

The Right to Religion in Bulgaria - Statics or Dynamics in Construction of Religious Identity of the Population in Villages Objects of Scientific Projects KP-06-OPR 05/6 (Part 1)

Dr. Jasmina Donkova

Abstract: *The state policy regarding the denominations in the Republic of Bulgaria is carried out on the basis of the legislation of the country and the basic principles enshrined therein. The state policy for equality of Bulgarian citizens is developed on the basis of national and European legislation, as well as on a number of international instruments to which the Republic of Bulgaria is a party. Equal rights and non-discrimination are guaranteed in Bulgarian legislation. The right to religion includes the right of everyone to form his or her religious beliefs freely, as well as to choose, change and profess his or her religion freely. The free exercise of religious rights is exercised through the formation and expression of religious belief, the creation or participation in a religious community, the organization of community institutions, the realization of religious training.*

Keywords: law, legislation, religious rights and freedoms, religion, denominations, church, faith.

1. The Right to Religion in Bulgaria from 1991 to 2003 - Status and Trends

1.1. The Religiosity in Bulgaria After 1989

Between 1944 -1989, the place of religion in Bulgarian society in general was taken by atheist ideology and "folk-bit" religiosity. This public ethos significantly and very quickly changed with the fall of the totalitarian regime in the country, and thus removing practical restrictions on religious rights. The dominant ideology of state socialism that was totally atheistic oriented, gradually withdrew from public political scene, and together with her and her values system. This created a deficit of such values, which in turn led to a radical change in the pattern of thinking about religion in general. The terms "God", "faith" and "church" began to acquire a different dimension into public space. This was the beginning of a long process of rediscovery of religious values and attempts to integrate them into life. The idea that each person must make decisions about their religious views created and catalyzed a new type of attitude towards faith in God, and hence to spirituality. That put religious institutions in our country the challenge adequately and timely to meet the spiritual needs of people.

Given the dynamics of the stack is then historical processes, enhanced search and new public social realities, spiritual leaders require a different approach in their messages and actions. In contrast to these expectations the major Christian denominations instead opened their doors to sounds from the pulpit their rescue sermon about Jesus Christ demonstrated relative reticence - formed t. Pomegranate. "Impermeable borders" to the outside world. This reticence deprive them of the possibility of corrective feedback to those who sought spirituality, and thus their relationship became increasingly frigid and dysfunctional.

The reasons for the tray does not need to be looking at conservative in their traditions, but rather the lack of necessary social sensitivity - inherited from the communist

period, to the spiritual needs of people. Not long after, due to the current "impermeable borders" were born and socio-psychological and religious-cultural effects of society that is expressed in the search for spirituality and its opening in the new for our country religious movements. Still, erroneous thesis that under communism in Bulgaria only the closed nature of the existing denominations and religious communities was the main reason for the successful demarche in these movements. Because in a globalized world, in the "open society" in terms of real or birth date pluralistic democracy in their respective countries and societies in a global open, and "permeable" - social or cultural - space that is actually performed huge flows of disparate ideas, values, human masses, etc., can not actually religious ideas, logic and practices be locked and reside only in specific toposes.

In the new, post-modern and globalized world religion was also seriously exposed to but myself also involved in transfers of various, including confessional - old or new - values, relationships, relationships and so on. Moreover historic turning point and postmodern our modernity is characterized by very definite and very powerful processes and trends noticeable noticeable rekonfesionalizatsiya with historical revenge and noticeable rise of religions in certain continents, countries, societies, civilizations and cultures.

Today, from the distance of time can rightly say that the emergence of new religiosity is one of the discourses of democracy and integral part of the Westernization of Bulgarian society.

Our country had to accept and legitimize the fundamental principles and values of democracy, resulting in the rule of law, respect for human rights and freedoms. Recognition of the right of religious self-determination of one's chosen religion freely, according to personal convictions and will, created quite a other conditions for the establishment of functioning religious pluralism, which - in turn - is able to

break the influence of the monopoly traditionally identified in Bulgaria religions.

Following these processes, issues related to religiosity get timeliness and fell constantly in public view. The problem for this is rooted not only in the fear of the unknown, but also in the interest in the "new" and "unconventional." The emergence of the 'new' religiosity briefly turned into tangible socio-psychological phenomenon involving himself as personality dimensions and socio-social. Most sought genuine spirituality, not obeying a set of "religious taboos."

People sufficiently aware that even these bans are associated with specific religious-moral ethos, spirituality is actually much more than the traditional household ritual religiosity or mechanical repetition of the list of prescriptions. However, the mysticism of many in that period was semantic, meaning "mysticism of words" because most of them leading element in religion was rational assessment for material benefit.

In other mysticism transformed into ill mysticism, which had a negative impact on the psyche them and led to their anti-social. So the problem for the new religiosity now concerns not only the individual, but society because the factors provoking the dynamics of this process actually becomes more. Many started even open attacks against certain religious movements because of "brainwashing" of their close relative or friend. In the media constantly circulated charges against these movements for incitement to prostitution, use and trade in drugs, suicide, stalking and death threats ... Thus issues related to new religious movements have gained not only religious but also social and social dimensions and it sounds. This, of course, cause conflict in the public mind because actually put to the test not only the direct involvement of the Orthodox tradition of cultural and national identity of the Bulgarian people, but also the health and safety of everyone who dares to visit the collection of one of these (complete strangers or too foreign) religious movements.

Here it should stress that often negativism towards religiosity that arise from intrusive proselytizing missionaries of many of these movements. Very often society was provoked by strangers phenomena such as "mass evangelism" public exorcism and distributing hundreds of religious pamphlets and books on the streets. All this breeds fear, which most definitely is transformed into open hostility to the media or showmanship of the new religiosity.

Too weak religious culture, the lack of timely and objective information about various religious movements and the lack of tradition in the study of this type of phenomena born a misinterpretation of the issue of new religious movements and it becomes a problem putting them all under total denominator "dangerous sects".

With the emergence of new religious movements intensify the erosion of the influence of traditional religiosity, but also in doubt its legitimacy, which in turn lead to alienation from it. This further strengthened dislike to the new religiosity and load its content with negative connotation, which in turn automatically transferred on its media - new religious

movements. Much of this new religiosity proved to be quite unknown to our society. More importantly, the concept of the world and its people was quite different from the existential concept that is expressed and accordingly applied in folk tradition.

The assessment of new religious movements is built on a semiotic structure, which is a natural psychological development in the public consciousness. This structure make it possible to structure a "reality" based on which were created value judgments on new religious movements.

In this connection the problem of epistemology has really central in terms of these religious movements. Public opinion is formed based on isolated cases of religious decline and carried on all new and unknown in the religious sphere.

At that time, the lack of expert approach, combining scientific expertise, precision and balanced position, not to allow this assessment to be objective. However, it was adopted as a corrective for assessing any new religiosity, which has often created tension not only in the religious society but also in the public domain and thereby in all aspects of the multifaceted lives.

Although we have a special - somewhat unexpected - a phenomenon for Bulgarian society in the post-totalitarian period, new religious movements should not be taken as a specific phenomenon of modern times, because as a public social factor they existed for all of human history. Religious groups have come and gone, some of them have left traces behind, while others do not. For this reason, the advent of innovations in religion must be accepted as a permanent process that continues to this day.

