

# Victimization and Religious Communities in Bulgarian Village Vladichentsi - Case Moral, Religious Phenomenon or National Line?

Ivelina Nikolova

**Abstract:** *This study is part of the launched soon university project related to the search and preservation of intangible heritage of Northwestern Bulgaria. The object of the study is a village Vladichentsi in decline in Northwestern Bulgaria. A team of theologians, ethnologists, historians and archaeologists will try to seek and preserve national and spiritual heritage of the village. This article specifically looking metaphorical sense of "victimization" in relation to religious life in the village Vladichentsi. The specific life in the village, the lack of religious center and people living under the sign of "sacrifice" makes it attractive research site.*

**Keywords:** Vladichentsi, victimization, religious community, intangible heritage, spirituality, national memory, Northwest Bulgaria Vladichentsi victimization community heritage spirituality nationality memory Bulgaria

## 1. Introductory Remarks to the Topic to the Topic

### Reasons for the choice of theme

The focus of our research is centered around an interesting topic related to living conditions and religious resist the people from the village Vladichentsi - a village located in the poorest region of Bulgaria - Northwest Bulgaria. This is a village in decline, which does not exceed 50 people. It has never been available religious life, no church, and its residents are religious in their own way: with primitive morality and understanding, a lack of basic knowledge of the Christian religion, but filled with pagan practices and rituals.

### 1.1. Beginning of fundamental project

The study devoted to the village Vladichentsi is part of a recently fundamental project to Fund science research "Christian, cultural and historical heritage of Northwestern Bulgaria - strategies for preserving and translating local identities" (KP-06OPR 05/6) with a reference organization Plovdiv University "Paisii Hilendarski". The project is a continuation of the recently completed project "Transforming village" on the same base organization.

Since December 2018 for three years a team of university experts will seek religious, national and cultural heritage of the village Vladichentsi and another three villages and two monasteries in order to preserve and pass on to future generations. The core team consists of scholars, ethnologists, historians and archaeologists, highly qualified specialists in their fields. We are led by the conviction that we are responsible for preserving the Bulgarian religious identity, national identity, the lifestyle, culture and way of life, grew up drinking in the Bulgarian village. They should be stored wise and long preserved for the coming generations.

If you have a few words to mark the guidelines of the project associated with the village Vladichentsi, it must be said that in a broader sense its purpose is to look for the lost roots of national memory, religious identity and do all the intangible wealth hidden in the Vanishing Bulgarian village. Ask yourself, are there ways to translate this wealth in the

modern world. Our search, however, revealed in the context of the difficult life of local people, very painful and filled with sacrifices and patience.

### 1.2. Deficiency of research on the topic of victimization in Bulgarian villages

The theme of victimization in Bulgarian rural community has not been studied in Bulgarian theological thought a number of reasons. Of Bulgarian theology still eludes him from sight native, national identity. Yet it handled or outdated mental schemes or mimic the fortunes of theology in neighboring countries - Romania, Serbia, Greece and Russia. Actually it is good when it does not unfold at the expense of the eye to the Bulgarian nationality, identity and tradition. Therefore we will not meet theological studies in the country devoted to religious life in the Bulgarian village. As for the village Vladichentsi - it never in any cause not within the scope of theological science.

On the one hand the choice of this theme is provoked precisely by the lack of research on the issue and aim to leave a scientific contribution in this direction. On the other hand, this choice is a kind of rebellion to treacherous Bulgarian theology that prefers to imitate belonging to foreign theological tradition and shamelessly tramples home.

### 1.3. Personal reasons

I can not hide the fact that the village Vladichentsi is my native village and because of duty and responsibility to their ancestors I decided to tell him to leave a written record in its history, and hence - in the scientific area.

## 2. Relationship between Religious in Rural Communities and the Idea Victimization - Chance or Necessity?

Based on previous studies on the subject, we could outline several interesting directions topic victimization. They are connected with the idea of sacrifice for sacrifice, but for sacrifice as an inner necessity. There are still a handful of people in an abandoned Bulgarian village, who see

themselves as a victim of circumstances, but at the same time do not have the internal resources through which to look at themselves differently. Religious but also subjective identity of these people is deeply connected with the term "victim" to the point that they could not live if you do not perceive themselves as victims, mainly of their own behavior and life. When people can not overcome the objective obstacles and circumstances that led them to the position they are in, they make their internal rebellion to God, proceed from their religious prejudices or complain doom and destiny. It crystallized provocative theme of the relationship between religious identity and beliefs of the people of the small Bulgarian village in connection with the theme of victimization.

