

pu fournir, et qui doit permettre à un public international d'apprécier à sa juste mesure la qualité de l'apport corydaléen. Il est à souhaiter que l'édition de l'ensemble des textes de Corydalée puisse être bientôt achevée, afin que ce grand esprit arrive à être "réhabilité", et que sa figure puisse trouver la place qui lui revient de droit dans l'histoire des idées.

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Peter John Georgeoff. *The Social Education of Bulgarian Youth*. Minneapolis: University of Minnesota Press, 1968. Pp. VII+329.

According to Marxist-Leninist thought, education is a means by which the ruling class in any society insures its continued domination over that society. The bourgeoisie, the Marxists say, do not concede this sociological phenomenon, but obfuscate it behind so-called "objectivity", which nevertheless cannot hide the truth. Bourgeois education enforces bourgeois rule and the capitalist system. In a socialist society, the working class does not disguise the fact that education serves the interest of the ruling proletariat. Quite candidly, the educational system in socialist countries is used to reinforce the doctrines of Marxism-Leninism and to insure the continued rule of the proletariat through the Communist parties. Georgeoff in his book shows how this principle works in practice in Bulgaria. As the *Bulgarian Law for Closer Ties between School and Life* sets forth in its first paragraph, "the main task of the school in the People's Republic of Bulgaria is to prepare the young people for life in socialist and communist society." (p. 169).

The author throughout implicitly criticizes the Bulgarian and socialist philosophy of pedagogy for its bias. At one point in his writing he complains that "there is no attempt [in Bulgarian news reports] at what is known in the West as objectivity." (p. 110) Yet Georgeoff does not come to grips with the elusive quality of this objectivity, the existence of which the Marxist scholar denies and the western scholar continually seeks as the basis for his studies. This failure to explain "objectivity" reduces the author's criticism of socialist pedagogy to a bias of his own which mocks his premise.

The difficulty is that objectivity can not be obtained from any single source. A unique point of view cannot be perfectly objective, but must

express some degree of bias, whether subtle or blatant. Objectivity, in other words, can not be found, as Georgeoff implies, in a specific technique of Western scholarship which contrasts with the subjective methodology of Marxist scholarship, but rather is only an ideal quantity which may be approached by comparing the variance of differing points of view. Some of Georgeoff's examples of dogmatic Bulgarian scholarship have their parallel in the West. The author's criticism that the most frequently used learning technique in Bulgarian elementary schools is rote learning (p. 56) can probably be written about elementary schools in non-socialist countries as well. His criticism that all school courses emphasize an anti-religious and anti-bourgeois attitude while extolling the glories of socialism invites its parallel regarding American elementary and high schools, where there are enough examples of anti-Communist and pro-capitalist bias. Likewise, if the Bulgarians exaggerate the contributions of Russian scientists and inventors (pp. 93, 230), the West is guilty of the negligence of them. After all, A.S. Popov *did* demonstrate a working radio before Marconi. The real difference between the West and Bulgaria is not so much that a hidden bias is superior to one proclaimed but that in Western schools, in particular at that university level, and to a lesser extent in the public mass media, there is exposure to varying points of view. In Bulgaria, while varying views are not entirely absent, especially because of the availability of some foreign books and foreign newscasts (The educated are usually quite aware of world affairs and the different sides of various current political questions), the overwhelming monotony of Marxist-Leninist analysis would appear to limit the stimulation for individual criticism. (However, one can also plausibly argue that the blatant nature of socialist propaganda forces the Bulgarian to accept less readily what he reads in his newspapers or hears on his radio than an American, let us say, would accept information from his news sources.)

