a training ground for testing a completely unknown mechanism for melting down an entire nation and dismantling its state with the assistance of this people itself and its main institutions, which earn at some point on a foreign program, without visible violation of any of the basic principles of the Constitution and democracy. In short, he who is doomed to hang soaps the rope himself, puts the noose around his neck and kicks out the barrel beneath him." [3]

Compared to the builders of post-liberation Bulgaria, for whom the interests and prestige of their own country are a matter of debt and political norm, a large part of the modern rulers manifest fatal deficits of state maturity and practical managerial experience. Roughly speaking: a significant part of the Bulgarian political establishment does not serve the Bulgarian people, but personal or foreign interests – either by selling unprofitably key spheres of society and economy, or by destroying them under someone else's dictation, greed, feeble-mindedness, misunderstood integrity. And here is one of the greatest paradoxes in recent Bulgarian history: in the unprecedented plundering of national wealth, none of the robbers was found guilty, not tried so as to be effectively convicted. A caste has already been created, which carries a different value system, has material capabilities and leads a way of life that is radically different from those of ordinary Bulgarians. In other words, one of the main reasons for the defeat of the Bulgarian economy is related to the vulgar interest of the Bulgarian rulers and the protection of corporate interests. Of course, the "procurements" from external economic and political forces that are detrimental to the Bulgarian national interests and in the service of our new "patrons" are also important.

And this is clearly seen from a comparative analysis of the values and priorities of the political generations of the late nineteenth and the end of the twentieth century, made by Georgi Yankov in the study "The Problem of Statehood after the Liberation of Bulgaria (1878) and at the beginning of the 21st century". [4] The author identifies the presence of clearly distinct opposite tendencies and antipodes:

1. In the first two decades after the Liberation, historical optimism and patriotism dominated, while in the first two decades after 1989 pessimism (according to sociological surveys, Bulgarians are the most pessimistic nation in the

EU), nihilism and even national masochism (self-slender of the Bulgarian) dominated.

2. In the first two decades after the Liberation there was a demographic boom. Bulgarian students study at Russian and Western universities, but return to their homeland. In the past two decades, there has been a demographic collapse. In 1990 the population of Bulgaria was 8 669 269 and in 2007 it was 7 640 240 (according to data from the Population Statistics Department of the NSI). Only in recent years have there been weak indications of a slow exit from the demographic crisis. In 2007, 75,349 children were born, compared to the previous year, their number increased by 1,371. According to various estimates, the country has been left by over a million people. At the same time, there is a massive outflow of minds (as Prof. Georgi Markov cleverly notes – "everyone has a brain, but not everyone has a mind"), the rich nations are becoming richer and at the expense of specialists trained in our country. If Bulgarians are not a majority in their country, it will not be Bulgarian! (In 2050, UN statistics predict the population in Bulgaria to be reduced to 5.67 million people, then the Czech Republic, Hungary, Austria – b.m., I.H.).

3. In the first years after the Liberation, the robbery of Turkish bands in northeastern Bulgaria (mainly in Deliorman) was liquidated, which, according to the throne speech of Alexander II in 1880, "took alarming proportions for those places". And according to the telegram of the mayor of Eski Dzhumaya to the speaker of the chamber: "Robbery takes the character of an uprising." On April 26, 1880, the National Assembly gave "extraordinary powers" to the Minister of War Ernroth, who, according to S. Radev, "fulfilled his mission with great skill... It was not long before it was, and the robbery was suppressed." While in the first two decades after 1989 there was a disturbing trend towards criminalization and delegitimization of the state, including links of politicians with entities of shady business.

4. In the first decades after the Liberation, the country was built and developed at a rapid pace. Only within the first generation of Bulgarians after the Liberation was achieved "incredible progress and success in many respects; We have surpassed some of our neighbors who lived freely half a century earlier than us." While after 1989 the country experienced a terrible transition of disintegration (agriculture was destroyed, much of the industry, cultural and moral disorientation occurred), the country experienced a sharp and severe economic decline. The constructive and creative processes are partial and only in certain areas and branches, and mainly in the last ten years. Instead of called politicians and statesmen on the political scene, they came out mainly political, who, in Weber's phrase, live on politics, not politics. The processes of disintegration of statehood are directly proportional to the degree of the deficit of state consciousness. Exceptions in this regard are rare.

In the Apostle's country, leaders do not dream of seeing "themselves in high order," but of dying "in the people's business." They do not raise "a voice for themselves, which is despised by humanity for a stupid and simplest thing." They do not appropriate anything for themselves, do not encroach on people's money, do not waste people's wealth, do not abuse official power. "I do not look at my present sufferings and scanties in everything," says Levski in his letters, nor my daily persecution by the police, from town to

town, in villages and curries, and by the freaks themselves Bulgarian; Nor do I say that: from the end of our affairs until now I have been able in such terrible and difficult times, and now why should it not be me in such and such a place... History will not attach our merits to others. I have promised my Fatherland a sacrifice for its liberation, not to be a big deal. Let the people judge, and not I give a voice for myself – this is despised by humanity."