High-risk socio-political conditions in Bulgaria in the early 90s, the strong variability and volatility of economic circumstances, and chronically high unemployment and catalyst formed in that period called. social pathology.¹ Much of the Bulgarian citizens then most definitely felt socially insecure, prompting many of them to turn for spiritual support and moral support to the supernatural creature - Creator by representing it religious institutions here.

Empirical evidence and theoretical analyzes show that the relationship between religiosity and social conditions in that period is quite active. 51% of Bulgarians in the difficult early years of transition say that religion gives them security and support, with 13% of them are totally support it, while 38% - somewhat. They did not trust 19% and the remaining 31% identified as atheists.²

At least in terms of atheism should be noted that - in the general atmosphere of total condemnation of communist ideology and as an integral part of it - it is also subjected to

¹For more on the link between social pathology and religiosity in a global context, see. Paul, G. The Chronic Dependence of Popular Religiosity Upon Dysfunctional Psychosociological Conditions. - In: Evolutionary Psychology, 2009, V, 7 (3)..

²On this subject, a sociological study on the topic: "The religiosity of young people in the face of social change". - In: Center for Sociological Studies at the Ministry of Defense. S., 1994, p. 12.

public ostracism and symbolic branding. However, such data indicate that poor socio-economic environment directly contribute to increasing the level of mass religiosity.

This allowed religion to become one of the important factors of social life and dislocated in an unprecedented way different layers of our social reality. For a short time not only Christian churches but Muslim mosques were filled with hundreds of people from different professions, a different intellectual level, with different backgrounds. The growth of religiosity rose at the expense of total collapse of atheism. This process of atheism to rampant advancing religious, as it can be assumed, essentially characterized by a special asymmetry and instability.

What's the asymmetry of the process and what are its dimensions?

- If a 1989 militant atheism allowed religion to be presented only in its cultural and community dimension, it then religiosity had the opportunity to manifest in their true doctrinal dimension, expressed through free preaching and worship.
- If by 1989 the vanguard of atheism were young people, and old maintenance (albeit hidden) religious traditions, then after changing young people became the nucleus for the spread of religion, but the older generation largely remained atheistic oriented.
- If by 1989 the country's elite - political, administrative and managerial, cultural, etc. - not publicly demonstrate their religious views and preferences, then change as it becomes natural and even he must adapt to new realities and morals, and with this and to acknowledge their faith, and so on.
- If until 1989 for political and ideological reasons and considerations are absolutely unacceptable and banned all media broadcasts, which are capable of pulsed relevant people to old or new religions and movements, then it already occurs radical change in the media give huge horizon and large-scale field for entering the religious theme in their daily broadcasts.
- If by 1989 can be carried out only limited support for various prayer centers, churches, etc., The aftermath of a big change becomes obvious straight exploding growth of the construction of new religious cloisters, including a brand new faith communities.
- If before 1989 in the public domain could not be found at any time and anywhere specialized literature on the religious problems it after changing the market for religious, esoteric and other literature became completely free, even became for a time a particularly profitable .
- If before 1989 it is impossible and unacceptable to put before the public attention and opinion questions as possible and is it necessary to introduce specialized courses in religion in our education system after 1989, like taboo is abrogated - Moreover, quite freely lead such public discussion.

All these radical changes in public attitude and obvious transformations in the social environment in its infrastructure, which is directly or indirectly linked to a religious phenomenon have undoubtedly enormous influence and impact on the growth of interest in some or

other faiths to resuscitation of old or innovative models, logic and practice of religious existence of man.

1.2. Legal regulation of the right of religion to 2003

As the democratic changes in Bulgaria started a process of rethinking of spiritual values in our post-communist society. This necessitated the need for a thorough analysis of the relationship between the state and religious communities during the past period of atheistic totalitarian rule and setting priorities in developing the new model of these relationships.

The main focus in the design of this model put on two main factors:

- Comply with international law dealing with the issue of religious rights and freedoms;
- Give due attention to the Orthodox faith ú contribution in the formation and preservation of the cultural identity of the bulgarian people.

The question of drafting a new regulatory framework for state-church relations are put at the very beginning of the democratic transition (meetings of the Round Table), and the process of drafting the constitutional parameters began with the submission of the draft constitution (1990-1991) in office of the Grand National Assembly.³

In all projects in one form or another were down provisions on the right of religion except that most of them exhaustively regulated, while others hint at things in common without setting contents and where it can be limited. With regard to the Orthodox faith and the legal status of ecclesiastical institution projects differ in their proposals.

After numerous public discussions and parliamentary debates on 9.07.1991 was adopted the current Constitution of the Republic of Bulgaria.⁴ It is based on principles that guarantee the establishment of a free and democratic society in compliance with the new European realities and declares Bulgaria's international commitments.

The basic principles embedded in the constitutional provisions for the settlement of state-church relations are:

- Freedom of religion (art. 13, para 1);

³Received the Grand National Assembly 18 projects can be conditionally divided into two groups. The first group includes plans drawn up and submitted to the National Assembly (NA) political groups or civil unions (Union of Democratic Forces-United Democratic Center, on "Constitutional Club 311" on Veljko Vulkanov and a group of MPs of the Bulgarian Socialist Party the parliamentary group of Bulgarian Social Democratic Party, the parliamentary group of the Bulgarian Agrarian Union, the project of the Radical Party and the design of the Bulgarian Agrarian National Union - Nikola Petkov). The second group of projects were the work of enterprising citizens. These two groups should be added and projects submitted by the management of the Grand National Assembly on the initiative of the President, who commissioned an expert group to prepare a draft Constitution. On 19/03/1991, she reported on the commitment and transmits its overall design.

⁴On 12/07/1991 was signed solemnly.

- Separation of religious institutions from the state (Art. 13, para 2);
- Recognition of traditional religion in the Republic of Bulgaria (art. 13, para 3);
- A ban on the use of religious communities and institutions and religious beliefs for political purposes (Art. 13, para 4).⁵

Unlike the Constitution of 1971, the new democratic constitution introduces a new standard in the relationship between state and church, built on the principle of respect for the individual right of religion (art. 37), freedom of association on religious grounds (Article 44) of the constitution internal organization of religious communities and the acquisition of legal status. This entails ensuring the formation of a democratic system in relations between government and religious institutions in the country.

The practical application of the principles enshrined in the new constitutional texts, however, is complicated by the lack of timely legal framework to conform to constitutional provisions and international agreements.

Laws in force in the Republic of Bulgaria in the beginning of the democratic transition are not systematic and largely contrary to constitutional provisions. Created shortly after the political change of 9.09.1944, the Law on Religious Denominations is the result of a political ideology that is at odds with the main aspects and priorities for the development of a democratic and civil society. This is the reason for the controversial practice of enforcement of the law in this period as a result of which appear two central guides in Bulgarian Orthodox Church.⁶

Vague and contradictory regulations enforcement IOs regarding religious communities in the country are cause 59 MPs from the XXXVI National Assembly to submit a request to the Constitutional Court,⁷ in order to be declared unconstitutional art. 12, 14, 15, 22 and Art. 31 of IOs.⁸ In this regard, at the request of the President of the Republic of Bulgaria instituted constitutional case, which was requested by Constitutional Court binding interpretation of Art. 13 para 1 and 2 and Art. 37 of the Constitution to establish protivokonstitutsionnostta of IOs.⁹

⁵Art. 13 of the Constitution of the Republic of Bulgaria, SG. 56 on 13/07/1991.