For many of them are not clear neither causes nor the results from poor circumstances in which they live. The dynamic changes in recent years have led to scarcity, to poverty, to a weakening of religious feeling. They dealt a crushing hit on the national and religious identity. This in turn dramatically increases the risk of loss of religious identity. At the same time similar events are unequivocal signal to increase the importance of the past as something needful, but also as a way to reconstruct the important and significant events for today. Of this situation, however, it can be used for instrument stabilization justification and self-knowledge of the inner life of the villagers. For this reason, its managing, its use in various scientific fields, exploring religious life and all life in the village, in an indirect way can assert and use existing identities in the villages. It follows that the religious heritage of the Bulgarian village in the contemporary reality must be read in view of the past through archetypes still living practices, customs, religious rituals and all that has created a spiritual fabric of rural society. In fact we can say that gaze towards extinction original religiosity in Bulgarian village should not be viewed from the perspective of the past and to be understood as reanimation of the past, but as a way to build the current mental constructs.

### 1) Glimpses of the term "religious community" in the context of social reality in the village Vladichentsi

One of the most common explanations of the term "religious community" sounds something like this: the religious community is formed by a group of people who profess a religion whose way of life is structured according to its postulates and is organized according to the styles of life it offers. When we talk about religious community in connection with the Bulgarian village of focusing on the definition of "specific" because even though this kind of religious community is part of the religious community of Orthodox Christians in Bulgaria, it has its specific features. Why this community is special and why we call it "religious"?

We know that even we all belong to the Christian religion in particular to the Orthodox faith, each of us has his religiosity, i.e. a way of relating to God (as long as the term "religion" means "connect with someone" in the case of God).<sup>1</sup> Therefore, starting from this position it is clear that

<sup>1</sup>It is known definition of religion Cicero, according to which the noun religio poizticha from the Latin legere re - think about,

specific religion is first created in man, then other scales measuring and community in which he lives. As for the village Vladichentsi, then we have every right to talk about the virgin religiosity and formation of specific Christian identity in it.<sup>2</sup> In the village as our religion is something original, understood in its own way, and religious and everything related to faith stored in the collective memory rather than in the temple because it has no church. In the village there is a specific religious community with distinctive features, powered by the collective memory of its inhabitants. In such communities literally fight for the preservation and construction of religious precious, which formed the Christian identity of the local population.

The religious identity of the people in the village is preserved in a very strange way. Locals have inherently behavior that is set negatively to any and everything other than theirs. Thus they keep themselves and their faith from possible danger. Although these people have a keen sense of community, it is not in relation to faith and religion. However, when it comes to outside influence on their personal faith, traditions and roots, they build a special barrier and do not allow to penetrate foreign influence. In this way people build so-called "House of Muumbi" - a metaphor by which is meant a fanatical devotion to the roots of the family, homeland and nation safest place for protection of identity. Interestingly, all this is experienced as a shared experience all the people belonging to this community.<sup>3</sup> Thus is created so-called "Core group identity"<sup>4</sup>

discuss, reread, i.e. thinking on the reading of sacred books. Cicero connects the origin of the word "religion" cult. Lactantius displays the root word of religare - join bound obliging. Religion in its present course as a contract or mutual agreement, which binds the deity and man. It focuses on "contractual relations" between the two countries, which is reflected in the rules and regulations made by the deity to humans. St. Augustine gives a very accurate sense of the concept of religion as a way of reunification of God and man. He based his view on the position of Lactantius - religion as a link, but a link that was demolished and subsequently rebuilt. As such, religion is a human need with which he was born and this need can not be satisfied otherwise. According to the Christian religion is important spiritual union between God and man, which not only God condescension toward him - the most vivid expression of which is his incarnation - but man ascends to God through his moral improvement. The most common definition of religion we can provide the following: religion is a manifestation of the relationship (union) between God and man.

