

Fromm called social character which serves as a mediator between the base and the superstructure. The social character always lags behind the economic and social changes and, to put it more precisely, the people's social character does not change quickly and they stick to their previous beliefs, cultural practices and so on. This shows that the change of the economic base does not necessarily lead to a change of one's social character. For a more detailed analysis, see Fromm's books *Beyond the Chains of Illusion* and *The Sane Society*. In this regard, a great analysis was made by the historian Nikolai Genchev, who shows in his book on socio-psychological types, written in the 1970s, that the change of the economic relations does not mean a complete change of the social relations.

In one of his studies Angel Todorov wrote that Fromm's position is that communism and capitalism have lost their meaning, mistakenly assuming that Fromm tries to reject the category of socialism. (Todorov in Mitev 1973: 44). Commenting on the various functions of ideology, Diana Danova mentioned Fromm's idea that ideology has a hallucinatory function, which is to create 'illusion of spiritual closeness between individuals' when they are actually alienated (Danova 1990: 82)

CONCLUSION

The Bulgarian researchers on Fromm's ideas appreciate his theory of aggression and his views on the alienation of the American society. However, the latter are evaluated through the prism of communist ideology, and not in an attempt to objectively evaluate the situation in the United States. They consider Fromm to be part of the bourgeois intellectuals in the United States, albeit having an anti-fascist position. Certain views of his are often underestimated due to misunderstanding their source or because of the researchers' distorting evaluation. That is due to Fromm's anti-Soviet position and his critical evaluation of Karl Marx's and Vladimir Lenin's ideas who were the two main pillars of the leading ideology in Bulgaria and the USSR, Marxism-

Leninism. I have tried to show what this ideology consists of, what its basic postulates are, and how they were inadequately used to evaluate Fromm's ideas, as well as in terms of understanding Marx's ideas themselves.

Very often, the Bulgarian researchers who wrote before 1989, labeled Fromm and placed him in a certain school of thought, often wrongly, and they did not always adequately evaluate his ideas. That is quite normal, given that they looked at them from an outside perspective and evaluated them through the prism of the opposition of the two systems – capitalism and socialism, and the desire to prove that socialism is the better system. At the same time, many Western researchers did not adequately evaluate the situation in the socialist countries, because they too were misled by what is seen from the outside which does not always mean what it looks like on the surface. It is no coincidence that Fromm wrote numerous articles and a book to show the American misconceptions about Marx's ideas and the Soviet policy. Another point characteristic of the Bulgarian researchers is the use of 19th century phraseology in the 20th century, for example, "class struggle", "revolutionary situation", "the revolutionary role of the working class", etc., which is not useful for the objective analysis and furthermore leads to the distortion in the interpretation of Fromm's ideas – because they do not correspond to Marxism-Leninism and they are very often critical of Marxism-Leninism and of the idea of the forcible overthrow of the rulers.

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