⁶More details on this issue see. my article "constitutional compliance of state-church relations in Bulgaria in the period of democratic transition" in the magazine. "Spiritual Culture", № 3/2004.

⁷The request was initiated in constitutional case № 10 of 1992, and by order of April 1992 as parties in the case have been constituted National Assembly, the Council of Ministers, St. Synod of the Bulgarian Orthodox Church, Chief Mufti's Office, the Catholic Church and the Evangelical Church fifties.

⁸More details on this issue see. Decision № 5 of the Constitutional Court of June 11, 1993 on constitutional case № 11 of 1992 on the interpretation of Art. 13 and Art. 37 of the Constitution. SG. 49 of June 16, 1992.

⁹By order dated June 4, 1992, the Constitutional Court considered inadmissible group of MPs and the president on the constitutionality of the confession law.

By Decision № 5 / 11.06.1992, the Constitutional Court ruled that "the provisions of the Religious Denominations Act (Art. 10, 12, 18, 20, 21, 22 and 23) which are contrary to Art. 13 and 37 of the Constitution shall be considered canceled by the direct effect of these constitutional norms of the entry into force of the Constitution".¹⁰

In terms of the state in settling the issue of religious rights and freedoms decision focuses on the following points:

- The state as the supreme winner of sovereignty and guarantor of the Constitution provided civil rights and liberties has to provide conditions for free and unhindered exercise of the right to religious freedom of every Bulgarian citizen;
- State must ensure maintenance of tolerance and respect between believers of different religious communities and between believers and non-believers;
- One of the main powers of the right to religious freedom is the right of association on religious grounds;¹¹
- The state through its bodies and institutions can not intervene and administer the internal organization of religious communities and institutions;

The rights of state intervention in the activities of religious communities and institutions comes down to taking appropriate measures in cases specified in Art. 13 para. 4 and art. 37, para. 2 of the Constitution.

These points of the Decision of the Constitutional Court confirmed the fundamental constitutional principles on which should be based on the provisions of the future law on religion and religious communities.

The events of 1992,¹² The decision of the Constitutional Court and the massive invasion of new religious movements in the country, however, has further exacerbated the need for legal regulation of the religious sphere in public life.

In early 1994 the National Assembly (NA) adopted the Law amending the Law on individuals and families. It includes texts governing the registration and operation of associations and foundations dealing with religious and religious-educational activity. According to Art. 133-a "legal non-profit entities operating characteristic of a denomination or performing a religious or religious and educational activities are recorded under this head in agreement with the Council of Ministers." Entered to the adoption of these changes in the law, legal entities re-register at the request of their governing bodies within a specified period¹³ the entry into force of this law with the consent of MS. Delete entry and terminating the activities of legal entities that do not fulfill the conditions of transitional text.¹⁴ Despite the inclusion of

¹⁰Ibid.

¹¹This right differs from the ordinary law of association in several major scars that are associated "with the time during which the association operates, goals and objectives that it has set."

¹²More details on this issue see. said my article in the journal. "Spiritual Culture", № 3/2004.

¹³The statutory deadline for re-registration is 3 months.

¹⁴In this connection, the Directorate of Religious Affairs of the Council of Ministers has established a working group on religious issues such as advisory and coordinating body in which representatives from eight ministries and other institutions give

these texts Law on persons and families on persons and families need to adopt a special law in the religious sphere.

Legislative initiative continues in several national assemblies,¹⁵ but the possibility to adopt such a law turned out to be real only in SB XXXI.

From imported three bills in the office of NA XXXI but none managed to gather the necessary support to be adopted as law. As a result, consolidating prepare a common project (with minor changes) was voted and adopted on 20.12.2002 (prom. SG. 120 of 29.12.2002 years).

In conclusion, the issue of regulation of state-church relation after 1989 should be pointed out that despite the long and difficult road of shaping the legal framework these relations are governed by democratic and legal way. Anchor points in the legislation to settle the state-church inter-institutional relations can be divided into three groups:

- Basic principles included in the text of the Constitution;
- The settlement and guarantee of individual religious rights and freedoms;
- Settlement and guarantee the right of association of religious and institutional relationships between the state and religious communities in the legislative framework allowing unimpeded practical application of the principles enshrined in the Constitution.

The study of the drafting of legislation on state-church relations in Bulgaria after 1989 it suggests that these relations are a dynamic process that impact on a number of factors. Drafting and adoption of legal texts on this subject is characterized by its specific features. The reason for this is the commitment of these processes with internal socio-political conditions and the international situation.

It is noteworthy that at the beginning of the democratic process state at the institutional level there is no clear vision for the perception of the Church as a religious institution residing in the present and having an important role in public life. The reason for this is the lack of philosophical theory formed the government for their attitude towards religion. With its actions in terms of church politics proved that for them it is a factor for the formation of national consciousness and means to advance and achieve political interests.

Unfortunately, the long years of democratic transition government failed to realize the true nature and role of faith in the process of democratization of Bulgarian society. This slow process of shaping the model that is consistent with the nature and purpose of this institution, spiritual and cultural traditions of the people and international instruments governing freedom of religion and the right.

their opinion on agreement or disagreement of Ministers regarding the registration of religious associations and foundations. Consideration of documents for registration shall follow the established procedure and decisions adopted after the relevant legal justification shall be promulgated in the State Gazette.

¹⁵When consulted in the library of the National Assembly proved that for period 1990-2002 in the office of the National Assembly were submitted 16 bills for Religious Denominations Act.

Throughout this period, state-church relations in Bulgaria changed depending on the political situation in the country and bias of political parties.

1.3. Adoption of Law on Religions (2003)

For the first time, the issue of a new law regulating the right to religion and regulating the status of religious communities was raised at one of the meetings of the Round Table. The then chairman of the Committee for the Protection of Religious Rights, Freedom of Conscience and Spiritual Values, hieromonk Christoph Sabev, proposed to develop a new bill different from the one drafted by the Committee on Bulgarian Orthodox Church and Religious Cults. In this connection he raised the issue of the cancellation of Art. 7, 12, 20, 21, 22, 24 and 30 of Във тази връзка той поставя въпроса за отмяната на чл. 7, 12, 20, 21, 22, 24 и 30 from Denominations Act. He cites as a reason for this the thesis that the said members are anti-democratic and discriminatory, especially Art. 12, by which secular atheistic power, respectively. the chairman of Committee on Bulgarian Orthodox Church and Religious Cults can fire clergymen, regardless of church leadership opinion. According to Christopher Subev proposed project differs from Denominations Act only some cosmetic changes. In this regard, he asks for the repeal of Art. 7, 12, 20, 21, 22, 24 and 30 of the Religious Denominations Act. As reasons for this thesis indicate that those articles are anti-democratic and discriminatory mostly art. 12, which secular atheistic power, respectively. President of Committee on Bulgarian Orthodox Church and Religious Cults can dismiss ministers, regardless of the opinion of the church leadership.