<sup>2</sup>Village Vladichentsi as a specific religious community could be considered at least three countries: first, in terms of domestic life in the village, which is linked to various other economic, social and cultural factors; second, regarding the practices and traditions that in some cases resemble Christian, but basically completely pagan. The third party combines the above two: follow the way of the establishment and celebration of Christian holidays, the imported in their customary practices, which in some cases contrast to Christian. Each of these countries deserve the attention of the theologian, but balanced and accurately achieve the desired results and both should be addressed simultaneously.

<sup>3</sup>Anderson, Benedict. *Imagined Communities: Reflections on the Origin and Spread of Nationalism*. London & New York: Verso, 2006, p. 7.

<sup>4</sup>Isaacs, Harold explores the Kenyan "Kikuyu" tribe, which shares the ritual oath: "I will never quit the House of Muumbi". Muumbi ancestor's mother, and her home is sacred womb of the tribe. Through the joint oath every member of the tribe vows not to interrupt their relationship with him. The researcher believes that

to which belongs blood kinship, language, geographic location, even religion. Hence the complete identification of the man with other people from the community. Therefore religiosity in the village Vladichentsi is an interesting phenomenon. It is not the main factor of spiritual life in the village, but somehow defines its rhythm.

In his religious community people from the village Vladichentsi native religious practices transmitted from generation to generation, transmit experience, which is an indicator for the first continuity between generations in the village. There all is well kept on the principle of tribal affiliation and memory, and the inner tradition. Through this type of religiosity people are saved and the little knowledge and practice that had a connection with Christianity. Christianity, though interpreted peculiar, is a tool for continuity, essentially containing in itself the idea of historicity, of nationality, nationality memory. People die but their religious practices and traditions still passed from generation to generation and it is the specific feature of the specific religious community built in this small handful of land in northwestern Bulgaria. On the other hand it is also a special feature of man.

While today's descendants of people from the village Vladichentsi to some extent to break with the traditional way of life in the village, and remain oriented towards the future, they are aware that they have turned their backs on something old but not outdated, something rigid but not unnecessarily something forgotten, but not immemorial. Increasingly, we will realize that we should not forget the past, to abandon tradition and routine of life of our grandparents. Perhaps such an approach is acting in other traditional societies, but not in Bulgaria. Here such behavior does not guarantee success. Moreover, changes in Bulgarian society and the subsequent transformations in culture, lifestyle, understanding the behavior dictionary, clothing and many other categories in man are so fast that many may not be aware of them and are consumed by them before they knew what it happened. Our children need to know their heritage should be able to immerse themselves in their own way in the past and hence to draw inspiration for the present and for the future. Although they now think differently and are unencumbered by tradition and routine, have been found to completely new solutions for our lives, we must give them the opportunity to experience their roots to interpret them even in a new way, but in order to stay. And that's kind of model of a modern transformation of the past through the eyes of our children, but oriented toward the present, not only to the future.

## 2) The term "victimization" in the context of "religious community" village Vladichentsi. Semantic definitions

Term "victimization" obsolete concept examined in depth psychology, pedagogy, social pedagogy, medicine, criminology and other sciences. In theological science in

worldwide there are many homes on Muumbi and people who live in them have a strong relationship. More Info View Isaacs, Harold. Idols of the tribe: Group Identity and Political Change. Cambridge: Harvard University Press, 1989, p. 1–2.

Bulgaria it or not present at all or present expressed a number semantic connotations.

Etymological term "victimization" is Latin origin (victima - victim), and hence is associated with the process of carrying out the interference and the conversion of the individual victim.<sup>5</sup> In essence victimization is associated with the theme of personality as a victim of violence in its various forms.<sup>6</sup> Brighter it is present in victimology. In a narrower sense victimization could be linked to the suffering that man alone causes to himself, the man is a victim of his own choices, decisions, motivation, attitude and do a whole range of behavior, reflecting on others. In this sense, the totality of properties and attributes of personality through which it was put by itself in a conflict situation are real reasons for manifestation of victimization.<sup>7</sup> Thus man becomes a victim of a crime committed by him whose consequences affect him.

If you follow two stages of actual victimization (the term in an objective sense), and transferred to the subjective sense (the person as a victim of himself), the interest provokes interaction that takes place between man himself as the perpetrator of the "crime" on himself and the way he reacts when the results of the "crime" reflect on it. At this point he shows complete inability to respond adequately to himself because is both perpetrator and victim. Here fully agree with I. Shapirov according to which the term "victimization" noted the process and the result of a crime that turns people into victims of crime.<sup>8</sup>

When such situations are emblematic in a closed and small community, then gets another phenomenon - its representatives are fed each other and thus increasing enormously the importance and impact of this phenomenon on their lives. The spiritual climate in Bulgarian village is known for exactly this type of experience people from the countryside - as a victim of the situation they are in, as a victim of her own inability of his own abandonment, etc. Therefore, just in a small enclosed community of the village creating the most favorable climate for the propagation of this type of victimization experience of its inhabitants.