While today there is an unprecedented greed and irresponsibility of the Bulgarian political elite – both blue and red. [5] Suffice it to recall what happened in 1991 and 1997, which in Bulgaria took place a markedly right-wing pro-capitalist turn. In 1991, Philip Dimitrov practically liquidated Bulgarian agriculture – irrigation facilities and agricultural machinery, buildings, huge animal farms were destroyed and billions of dollars in losses. Six years later, the country was deindustrialized, destroyed and plundered its industrial wealth. More than \$200 billion in ownership. The dollar was distributed at ten times the price to a small group of people who, instead of making it effective, liquidated, plundered and resold it. The initial accumulation of capital in post-November 10 Bulgaria took place with markedly barbaric means, through criminal means – through robberies, murders, smuggling, obtaining assets at symbolic (ridiculous) prices, criminally organized tenders, replaced property, etc. Instead of organizing an efficient production process, "investment on a chamber scale in inertial industries, light and food industries, primitive investments in agriculture, a glut of investments in tourism, insurance, consulting services, etc., was established, in which the main features of development were: a significant share of the gray and black economy; the plundering of the population through the system of retail purchase prices; refusal of regulated provision of a product to society – duties, taxes, fees, etc." [6] In the presence of such a reality, it is worth remembering the pathetically inflated and false speech of Georgi Mishev, delivered at the rally in Sofia on November 18, 1989, in the circle of the newly emerging "political zeros" around him, with the claims of "people's leaders" in the future.[7]

"People gathered in Al. Nevsky", passed on the thin ice of fear! Today you deserved the purest, highest address: CITIZENS!

HELLO CITIZENS!

Happy First Day of Bulgarian DEMOCRACY... After four decades of movement in circles and trampling in one place, let's hope that we are already taking the right direction – towards a civilized Bulgaria: a modern, wealthy, peaceful, stable land in which only the baby swings and bronze bells of this majestic temple will swing... For the seventh day the Bulgarian breathes calmly: the millstone of totalitarianism has fallen from his shoulders; Apathy disappears, appetite for life returns. Previously unknown reserve forces are awakened in his immune system as after a hypnotic session. The hypnosis into which we had fallen for decades yields to reason, to hope. Finally, the broken balance must be restored according to natural law. And let all things fall into place: the fool shall cease to counsel the wise. the incompetent – to lead the talented; The scoundrel – to preach morality...

And as it is written in the wise books, to each his own! To the peasant – the land, with lasting guarantees of ownership. To the worker – shares from the factory. To the person with the pen – freedom for creativity, for self-

expression, for self-improvement. Enough care and love for humanity at all! Let's take care of the individual!"

After a quarter of a century, the same Georgi Mishev, in the book "Peace to Our Fear" (2014), states with bitterness: "I look at the lines written on my knee twenty-five years ago. Like any pathos beat hollow, with a lot of makeup and dubious rapture. Have I not deceived you, citizens of the square, have I not deceived you? Where is now that wealthy, stable and peaceful Bulgaria that I promised you? Has the apathy that oppressed us like a dark hangover gone for half a century? Have we come out of the hypnosis that blindfolds our eyes and turns us into sleepwalkers wandering through today's timelessness? Where are the peasants standing on their own land, the factory shareholder workers, the large-scale independent intellectuals? What a dry way the creative climate took away from the artistic world, so that the chalga piraeus and the wild self-grown-up took place?... The sand has been flowing for a quarter of a century and has been gnashing between our teeth: how we started it, where it went..."

In the state of Levski everyone had to "live according to one pure and holy laws". While in modern Bulgaria the boundaries between good and evil are blurred, and laws are made "for our people". The next government remade them "for their people." The Bulgarian people can never see "pure and holy laws" that do not allow "imprisonment for the theft of a hen, but for the one who has stolen millions – forgiveness." Today, success and realization are the result not so much of hard work, but of artificially provided chance, of luck that you are where it is privatized and a speculative economy is created. In today's Bulgaria, through imitation from outside, a new model of the idea of social success has been established. In it, the main importance for the realization of the personality is not labor, but theft, playing on the stock exchange, gambling. Today, money, no matter how it is earned—even without labor—is becoming increasingly important. Outside of their possession, almost everything loses value. Far in the past remained the cry of Ivan Vazov: "Let us work, this glorious word, let the bell ring."

Most young people emulate this newly imposed social model, realizing that it is not the one who knows and can do more, but only the one who is rich, who succeeds. With complete uncertainty about the question: where did his millions come from? Therefore, for young people today it is no longer important to be educated, but it is good to be cunning. You don't have to be frugal, you have to be a robbery calculation. It's not what you can do, it's what you have. It is no coincidence that the brazen demonstration of prosperity and upstart ostentation are what dominate in modern times today.