In connection with these and other similar requests, the then composition of the Committee on the Bulgarian Orthodox Church and Religious Cults was drafting a new law to regulate this matter in accordance with the democratic changes and international requirements. In connection with these and similar demands then composition of Committee on Bulgarian Orthodox Church and Religious Cults prepare a draft for a new law to regulate this matter according to carry out democratic reforms and international requirements.

According to the reasoning of the authors it is imperative that the adoption of a new law to conform to new circumstances and international documents observance of religious rights and freedoms.

As a general principle in the project is launched separation of religious communities from state and guaranteeing equal civil and political rights of citizens, regardless of religious affiliation (Art. 1 and 2). Regarding the status of religious communities text of article. 3, paragraph 1 provides for equality before the law of the land. The principle of prohibition of not using the church and religion for political purposes is incorporated into the text of par. 2 of the same article. 3. interest are the reasons and motives of the authors of the project for the inclusion of the language of art. 5 para 2 and art. 11.

In art. 5 para. 2 provides religious communities to care about the education of believers in a spirit of loyalty and love for

the motherland and contribute to strengthening the society and in art. 11 says that ministers and officials in each religious community can only be Bulgarian citizens living on the territory of Bulgaria. It is noteworthy that these proposals in one form or another in the spirit of anti-democratic law Denominations of 1949 as a possible reason for their inclusion in the project can be considered the increased interest of people towards religion and appearance and massive expansion of various Pentecostal neoharizmatichni movements after the fall of the totalitarian regime.

The acquisition of legal status from religious communities project envisages the acquisition of this quality will be done in the very religion provided that it is zasvidelstvano in its statute. This project production is a step forward in providing the possibility of acquiring legal status and of other faiths other than recognized and registered four religious communities (Orthodox Church, Catholic Church, the Muslim religion and Israelite Religious Community) under the 1949 Act.

According to the project "... Religions themselves determine the forms and methods of carrying out their religious rites." Moreover they are allowed to carry out educational activities religious and social benefits that the law does not allow them. On these activities the project foresees supervision to be exercised by the Ministry of Education, Science and Technology and Ministry of Health.

Unlike the texts of Religious Denominations Act new element is the play that cult and ritual activity of religious communities not subject to supervision by the state. However not miss a constraint on their business, namely that it must comply with the Constitution, laws of the country, public order and morality in the country.

The text of the draft stipulate that the state should financially support religious denominations acquired the status of a legal entity.

An important point in the project is the demarcation of powers Committee on Bulgarian Orthodox Church and Religious Cults that are expressed in the possibility that a specialized unit of the state administration to assist religious communities compliance with the Law on Religious Denominations and assistance to public authorities for the smooth implementation of religious activity. New positive moment in the project is the text that provides to void the Committee on Bulgarian Orthodox Church and Religious Cults to control internal structural life of religious communities.

In connection with the requirements of paragraphs. 16. 6 of the Vienna Concluding Document project is to provide the right and opportunity, parents free to provide religious education of their children according to their own convictions, within the family and use the help of a priest.

In terms of the BOC project provides art. 3, para. 3 traditional religion in Bulgaria is Eastern Orthodox Christianity. The danger that text be regarded as a privilege for BOC is removed with paragraph 1 of the same article

where it says that "... On any denomination does not provide any advantages and can not impose any restrictions compared to the other. "

Overall project features an innovative spirit in terms of the old provisions of Religious Denominations Act, but unfortunately for the most part are noticed restrictive texts regarding the individual right of religion, freedom of association for religious, anti-democratic way of registration, the volume of Committee on Bulgarian Orthodox Church and Religious Cults powers.

Submitted to Parliament a bill on Committee on Bulgarian Orthodox Church and Religious Cults not accepted, and continues to law enforcement old Religious Denominations Act, which for the most part, contrary to the new constitutional provisions.

In 1995 the government in the face of the Directorate of Religious Affairs proceed with drafting a new draft law to further develop the constitutional texts and shaping the regulatory framework for the exercise of religion and settlement of relations between the state and religious communities. Overall project does not differ much from the project by 1990. As in the previous also noticed many antidemocratic texts concerning religious rights and freedoms. m. e. Art. 9, para. 2 provides Religions can create their religious communities and institutions only if they have sufficient public importance and dissemination to citizens. In this project similar to previous draft basic requirement for the exercise of religion is associated with registration. As evidence of this except the text of Chapter III of the project "Registration of Religious Affairs" appears and art. 20, which provides for supervising the activities of religion by the Directorate of Religious Affairs in the Council of Ministers.

In this connection para. 2 of the same Article provides central leaderships of religion must be sent to the Directorate its decisions and the decisions of their meetings nationwide.

As regards the Orthodox Church as opposed to the project from 1990 this has included text that provides Eastern Orthodoxy is the traditional religion of the Bulgarian people, and his representative exponent and is BOC, led by St. Synod. Given their historical contribution to the Bulgarian nation project entitles the BOC be used with extreme caution and care on the part of state institutions.

As a general disadvantage of both the bill may indicate inaccuracy in the use of specific terminology. Although the sentence a part of it in Decision № 5/1992 of the Constitutional Court the use of terms creed, religion, religious community and religious group religious institution is unclear and incorrect. The same can be noted for the terms ritual and cult worship.

In June 1999 the Parliamentary Committee on Human Rights and Religious Affairs Committee began discussing the three submitted to the National Assembly, the bill on religious communities and institutions. A common feature of the three bills, according to human rights organizations is that in some of the lyrics are resurrects the spirit and the

letter of Religious Denominations Act from 1949. That their claim can be supported by the fact that three bills provide direct control over the activities of religion from the state.

The draft Pindikov Alexander and Nikolay Hristov, members of the parliamentary group of the Union of Democratic Forces of major milestone associated with obtaining legal status "legal person" that religious communities acquired by registration. The body is registering the Directorate of Religious Affairs Ministers, public practice of religion and by now is subject to the availability of registration. When establishing such infringement project envisages Department to impose administrative punishment - fine.

Of Mayors is empowered to monitor compliance with religious rituals and practices that correspond to its description in registration. For the construction of new houses of worship project envisages to seek special permission from the Directorate of Religious Affairs, but not as old as Religious Denominations Act by local authorities.

Moreover, the bill repeats and some of the limitations of current legislation and past projects. So with art. 35 provides for the introduction of direct supervision requirement with the central authorities and the general meetings of religious institutions to provide solutions to the Directorate of Religious Affairs.

The project of Bulgarian Socialist Party reiterates most of the lyrics on this project, and the project of Bulgarian National Movement "Internal Macedonian Revolutionary Organization" contain more restrictive regulations.

In October 1999, a draft law in the National Assembly draw three NGO - the "Tolerance", Bulgarian Helsinki Committee and the Bulgarian Center for Human Rights. This project is supported by the majority of religious leaders and submitted to Parliament by United Democratic Forces. In discussing his Parliamentary Committee on Human Rights and Religious Affairs Committee it was rejected on the grounds that it is one-sided, incomplete and inconsistent with both the constitutional text and the religious situation in the country at that time.