All this includes network identities operating in the same person, which are woven and those related to ethnicity, says Nikolai Aretov.<sup>9</sup> Therefore, to the sense of victimization could lead and conflicts that result from the presence of multiple identities. The attempt to reconcile them is not always the successful man. Very often, even he faces a conflict and problematic choice provoked by himself. This is the reaction of people to himself. It is very easy to create various provocative meanings of the term "victimization",

<sup>5</sup>Victimization. Material around Vikipedii. ru.wikipedia.org/wiki/.

<sup>6</sup>I. Furmanov regarded as a physical victimization, verbal and social. Furmanov, I. Victimization shkolynikov pm storonyiy odnoklasnikov. In: NOS. 3 Series, 2011, № 3, p. 1.

<sup>7</sup>Gaberov, I. et al. Bulgarian encyclopedic dictionary, Veliko Tarnovo, 2001, p. 1.

<sup>8</sup>Shapiro, T. Seksualnaya victimization studencheskoy molodezhi: Genderniy aspect. In: SPbGU, Ser. 12, 2011, Class 4, p. 420.

<sup>9</sup>Aretov, N. National Mythology and national literature. Publishing "Queen Mab", Sofia, 2006.

one of which is related to religion. A hard life in Bulgarian villages over the last twenty years is the result of defects in the political system, social conditions, lack of adequate education policy, etc. Bulgarian villages were left in the lurch. Many seek the causes in divine providence, destiny etc. In turn this question inevitably refers to the question of suffering, caught in the deep foundations of the Christian religion.

### 3) Suffering, creed, religion

We, Bulgarians are used to seeing their deserted villages and abandoned, overgrown with orphaned houses and decrepit old men. This picture reveals a deep sadness, grief, sorrow, grief and abandonment. This sadness is primordial, jointly owned not only in the appearance of facades of buildings and lack of people, but it is present in the everyday consciousness of the people of abandoned villages. On the one hand it suggests a lack of humanity in the tragedy of these people from the state, which is not only unable to operate and maintain subordinate territories but remains indifferent to their tragedy. On the other hand this tragedy and sadness seems to be woven into life in the Bulgarian village. Many just Yanko Yanev has described this sad shadow that seemed centuries hanging over weary and jaded Bulgarian rural people: "As poor as our nation is in trouble. He was so in the past, this is now, this will be perhaps in Christmas days. It can not be explained, can not justify this tragic fate. Whether this nation is cursed by a vortex of their fields always looking down at the black dusty furrows and chills to expect from them grace wheat, always looks in impenetrable wells and paddled them cold water to water burned her thirsty throats in the midday heat of harvest. Look at our hills and hills: there is something very earthy, very sullen and shuddered, something very sad the entire Bulgarian land".<sup>10</sup>

The second type of deployment of the religious identity of the local people, or rather the expression of the religious community is by adding a memory in the form of past sufferings, difficulties, experiences, dangers, injustices or similar situations. Many local people in the village can tell of suffering to them or their relatives in the past and attach to those suffering with religion or faith.

Then, when people are able to associate religion with suffering and justice of God when individual consciousness of someone associated images from the respective sufferers and survivors suffering relatives, was born virgin faith through oral tradition passed easily in the collective memory becomes justified by their fundamentals.

On the other hand religion in this little village is linked with numerous domestic fragments. Trauma of the events in a certain family suffering such conditions not only of the past but of the present, are a key driver for the reversal of the village people to the faith and to God. In this respect the unique religious community builds their ideas and practices based on the fear of suffering and the typical stories of life associated with redress and allowing the theologian to rethink contemporary national variant theme of theodicy.