The author's introduction with its historical, sociological, and economic survey of Bulgaria is too brief to be of much use to anyone but those already familiar with the material. In addition, there are a number of minor factual mistakes and incorrect impressions which, while not so serious as to detract from the major purpose of the work, do attract the attention of the reader. For example, the Bulgarian Communist Party was banned not "between World Wars I and II" (p. 7), but more accurately between 1925 and 1944. The exchange rate for the Bulgarian lev is two dollars (p. 37) only for tourists; the commercial rate is much

more favorable to the lev. The Fatherland Front, not the Communist Party, came to power on September 9, 1944. (p. 161). Although the Bulgarian Communist Party played a leading role in the Front, its overwhelming mastery of Bulgarian politics did not occur until several years later. Moreover, since the Agrarian Union is still a legal party in Bulgaria, it is incorrect to call the Communists the "single" party. (p. 162). The statement that during the war Sofia treated the Slavs of Southern Dobrudzha and Macedonia alike and the implication that this treatment was no different than that of Bulgarians elsewhere in the country (p. 11) is a great overgeneralization which cannot stand up to the facts of Bulgarian occupation in Macedonia.

Aside from the major defect of implied and detectable bias, and minor inaccuracies, Georgeoff's book reveals the structure of the Bulgarian educational system and demonstrates the nature of pedagogical methodology and course content in reinforcing the social education of Bulgarian youth. The author defines social education as academic instruction "designed to promote the children's social development in directions deemed desirable by the communist society." (p. 47). In an early chapter the author describes the various types and number of Bulgarian schools (all state controlled). He also includes in an appendix statistics for the school population and staff of each kind. Georgeoff concentrates his description of Bulgarian educational material on the elementary schools. He describes the hours given to each subject at various grade levels and the amount of time used for new lecture material, review, and non-lecture approaches, and also gives examples of the course content. One chapter is devoted to pedagogical methods and the training of Bulgarian school teachers.

Of particular interest is his chapter on "Social Education through the Pioneer and *Komsomol* Organizations." These mass socialist organizations for young people cooperate very closely with the schools in providing extracurricular education and training. Not only do the organizations, to which almost all Bulgarian children belong, provide hobby and academic clubs for educational opportunity outside the classroom, but they also provide additional reinforcement for belief in the socialist system. The Bulgarian *Komsomol* organization (Dimitrov Communist Youth League) is also the major training ground for new members of the Bulgarian Communist Party. Georgeoff describes the structure, purpose, and methods of the organizations, as well as the activities of several of the camps that the Pioneers and Youth League operate for

training youth leaders. Appendix B includes *The Statutes of the Dimitrov Communist Youth League*.

In the appendices Georgeoff gives educational statistics, translations of relevant laws and regulations, excerpts from newspapers and speeches, and excerpts from courses of study and pedagogical textbooks. The appendices provide valuable information for the reader and sometimes present the author's conclusions more effectively than the main body of the text. Appendix E contains selections from various Bulgarian textbooks including those of mathematics, science, geography, history, and literature. The selections comprise the required readings from various grade levels and demonstrate explicitly the Bulgarian students' exposure to Marxist-Leninist analysis and ideology, Bulgarian nationalism, and socialist propaganda and precepts at every class level and in every kind of course. It is appropriate here to emphasize that the social education of Bulgarian youth does not simply mean training in Marxist-Leninist ideology and analysis, but also emphasizes both Bulgarian and Soviet patriotism. Bulgarian teachers inform their pupils of the traditional ties between the Bulgarian and Russian nations—ties knotted both before and after 1917. The young scholars learn of the accomplishments of Russian intellectuals of all eras and the moral superiority of the Soviet approach to present world economic and political problems. Furthermore, the Bulgarian schools continue to honor the traditional national and cultural heroes of the Bulgarian nation as well as the heroes of Bulgarian socialism.

In conclusion, despite some minor inaccuracies and a major bias, Georgeoff's book provides a useful survey of the present Bulgarian educational system.

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Canapa M. P. *Réforme économique et socialisme en Yougoslavie*. Pp. 96. Colin, Paris 1970.

Depuis sa rupture avec le bloc Oriental en 1948 la Yougoslavie a occupé une place intermédiaire parmi les pays sous gouvernement communiste non seulement parce qu'elle a reçu pendant de longues années l'aide occidentale, mais aussi parce que plus que partout ailleurs dans le