After parliamentary elections in 2001 and the coming to power of the government of Simeon Saksoburggotski first bill introduced in the 39th National Assembly was a draft law on religion of MP Borislav Tsekov. Later in the National Assembly are imported two - MPs Lutfi Mestan and Ahmed Husein and Cyril Miltchev and Rupen Krikorian.

The draft Borislav Tsekov provides equality of religious communities and institutions before the law, ensuring law and religion of Bulgarian citizens. Under the constitutional provision of Art. 13 para. 3 and taking into account the historical role of the Orthodox Church, the bill provides for the acquisition of the legal status of her going under the law (ex lege) without creating privileges or advantages for BOC.

Provision is also its relations with the state and the restoration of seized property from the state of the church be governed by a separate law.

The acquisition of status "legal person" other religious communities acquired by registration in the Sofia City Court. Moreover, the bill provides for the termination of registration, which becomes the request of the prosecutor, when the activity of the religious institution is against national security, public order, public health when used for political purposes or for incitement of racial, ethnic or religious tensions.

Bill MPs Ahmet Lutfi Mestan and Usain is generally characterized by the following features:

- Detailed, but not exhaustively defined numerous aspects of the right to religion and its relation to freedom of association on religious grounds;
- An attempt was made to introduce a single terminology consistent with international standards and the Constitution of 1991.
- Removed registration as a prerequisite to the exercise of religion;
- Introducing the distinction between the internal aspect of religious rights not subject to restriction and external - the manifestation of the internal religious choice and conviction, and only subject to limitation under the European Convention on Human Rights and Fundamental Freedoms;
- Provides for the registration of religious associations chose this court as the sole authority under the Constitution may carry out security procedures;
- Remove political control of the executive;
- Eliminates dual mode approval of various activities of religious communities - construction, health, education and social and directed to the general regime.

In the bill the MPs Kiril Miltchev and Rupen Krikorian e incorporated the constitutional principle of freedom of religion and separation of denominations by the state. Behind the merits of the Orthodox faith its cultural and historical role of the Bulgarian state did not lead to discrimination against other religious communities. The bill allows registered denominations to reveal and support medical, social or educational establishments. The bill provides for the establishment of a public register of religious institutions to be kept by the court. Production for the initial registration of religion and to record events occurring after the completed initial registration is guarding. It features interviews with the applicants and the prosecutor in open public session. The prosecutor protect public interest and ensure that negative conditions referred to in Art. 13 and Art. 37 of the Constitution.

In general we can say that the three bills governing the rights of religion and the status of religious communities, but the bills of Cekov and Miltchev-Krikorian introduce certain restrictions. Although declare compliance with European standards while both bills related rights and freedom of religion in practice in the context of the institution, ignoring his personal, absolute and irrevocable nature.

Moreover, in both provide heavy registration for legal entities sectarian. With this they used incorrectly this mode to link the registration of the legal person with rights and freedom of conscience and religious belief can be controlled. Unlike these two bills, the third - local and Usain has a different direction and philosophy. The attitude towards freedom of religion and its expression showed a more thorough understanding of the right of the other two bills. On the other hand, the authors do not result in finished democratic principle on freedom of religion. Although the legislative thinking demonstrated in the project is in the right direction some of his lyrics are vague and provide for limitation. T. e. Art. 9 prohibits preaching religious hatred and enmity on religious grounds. This formulation may be restrictive in terms of expression, the right to religion. Unclear criteria to be applied to evaluate a preaching or teaching as "religious intolerance." As an example of this can be pointed statement of the Christian faith that no one can be saved from their sins and to know God except through God's Son Jesus Christ. Such a statement is offensive to members of many other religions and they would consider that this doctrine is preaching "religious intolerance" or incitement to hostility. "

As a conclusion to everything said here can draw the following conclusion: all three bills are a step forward in the realization and regulation of this matter. Compared to the discussed above projects, the philosophy of the past is quite different. Lacks direct restrictive regime of freedom of worship by the executive. No texts to provide religious communities to submit for information issued by them messages, district and publications of public significance. On the contrary, all three bills provide for greater autonomy of religious communities, as well as the possibility of opening a medical, social and educational institutions.

According to international documents, constitutional provisions and Interpretative Decision № 5 / 11.06.1992 of the Constitutional Court in 2002 was adopted Religious Denominations Act which governs the right of religion.

1.4. Legal regulation of the right to religious denominations after 2003

The legal provision of Art. 2 para. 1 stipulates that this right is fundamental, absolute, subjective, personal and inviolable, so everyone can form their religious beliefs according to their own views by participating or not in organized forms of manifestation of a particular religious doctrine (Art. 2 para. 2). The law explicitly states that it is unacceptable restriction of the rights of citizens because of their religious affiliation, which detracts from the ability to provide state benefits or to discriminate on religious grounds. Pursuant to Article 2 of the Law on Religion, freedom of worship is fundamental, absolute, personal and inviolable and shall be exercised through formation and expression of religious belief, creating or participating in a religious community organizing institutions of the community, performing religious training and others. activities provided for in the law. Constitutional norms of Art. 13 para. 4 and art. 37, para. 2 and their binding interpretation are reproduced in art. 4 para. 1 and 2 of the Religious Denominations Act and must comply in

performing their duties by all state authorities, including the judiciary.¹⁶

In constitutional law it is generally accepted that freedom of conscience constitutes an area that inherently knows no legal sanction. And the inclusion of man to one or another religion depends on the intimate conviction, on which the state even if asked, would not be able to exercise material influence.

Such understanding and our legislature, saying that freedom of conscience, thought and choice of religion and of religious or atheistic views is inviolable (art. 37, para. 1) that there shall be no restriction of rights or privileges based on religious lines (Art. 6 para. 2 of the Constitution), and that no one shall be persecuted or restricted in his rights because of his views (Article 38). The constitutional provisions create and defend the right of every citizen of the Republic to confess faith as deemed proper. As a basic human right, freedom of religion is an individual, personal character and includes both the act of faith and free exercise of religious rites. Restrictions on freedom of religion are permissible only in defense of specified constitutional values - national security, public order, public health or morals or the rights and freedoms of others.¹⁷

The state as the supreme winner of sovereignty and guarantor of the Constitution proclaimed civil rights is obliged to provide conditions for free and unhindered in every exercise of the individual's right to religious freedom of every Bulgarian citizen.¹⁸ In this case, the right to religion is equated with human thought and belief as absolutely fundamental personal right because of its close relationship with the intimate spiritual peace of the human person. For Bulgarian legislator it is a virtue of the highest order. This characteristic of freedom of worship determined not only possible powers in the exercise, but also outlines the overall legal regime regulating this area.¹⁹ However, the question arises religion has the right to know the same volume as the right absoluteness of thought and belief?

The right to religious freedom is still right that is not limited to thought and belief, it has its own exterior expressed in public deklarativnost and demonstration carried out in a certain attitude to things and to others.