Regarding this topic, broken sight to people's lives in the village Vladichentsi it must be said that the tragedy of life is largely tied to religion and even without realizing it, they experience everything the way and their fellow villagers from distant part of the country - fiercely rebellious, painfully torn by grief and passion, non-compliant, of life, but obedient to death of this doom that considered cross from God. Perhaps such behavior is behavior typical of the Bulgarian people suffered from five centuries of Ottoman rule and actually lived under the cover of grief and rebellion. In all this there is a clear tragedy that is deeply human and bound by sin and sinfulness of man. And if we must seek the roots of this image of the current rural person, it is multifaceted and fraught in yourself hidden remains of our national identity, obvious signs of sin and numerous modern transformations. Very clear psychological has described this state Yanko Yanev: "Earthly man carries the cross of great suffering and great disgrace. Mad astride a horse of life, he rode from one end of the world to the other, chased by yourself. On one side runs devil whose tail girdeth world as a marriage ring on the other - death. His body is made of earth and fire. Hand brings its own icon crucifix on his forehead - a wreath of roses and thorns, and gyrdite - a sign of redemption and rebellion".<sup>11</sup> "Those dark crowds that sing around all the villages to the ground track of the rebellion, bringing in bloody hands the symbol of his spirit - these o6nishteni crowds express the deepest and cruel pathos of tragedy in mortal of life-hunger. In a trance and rabies their song lies the greatness of this life, destined perhaps for grief and revolt".<sup>12</sup>

This feature, however, is completely Bulgarian; it is nascent life in the Bulgarian village. When many authors try to see the bright and optimistic in Bulgarian village did they seek it just "authentic, primordial, and it is mainly in the dimensions of the tragic fate of our people, gazed not at the sky and down the land furrows, with hope for a harvest".<sup>13</sup> Such a description may completely be attributed to life in our village. It passes through the idea of victimization and to the extent this topic is endemic to life in it, we're not think any component thereof beyond. In all areas in people's lives, we can see that dominates some primordial sadness, frantic and unexplained, which simply fed up and coming generations and no one asks why this is so; they just inherited these feelings and this consciousness. For this reason, without exaggeration, we can say that in the Bulgarian village at all "suffering is a constitutive element of existence itself of rural life. And in today's Bulgarian village. It is a sad desolate land ... whose surfaced primordial old, very old sorrow. Our village today is primarily a tragic feeling satisfied with destiny".<sup>14</sup>

The village people do not feel how the traumas of events perceived as suffering condition of the victim, which is often experienced or very often observed, urging them to practice particular religiosity. They do not realize that this religiosity is born of the emotional core of their individual memory, but

<sup>11</sup>Ibidem.

<sup>12</sup>Ibidem.

<sup>13</sup>Nedelcheva, Tanya. Fundamentally rootedness of the Bulgarian village. In: Interlude for sale. Omda, 2015, p. 39.

<sup>14</sup>Ibidem.

<sup>10</sup>Yanev, Y. Tragic people. In: Pryaporets, № 11, 1930.

is powered by a collective memory about that construct different memory models of the past. Construction of past suffering becomes in this situation a source of certain categories against which and through which local residents construct their own identity and group picture of religion and religiosity. According to T. Nedelcheva "our village today is primarily a tragic feeling satisfied with destiny".<sup>15</sup>This destiny is often perceived by locals as Destiny as a burden, as predefined by the Creator grief, which are woven and past and present, and the future of the village. Without even realizing religious thread in this their idea, they feel that there is some unexplained vpletenost of life in the village with religion. Such a link is obtained in terms of family memory and connection to ancestors. Unlike people in the big city, the villagers have a different consciousness, which "is soaked with the blood of ancestors, through centuries have passed the native spirit, it is space coalesces with nature, it is an autonomous and authoritative, with his fate and its own life, its own history and heroism".<sup>16</sup>

This heroism is also victimization - the different spheres of life of the villagers. This finding applies to residents of the village Vladichentsi. For them, the characters are not only those that have national significance; true heroes are people among them, and above all their ancestors. They are the ones who have bequeathed their life, values, material wealth, occupation and all around the world. And we must admit that the outside world we see people from small villages damped by our village do not know and do not care about the other world. For their ancestors were founders of everything in their lives, including their religious beliefs. If people from the village have gained something, they have acquired it on the basis of labor, grief, hardships and constant care of their ancestors. These burdens borne and their heirs. And in this plan religion is a small unit, which just crossed the same attitudes and beliefs. For them grief and suffering is necessary and destined as these two components are inherent and religion. Moreover they see most vividly her place mostly in burial customs. Reappears relationship between grief and Church sadness and personality of the priest, etc. This opens a window to the concept of religion as a condition for the existence of trouble, if not met certain religious rituals or do not apply with due respect to God.