Despite the high expectations and hopes (destruction of the one-party totalitarian system, building of new democratic state institutions, free elections, market economy, etc.), the transition from authoritarian rule to democratic society in Bulgaria has developed dramatically, exacerbating the negatives in the Bulgarian national stereotype. We have replaced change, as a result of which the fundamental foundations of the state have been destroyed: efficient industry, modern agriculture, a well-organized and working health system, a high level of education, a stable army and an active police. This became possible because, instead of developing towards rational,

entrepreneurial capitalism, the political elite pushed the country towards irrational, bandit capitalism, in which the profits are not from labor and creativity, but from robbery and speculation. As a result: misery, lack of enlightenment and spiritual emptiness. Hence the impossibility, at least for now, for a large part of Bulgarians to live well and with dignity, as a highly respected European people.

In this context, it is worth recalling the reflections of Nikolay Genchev in the almanac "Bulgaria 20th Century" (1999), prepared by Philip Panayotov – a book that is a kind of account of the past century. To the question of what are our biggest national defeats Nikolay Genchev answers like this: "Come down 13 centuries we seem to have nothing good to say and give to the world. In this century, unfortunately, this is the bitter truth, the very bitter and tragic truth. It is reduced mainly to three fatal fives – participation in five wars after the liberation (1878), all in the XX (four) lost; five coups that disturbed and ruined the normal course of the Bulgarian statehood; Participation in five unsuccessful uprisings that compromised the national and social idea in Bulgarian history. These fatal fives eventually collapsed the Bulgarian statehood and weakened the national community to the limit. They were early in many vices, bad feelings and qualities in the Bulgarian national character and led us at the end of the century to a very difficult to overcome deadly crisis of kin and fatherland."

In the Apostle's state, leaders are accountable "to God and to the people." This is evidenced by the attitude of Levski himself to folk remedies. A theme that runs like a red thread through the text of his notebook. He began to keep his financial "notes" in November 1871. This notebook reveals such features as frugality, puritanical limitation in the name of the cause, extreme abstinence, etc. Although the entire monetary fund of the committees was at his disposal, the Apostle did not spend more than his necessary expenses. Amazing is his keen sense of responsibility to those pennies that are collected by the voluntary donations of the people. Every steam that comes out of his pocket is carefully and meticulously marked. Moreover, from the cost bookmarks, you can get an immediate and vivid idea of the image of Levski, who had no life outside the case. For when you add up the kilometers traveled by him – on foot or on horseback, in the two most difficult years 1871-1872 it becomes clear that he had no more than four hours a day to sleep. All this can be explained only by the frontal will of this person - the "people's work" to advance continuously. And his development is the main result of the leader's activities. While for today's "temporary and casual leaders" the main thing is personal gain. This is the "model" of imitation and thinking of the vast majority of young people. It is not their fault for this, but those who introduced and confirmed it are responsible. [8]

In the country of Levski people's leaders work "purely Bulgarian" and are not led by anyone outside Bulgarian. They do not weep in the gates of others, nor are they led after another's minds; they pray to no one, nor ask for any man's favor. They are not based on empty words, on other people's counsels they do not give ear, on good promises they do not catch faith. They do not betray or sell a nation or state to anyone else's interest for their own interest, for their own benefit, and at the expense of the whole people. While today the drama of the Bulgarian degeneration has

unfolded. Efforts to impose a different value system in Bulgaria since the early 1990s began with ignoring patriotism as a virtue. The "new world order" and "global civilizational values" advertised by paid preachers and their media are persistently imposed. They establish as highway directions of development of the individual and the country: denationalization, degeneration, debulgarization and the misunderstood "multiculturalism". So, from now on, there may be several possible directions of development. The first: to continue to vegetate in today's deadly geopolitical space, feeding on the crumbs of world leaders; the second: the Bulgarian national community to remain in the inertia of the twentieth century, which will completely deface it, and thirdly: liberation from historical ills and restoration of our cultural and historical mission in the Orthodox Slavic world.

III. CONCLUSION

Modern politicians and diplomats do not like too many words and concepts such as "national interests", "fatherland", "patriotism". Even the words people and Bulgarian nation are rarely used! Patriotism is mostly love for one's birthplace, willingness to sacrifice something of oneself for the fatherland. Things are not so complicated: if people living in a country do not love their home, language, family, traditions and customs, if they do not want to sacrifice for their homeland, then sooner or later it will fall apart. Simply put, the concept of debt is encoded in the sense of patriotism. What is why Vasil Levski, Hristo Botev, Georgi Benkovski, Vasil Petleshkov and hundreds of Bulgarian patriots went to the gallows or were shot. Unlike today, when talking about the Bulgarian – about the national interest is not fashionable. And national self-esteem is the first condition for survival, and especially for survival under conditions of peace, when the quiet but insidious assimilation mechanisms and temptations of the eternal interested forces from outside are at work.

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