This shows that although it is absolutely not limitless in terms of its actual exercise. The limits are strictly and comprehensively set out in the Constitution. It is unacceptable for their expansion either by law or by way of interpretation.²⁰

The right protects various existential strategies in life far, however, they are compatible with each other. Because human life is coexistence and "competition" of various

¹⁶For further information see Order № 2592 of 22.02.2013, on the adm. e. № 2530/2013 of the Supreme Administrative Court.

¹⁷For more details see Decision № 2 from 18.02.1998 of the Constitutional Court of Bulgaria in Constitutional. e., the № 15/97

¹⁸For further information see Decision № 5 11.VI.1992 of the Constitutional Court of Bulgaria in Constitutional. e., the № 11/92

¹⁹Decision № 5 11.VI.1992 of the Constitutional Court of Bulgaria in Constitutional. e., the № 11/92.

²⁰Decision № 5 11.VI.1992 of the Constitutional Court of Bulgaria in Constitutional. e., the № 11/92.

religious worldviews considering claims of every religious system infallibility and completeness, offering a unique perspective sotiriologichna his followers.

Moreover, the public expression of freedom of worship is associated with the event in the community whose legal recognition is subject to a regime that does not affect personal rights to freedom of religion of all of their founders. In an obligation to ensure and protect the freedom and right to choose religion of the individual citizen, the state puts the implementation of a number of requirements which ensure that the public and the citizen that religious communities and institutions will not create obstacles to the realization of the same right from others or they will be used for political purposes, for example - art. 13 para. 4 of the Constitution.²¹

Under the provisions of the law the right to religious freedom is exercised through formation and expression of religious belief, creating or participating in a religious community organizing institutions of the community, performing religious education and others. (Art. 5 para. 1). In this regard are also moments where the exercise of this right may be limited (Art. 8).

1.5. New registration Denominations as legal entities

As regards the right of association and religious situation of Religious Art. 4 WA incorporates basic principles of relations between the state and religious communities and institutions enshrined in constitutional provisions and Decision № 5/1992 of the Constitutional Court. All religions in the country are free and equal, and religious institutions are separate from the state (Art. 4, para 1). Not allow interference by the state in their internal administration, which is carried by them through their statutes and internal rules. Following the spirit of the Constitution, the state can not interfere in the activity of religious communities and institutions to take measures in respect of them only in situations of Art. 13 para. 4 and art. 37, para. 2. It is particularly important right which the Constitution ensures religious associate on religious grounds. Therefore, one of the major powers making up the right to religious freedom is the right of association on religious grounds. This right is explicitly enshrined in Art. 12 in conjunction with Art. 13 of the Constitution and raises no doubts.

The right to religious association has several marks that distinguish it from mere association. These features are related to the time during which the association operates, goals and objectives which it sets itself. Unlike other associations, those on religious grounds are made without regard to their duration and set goals and tasks related to the actual implementation of the right to religious freedom. Some embarrassment can cause useless in Article 13, paragraph 4 expressed "religious community" and "religious institution". In the religious community to include all persons who profess a religious belief and the institution represents the organizational form and structure through which the community carries out its activities within the community or in society. Constitution treats them as equal

²¹Decision № 9853 of 05.11.2002, SAC by Adm. e. № 4135/2002.

and the separation of state applies to both the institution and the community. The state through its bodies and institutions can not intervene and administer the internal organization of religious communities and institutions, as it is governed by statutes and their internal organizational rules.²² The state can not exercise control over the statute of religion unless there are exceptions stipulated in Art. 13 para. 4 and art. 37, para. 2 of the Constitution.²³ In the implementation of religious law can not be applied seek further provides protection from the state of civil rights. The principle of non-interference of the state in the internal organization and administration of the internal organization of the respective religion is the guarantee of freedom of religion and the constitutionally enshrined principle - art. 13 para. 1 of the Constitution.²⁴

Confession, respectively serving on a particular religion is protected by the state so far gives the person the right and freedom to choose and practice of the religion. The prohibition of state intervention in the internal life of the ecclesial communities is limited to the prohibition to commit crimes provided for in the criminal law of the country and other offenses against the rights and freedoms of others.²⁵

State authorities can not interfere in the internal life of the religious community and establish discrimination, incl. on the grounds of "citizenship".²⁶

Whether the combination of people professing the same religious beliefs and perform the same actions, rituals, ceremonies or other work required according to their faith, will be registered as a religion is a matter of choice, which is also not subject to any state and / or municipal control. By the time they take the formal step to the creation of religion as a legal entity, they can without restrictions, larger than projected in the Constitution - art. 43 in conjunction with Art. 37 to assemble peacefully and to preach their religious beliefs and customs. After the establishment of officially recognized religious community - religion, they are obliged to comply with the minimum required by the constitution and law rules of conduct.²⁷

Unlike the provisions of Religious Denominations Act in the text of the new law, the right to religion and the existence of religious communities is not subject to mandatory registration. The registration of religious institutions is carried out by the judiciary, which eliminates the possibility of interference of the executive in the internal life of religion.

According to the text of the new law Religions acquire the right to reveal the educational, social and health institutions and take rightful place in these spheres of public life. Moreover, eliminating non-gender organizations with

²²Decision № 10351 from 09.07.2013, on the adm. e. № 11525/2012 of the Supreme Administrative Court.

²³Decision № 7674 of 31.05.2012 on adm. e. № 3856/2012 of the Supreme Administrative Court.

²⁴Decision № 8296 of 13.06.2011 of SAC Adm. e. № 6841/2010.

²⁵Decision № 15 714 of 29.11.2011 on adm. e. № 16152/2010 of the Supreme Administrative Court.

²⁶Decision № 15 714 of 29.11.2011 on adm. e. № 16152/2010 of the Supreme Administrative Court.

²⁷Decision № 6880 of 04.07.2003, SAC by Adm. e. № 2088/2003.

religious and educational purpose and other legal non-profit entities arising under Art. 133a of the Persons and family. To support the activities of religious institutions provides for the possibility the state and municipalities to help them sub-including subsidies provided to their budgets.

With the new legal texts are regulated and powers of the "religion" of the Council of Ministers. Directorate as a special administrative unit of the State Administration of controlling became consultation and coordination body. Its main functions are supporting religion and ensure respect for religious rights.

1.6. The design "religious community" in the Law on Religions

For more than 15 years Religious Denominations Act governs the right to religious freedom in the country and in contrast to the assertions of the fiercest his critics he turned out to be a good law that can rightly be defined as one of the most liberal laws governing religious rights and freedoms in Europe. The most democratic moment the law is the lack of any classification of religious communities and requirements for a number of members upon registration. This confirms the principle of equality between faiths. Moreover, the registration procedure is much simpler unlike other European countries, proof of which is the number of registered religions in the country so far. The most democratic moment the law is the lack of any classification of religious communities and requirements for a number of members upon registration. This confirms the principle of equality between faiths. Moreover, the registration procedure is much simpler unlike other European countries, proof of which is the number of registered religions in the country so far.