These and other ways of thinking are possible due to the above reasons, unrelated to the topic of our suffering in life in the Bulgarian village. In the specific case of our village, this topic is possible because it has never been a temple and existing faith in people is supplying the different mechanisms of thinking and behavior. These events are very similar to primitive forms of lower religiosity, which is powered by itself and is deployable in primitive forms of practice.

In our case it is a little far-fetched to determine village Vladichentsi as a kind of religious community, even in the absence of any unifying religious center. In this case, we risk more or less to be criticized in that ever dare to talk about religious community without the correct forms of confession

of the Orthodox religion. As we made the reservation at first, even without the presence of an Orthodox church religious community could exist on the basis of inheritance of certain rituals, traditions and practices rooted in the Orthodox tradition. Even some extent they are fed as nuggets, signs of religiosity can not fully be deleted.

#### 4) Profane religiosity - a collective phenomenon or trauma of victimization?

We can not hide the fact and that the traumatic situations that people from the village have experienced in one or another form, suggest unlocking the negative mechanisms aimed at the object itself of religion. In this case it is the Christian God. In inherent in many people and many generations manner suffering that people have experienced in the past were sufficient grounds to form negative feeling toward God, even without understanding properly the idea of God or His events in their lives. In such moments are fed the best speculation on the subject of faith in God and all of His existence. Because people believe that if He existed in their lives would not happen strings of different pains, traumas and unpleasant events. The theme of God's existence remains closed in itself and could in no way be deployed in such "religious" on your own situation. A very natural experience of past generations are passed and so the collective memory proves good feed a kind of religion, fueled by suffering and experience of people more than the correct ways of understanding. The villagers, descendants of their ancestors, keep and know best from their experience and stories from them about faith in God and experienced sometimes drastic cases, their families are the strongest evidence to understand that they have always professed. In this case, no theological system or argument that aims to reveal the correct guidance of faith and religion has no chance to succeed. More proof of their personal experiences and observations, can not have. Sometimes thinking at all what could have caused these people to give up their primitive and inaccurate interpretations of family idylls and situations where or blame falls on God, or completely crossed its existence. In such moments I'm almost convinced that only personal religious experience of meeting with God just when they stand next to impossible to lack of output and where an intervention of God is frontal and inevitable, many of the barriers between Him and them would fall. The experience of such a situation is highly unlikely to happen. One reason is that God would hardly shook miraculously minds and hearts of people who are more ruthlessness than predisposition miracle as such. People from the village Vladichentsi live with the thought of suffering and pain as part of a dark picture of life in most cases - as part of a profane religiosity. This opens rural person as "empirical, caught in the tragedy of earthly life - here he carries the cross of great suffering".<sup>17</sup>

Similar resuscitation of trauma from the past and storage today, looking at the present and the future in these suffered lessons begin, however, acquire a new look at the definition of group religious identity of people from a particular place, in the case of our village. When transformations of different nature in one way or another and catch up with locals and they see their reflections on their lifestyles, they are able to

<sup>15</sup>Ibidem.

<sup>16</sup>Ibidem.

<sup>17</sup>Ibidem, p. 40.

change partly his thinking and attitude. Yes, in times like today when you differently is seen as the suffering and the consequences when there are different forms of physical suffering can be avoided and spiritual - to find more easily resolve, little by little break old ways of looking at suffering as a source of religious.

But sometimes traumatic memories of past injustices affecting families become the basis for the formation of the religious consciousness of today's villagers. Their children in turn experience as heirs of those injuries and suffering. These sufferings are transformed into icons of the past, and logos present under the sign of living generations. Trauma producing religiosity, seen as a collective phenomenon, the memory of which has anything to do and circulated among the members of the small community in the village, is based primarily on religious mechanisms for its manifestation. Very well explain similar behavior behind the personal failures seen primarily God's intervention or rather his silence what people identify with his non-existence. From now fully explicable various substitutes and behaviors that arise from the lack of foundation and kernel behavior and thinking of the people. Completely understandable is also why these people celebrate Christian holidays, but do not put them in their fundamental importance. Many do not know whether the holiday Christmas greet with the greeting "Christ is risen!" Or other greeting. These and other measured can be given in conjunction with many other festivities and celebrations where people own way embezzled importance and it preiztalkuvali in terms of their personal lives, their personal perceptions.