According to § 1, p. 2 of the Final Provisions of WA religious community is a "voluntary association of individuals for professing a religion, performing worship, religious rites and ceremonies." This statutory definition clearly shows that the confession of a particular religious doctrine can be done both individually and in association with others, sharing and professing the same beliefs. Moreover, unlike the old Law on Religious Denominations here right of religion is not subject to mandatory registration. This allows citizens united in the confession of a particular religion (not registered) to conduct worship services, religious rites and ceremonies which goes to show that they are granted both the right to personal religious convictions and for their external appearance. Guarantee this is an art. 5 para. 3 of the law, which says that the religion is expressed privately when it is carried out by a member or members of the religious community in the presence only of persons belonging to it and the public - when its expression can become accessible to people belonging to the respective religious community. The law entitles religious communities in the performance of worship or the various rituals to use a language other than the official country. State interference in the internal organization of religious communities is unacceptable (Art. 4, para. 2). However, however, remain quite vague questions about the status and activities of religious communities. The reason for the vague regulations

proves the fact that Bulgaria can regulate the activity of something that exists as a legal entity in the civil turnover. When a religious community of the device and its management, system doctrinal and liturgical worship her are not known to the state, creating a perception in society that their activity is prohibited. Practical things are and proof of this are the existing religious communities in the country. This is the place, however, clarified that unregistered religious groups in our country, although the law allows them to practice their religion freely, are deprived of many opportunities that have registered religious denominations designed as a legal entity. For example, unregistered can not have collective ownership can not find educational and social institutions, the state can not their inferior free land for the construction of temples and prayer houses can not receive state subsidies and so on.. However, they do not have respective obligations, including religious institutions. This practice facilitates their activities. This is one reason why a number of religious communities unwilling registration.

No better understanding of the spirit of the law sometimes creates the members of these communities to be to some extent discriminated against. Very often because of their religious beliefs and lack of registration of their associations they have difficulty with local authorities, the media and citizens. In the media is circulated materials that society is forced negativity and those religious communities stigmatized as "dangerous sects". It is no secret that public awareness in Bulgaria without being aware of certain doctrinal system and its liturgical cult immediately adds it to the religious movements of destructive and dangerous practices.

In Bulgaria currently unregistered religious communities based on religious doctrine can be divided into four groups.

The first group is the most numerous, including communities whose creed is based on Christianity. Accordingly, the teachings and worship practice this group is sub-divided into two subgroups. The first subset is Orthodox orientation. It includes: a) so-called. "Old Calendar Church in Bulgaria", which compared to the Bulgarian Orthodox Church (BOC) is much more conservative religious community. The members of this community adhere strictly literal and to church canons. They announced the official church for heretical and dropped from the Orthodox Church because of the adoption of the Gregorian calendar and the participation of senior clergy of the Orthodox Church in ecumenical meetings, conferences and seminars.

Therefore, they are under the jurisdiction of the Archbishop of affiliates - Cyprian, who is chairman of the Synod of opposing whose head office is located in the "St.. Cyprian and Justina" in a suburb of Athens, Greece. The members of this religious community in Bulgaria are between 1,500 and 2,000 people have about 35 temples and chapels across the country and about 100 monks, nuns and novices.

A second subset of the number of members is less than that of Orthodox orientation includes religious communities whose doctrine is based on Protestant theology. According

to the beliefs of the members of these religious communities professing the Christian faith is not tied necessarily institutionalization. Everyone has the right to manifest their religious beliefs with others who share his convictions, without the need hierarchy and a lean organization. Most often these groups are subject to indirect discrimination and are described as sects. For the realization of educational and social (charitable) activity in most cases these religious communities were registered.

The second large group of unregistered religious groups are movements in their creed have elements of some of the world's religions, but on the whole doctrine and liturgical practice their radically different from them. Recently, the media, citing research centers of new religious movements in Bulgaria, circulated in the public domain information such communities that were born in Russia and particularly in Siberia. According to the information of these movements preach in Bulgaria is that of Anastasia, for whose founder is believed Vladimir Puzakov known by the nickname writer Vladimir Megre. Several organizations in Bulgaria working for the realization of religious and social projects Maignet:

a) Family Estate Association, whose goal is to create generic names on the territory of Bulgaria; b) Bulgarian center callers cedars of Russia, which deals mainly with the sale of cedar products and issue titled Almanac; c) Ecotourism Association Forums; its purpose is the study, development and implementation of ecological way of life in harmony with nature in the generic names and villages; d) Last but not least should be mentioned Environmental Association Hundred oak. Other less known religious community emanating from Siberia is the "Church of the Last Testament," whose director is Vadim Redkin or better known as Vissarion. In the last year gained notoriety and so on. Pomegranate. "Church of the Sun" whose emissaries are presented for Orthodox nuns and priests and collect funds for the "International Christian children's charity Sun" registered in Bulgaria in 2003. This group must be attributed and similar associations, the foundation of whose philosophy are doctrines of "the Unification church of the Moon," "The church Scientologists" and others. Typical for them is that they are registered under the Law on legal persons as foundations, associations, unions and so on.. Nowhere in their objectives were not on any religious motives. Nor in the public domain openly preach their religious doctrine rather placard its social, environmental or otherwise.

The next largest group of religious communities operating in Bulgaria, which is gaining more and more strength, movements are Buddhist and Hindu orientation. The movements of this group, and from the front, they are registered under the Non as centers of spiritual perfection, to combat stress and so on.. As such may indicate posledavatelite the teachings of Sri Chin mine, Sri Sri Devi Chankar, Osho, Transcendental Meditation, Sahadji yoga and many others whose doctrines are mostly a mix of humanism and pacifism, viewed through the prism of Buddhism or Hinduism. The total number of members of unregistered religious communities in Bulgaria amounts to no more than 3,500 people. Negativism with respect to these communities and to this date has not yet been overcome and the reasons are rooted, first, in the psychology of the

Bulgarian people, where national identity and traditional religion are inextricably link the other, already established in the public consciousness negative image of these communities because of the work methods and unconventional proselytism of some religious movements during the 90s.

Moreover, still weak religious culture of the Bulgarian nation does not allow to make accurate and correct judgment about which religious communities are dangerous and what is the threat. This is why often the public to be manipulated in terms of how real is the threat of "dangerous sects which are numerous and operate unchecked" in Bulgaria. On the other hand, because of weak religious culture in our country it is possible and religious movements of destructive practices to attract members, making them off from family and social environment and turn them into zombie-moving subjects; and such a process increases negativity in society.

In connection with the mechanisms and means of protecting the rights and interests of citizens, Art. 6 para. 2 of the Constitution of Bulgaria stipulates that all citizens are equal before the law. There shall be no restriction of rights or privileges based on religion. Incorporating this principle in the provisions of WA legislature confirms this and states that no one shall be persecuted or restricted in his rights because of his religious beliefs. No limitations or privileges based on affiliation or refusal of belonging to a religion (art. 3, para. 1).

2. Changes in Freedom of Worship in Bulgaria by Identity Change

1. Political changes after 1989 as a prerequisite for a crisis of religious identity (a compilation of you and me)

In 1994 it was conducted survey on religiosity of young people in terms of social change. The research is conducted by a research team from the Center for Sociological Research at the Ministry of Defense headed by Evgeni Hristov.²⁸ The analysis of the survey data shows that young people²⁹ in those years there are different degrees of identification with the religious community to which they are assigned a different force of attachment to it and different intensity of religious activity.³⁰ The common characteristic of religiosity shows that some of them advocate different positions and points to the existence of God and share too diverse beliefs. Accordingly, data from this study the most popular new religious movements for the younger generation are religious communities, "Word of Life", "Soldiers of Christ", "Rema", "fiery faith," "Emmanuel," "Jehovah's Witnesses" "The Church of Jesus Christ of latter-day saints" and "Society for Krishna consciousness".³¹ (Here in particular even worth much more complex and deeper to be examined and interpreted relation "conflict between generations - interest in old or new

²⁸See "religiosity of young people in terms of social change." - At the Center for Sociological Research at the Ministry of Defense. S., 1994.

²⁹Under the name "young people" Given the age range of 18 to 25 year age.

³⁰Ibid., p. 14.

³¹Ibid., p. 42.

religions and religious movements." Moreover, such a relation is not abstract theoretical construction but actually has its ontological grounds and dimensions in life.)The motivation for membership in these communities was provoked by the following factors: faith in God, personal problems, demand for communication, curiosity (interest to enrich knowledge) and the difficulties which had gone in our society.³²

If before 1989 atheism was most widespread in cities and villages, then after this year these settlements proved distribution centers religiosity. If together with migration from villages and small towns to larger, regional cities and the capital is carried out parallel "mobility" and religiosity.

The greatest activity of new religious movements in the transition years in the capital (25.7%). Closely followed by Plovdiv and Burgas (8.3%), St. Zagora (6.1%), Varna (5.2%), Veliko Turnovo (4.8%), Ruse (3.5%) and the Pazardzhik (3.2%). 43 different trend toward religiosity before and after changes are observed in intellectual circles. If by 1989 the fortress of atheism were intellectuals, because they were in the center of atheist propaganda, then after change this trend changes among intellectuals is a high concentration of people supporters' belief in supernatural powers "and neohumanizma. In contrast, people with lower educational status is observed that the overwhelming dimension of religion is theism. In this connection it is interesting to mention that still produce professional fields in which atheism reserves somewhere between 30-40% of its influence (teachers and doctors). If before November 10, 1989 ruling party-political elite apparently exploit - for political and ideological reasons and considerations - "atheist card", it already after the occurrence of great change - seems to be just the opposite trend.

Different party-political and managerial elites began publicly, intentionally and actively demonstrate their tolerance and in some moments - elected or similar situations - to certain types of religions. Thus "religious card" mixed with identifying and indirect connection "ethnic card" is particularly preferential for new political mentalities, manners of communication with the citizenry.

Moreover, along the entire transition to democracy shows that the fight to protect human and civil rights and freedoms shifts uneven, with priority acquire religious and with related ethnic rights and freedoms at the expense of social rights and freedoms Bulgarian citizens in this critical period. Despite the great interest in religion after 1989 can not talk about sustainability of the "religiosity" of the population, because over the years there is a change in interest in religious paradigms. For example, if in 1990-1993 and interest was quite high, then after it was interesting watching the transformation of religious pursuits. It must be emphasized that "faith in God" in percentage terms was widely spread in the first few years of transition, then seriously started backing of belief in supernatural forces, which had its peak in the years to 2000, then came to the fore neohumanizmat. The latter obviously has a connection with both antihumanistichnata view of our times and a

number - close to regional political terms - conflicts that create extra high voltage link between the imposition of a particular type of religiosity and growth of inhumane political protection and actions in this direction. The wars in the former Yugoslavia are just a fraction of similar disturbing and dangerous landscape of our time.

One reason for this transformation of religiosity is undisguised disappointment of the people of the processes of division in the religious institutions and the physical dimension of "faith in God" for much of the spiritual leaders. По тази причина в последните няколко години се забелязва и отлив от традиционния тип религиозност, който е паралелно съпровождан и от засилен интерес към нови духовни практики, чиито основен източник са източните религии и Ню Ейдж философията.

In other words, the dimensions of religiosity of the Bulgarians after 1989 are characterized by the transformation of the religious views of theism through faith in supernatural powers to neohumanizma that can be called "Human Design" (NUMAN DESIGN).³³

Such a transformation is also associated with increased and more overt antropologizatsiya, impersonation and psihologizatsiya religious phenomenon of adherence to it, and to its utilization and Instrumentalisation of individual human subjects / group.

Belief in supernatural forces could be titled as "modern superstition" which is expressed in the belief in extraterrestrial intelligence, magic, fate (destiny) rebirth. Religious attitudes of this kind of faith are formed at the level of "life" and correspond to consumer religiosity. It is not associated with an overall doctrinal system, and a belief in the existence of energy or force that in some irrational way affects human life in connection with the pursuit of man to self-awareness. This paves the way to faith neohumanizma whose guiding principle is "do not believe and try."

Parallel to this is palpable notice the incredible growth of all sorts of esoteric interests and preferences of today's people ranging from primitivizatsiyata and big media affinity, for example, to the signs, moving through advertising on various occult practices, and finally ended with frank apology of some esoteric, and so on.

Human design is a collection of various spiritual practices and programs for self-knowledge and self-realization that aim to suggest a hidden human potential and its proper use. These programs cover a fairly broad spectrum of action - from human health to his happiness. In general methodology of these programs reaching the hidden mysteries of man is almost the same. She is working with energy centers in the human that correspond on the one hand with the spiritual

³³The term is occupied by the Center for Personal Development [CPD] which several months successfully sashtestvyava its activities in Bulgaria. In the current study, this term will be used to express the overall outlook or system of spiritual practices and programs for self-discovery and self-realization.

³²Ibid., p. 46.

nature of man, and the other, with different anatomical organs.

Neohumanizmat generally based on New Age philosophy, I-Ching, Vedic knowledge, Kabbalah, astronomy, astrophysics, astrologiya, quantum physics and more. and claims to be strictly logical and scientifically sound. Almost every one of spiritual practices that make up this worldview proclaimed that gives technical knowledge how a person can be yourself and open to people door to new experiences, which translates into a gradual reveal of a new world of self-realization and living in peace and harmony with yourself and the universe.

Thus religion in democratic Bulgaria follows the world trends in this area. These trends are expressed in dedogmatizatsiya religion, strengthening eclectic religiosity and gradually eliminate confessional boundaries. As an example in this regard may indicate widespread spiritual practices today in Bulgaria, which promoted its business as nadreligiozna and open their doors to representatives of all religions. The correlation that occurs between democratic values in our society and this new type of religiosity, placed under some threat to traditional religiosity and the bodies, which in turn is now fully sufficient and reasonable reasons and complex and contradictory processes in the religious sphere and discussed in a broader social context. All this oriented to the conclusion that the dynamic transformation of religiosity and reduced interest in classical type of religion are the main evidence of the weak impact of new religious movements in our society. Although innovative approaches in presenting their religious messages, these movements failed to become socially significant factor indicating neuspevaemost their mission here. During the exhibition it became clear that the numerical strength of most of them are in the range of 50-250 people. In this respect accusations that are a threat to our society, our cultural identity and our national security just because they are new to our reality are exaggerated.