A similar kind of "religious community" could be seen in dozens of other villages in Bulgaria. Even in some larger cities it is manifested through a number of external shapes (artifacts) - monuments revered places, anniversaries and others. These communities rely existence externally - by relying on various cultural mechanisms and seeking visible forms of manifestation. But they also reveal the inner life and the intimate space of their members and in some sense form and their culture, understood as "collective programming of the mind that distinguishes the members of one group or category of people from each other".<sup>18</sup> Unambiguously and belief that all attitudes and behavioral decisions of the group are linked to ideological professed values and attitudes that could be conditionally divided into three main components: cognitive (cognitive); affective (mood); behavioral.<sup>19</sup> To a greater extent they are automatically applied by the community which contributes to the development of uniform behavior. It heuristic (automatic) behavior helps to organize social behavior. Similarly we can say that the behavior of victimized people in a community stems from similar roots.

In almost every Bulgarian house that keeps the traditions and memories of the past in which its residents are too old to possess entrepreneurial thinking and look to the future, we

<sup>18</sup>Hofstede, Geert. Cultures and Organizations. Software of the mind [online]. Westwood.wikispaces 14.09.2014. <<http://westwood.wikispaces.com/file/view/Hofstede.pdf>>, p. 1.

<sup>19</sup>Hristov, Chavdar. Persuasion and influence. Sofia, Ciela, 2008, p. 29.

will find minimize the format of the above-mentioned artifacts. They will consist of old photographs, objects, souvenirs, hand-woven carpets, embroideries and embroideries, did everything that somehow alludes to the past. In religious terms this group belong various religious objects that have meaning for them in the past experienced action. You can belong candles from baptizing their children and grandchildren, icons bought on special occasions and more. In most cases, these items are not kept because of their sacred character and with the appropriate sense of awe. Conversely, their owners are not familiar with the meaning and content of their meaning, but somehow remind them of something lost and are a dear part of their religious world and lifestyle. Such behavior of some scientists is one of the explanations for the existence, duration, and why not the new upsurge of religions; precisely because in the original version of any religion (according to them) owes its existence to the memory of victimization of various traumatic situations through which religions themselves are deploying their influence and impact on people.

### 5) Victimization: between the prejudice in thought and stereotypic behavior

It is interesting to reflect on whether victimization is likely to be formed on the basis of external indicators and accordingly is formed or to be nurtured based on willing mental constructs or clichés like type mental mechanism known definition of "thinking through clichés",<sup>20</sup> and stereotypes in people's behavior are used as aids their multiplication because they are "particularly rigid type of pre-judgment".<sup>21</sup> We have reason to believe that based on the observation that "stereotypical images at the heart of the prejudice often so strong that outweigh logical thinking",<sup>22</sup> which clearly leads to the nature of the two types of attitudes - to form ideas and build relationships based on acceptance or rejection. This means that to people facing such victimization standing still a choice. Some of them can not deal with this issue by the end of his life. The reasons for this are many, but they invite us to reflect on another phenomenon associated with victimization: the extent to which it was acquired or congenital. The first type of victimization penetrates the consciousness through external influences, and the last is hereditary. The communication that occurs between generations, a code identifying the type of victimization.

We could cite four known subspecies prejudices that are deeply rooted in principle as functions of the human mind: Idols of the Trib, Idols of the Cave, Idols of the Market Place and Idols of the Theater. From such reasoning derives the conclusion that the communicative act is marked with indications of the type of victimization. Consciousness

<sup>20</sup>Moskovich, Serge. Social Psychology. Sofia, Damian James, 2006, p. 553.

<sup>21</sup>Ibidem.

<sup>22</sup>Aronson, Eliot. Man - "social animal". Sofia, Damian James, 2009, p. 380. This environment is very similar to the standard educational environment. We will use the words of Magdalena Legkostup that gives standarten model to improve the general discussion: "The more specific objectives were formulated, so it is easier to choose the appropriate methods". Legkostup, Magdalena. Methodological aspects of teaching Religion. V. Tarnovo, 2013, p. 154.

definitely prefers to work with static images from reality and to normalize his move in the dynamic world it chooses to mid learns with the help of identification clichés. We could, however, go the opposite approach and seek the roots of the types of victimization in the following logical way: When an idea is finished and has displayed her inference should seek evidence of its validity. This phenomenon is called "front of mind",<sup>23</sup> because the power of the stereotype affects in a certain direction crab. Depending on cultural factors (internal and external) human behavior, its goals and objectives, different types of victimization are defined in the experiences of people from the community. Cultural environment is one that determines the existence of a type of victimization, and hence - its influence and spread. But here there is a danger it to become a stereotype. Then these stereotypes can create conditions for "falsification of reality",<sup>24</sup> where are unlocked and instinctive reactions of humans under certain conditions. Lippman spoke about the presence of pseudosreda which is formed between human and social environment. The reaction of people is a response to pseudosreda either by thought or feeling. Inability to adapt to the circumstances give rise to contradictions, hence triggers and mechanisms favorable multiplication of types of victimization. To prevent extreme states of discomfort that occur in people of this community, this adaptability is realized through stereotypes. Among all the social reality of those little closed community fail to see what the circumstances established by them are put in frames and have done stereotype.

### 3. Landmarks for De-victimization

Very easy vulnerable are the people of similar religious communities. They can constantly feel guilty just because in them deeply is jammed this impasse and the desire for compensation in connection with their past mistakes or errors of their relatives. In such communities easily by an altercation between two or more people can reach completely rupture of relations between them. And such cases are not uncommon in our village. I remember that people are often arguing on the basis not of the present, or if it is based on the current situation, it often it has been seen through the eyes of the past. Sought are collective responsibilities guilt of other related problems and suffering in the past. Porting the past in the present is one of the characteristics of victimization, because in this way it nourishes it and ensure one way of its existence. Gradually, this behavior can become a reason for wearing collective responsibility. Generations can commit to demand compensation for the suffering endured by their relatives in the past and a very special way translated into the present. I also remember how my grandparents I was advised not to hobnob with children do certain people from the village, because in the past it happened something unpleasant between our people and their family. Of course, as children neither we nor their children are fully aware of what and why it is done. Gradually, however, this type of behavior or opinion has planted in our country and not think we wish we became conductors of the same attitude.

<sup>23</sup>Maslow, Abraham. Motivation and personality. Sofia, Cybele, 2010, p. 517.

<sup>24</sup>Lippmann, Walter. Public opinion. Sofia Lik, 2001, p. 18.

In some sense this kind of behavior and thinking is explained by the presence of a higher degree of markedness of certain components such as trust, tolerance, forms of assistance based primarily on specific social and psychological aspects of acquaintances among the people expressed in the immediacy fellowship, subordination of public opinion, which in turn led to the formation of certain attitudes. And they make the presence and participation of all in all - engaging, relevant sharing. This natural characteristic of people's life exists not only in private relation but also in public. In such a community, "people are constantly among friends, relatives, neighbors. In any privacy in a sense this is designed to others. Blurring boundaries between intimate and public. The single life is not monads, closed panel and open, visible, transparent, because it "involved" and him have a real respect villagers. And this dependence reinforces the closeness of the few people who are relatively constant as the composition of the residents of a particular village".<sup>25</sup>

Although these circumstances are possible options for de-victimisation people get into such a state of inner anxiety. A. Fomina offers several possible orientations for de-victimisation that can be applied in our situation:

- reducing the level of anxiety;
- overcome the inferiority complex;
- refusal of unproductive protective strategies;
- the development of communication skills, the formation of adequate communication installations, psychological sovereignty;
- constructive behavior and communication affirming their individuality;
- formation of ability to adequately assess the life situations;
- development of flexibility and autonomy in solving problems;
- overcoming powerlessness and dependence on surrounding;
- formation of abilities and positive self-perception of life in general;
- minimizing feelings of fear and negative experiences.<sup>26</sup>

Otherwise we could formulate options de-victimisation using three very important term: valuation, fact and faith.<sup>27</sup> Thus once sprouted an idea, no matter how irrational it is, began to build his cult of self-assertion. What could unite reality and the belief in a common denominator in order de-victimisation is their power of persuasion that "springs from the power of collective sharing".<sup>28</sup> Faith uses real facts to legitimize the community.

Such changes in the people of the small religious community in the village Vladichentsi difficult to survive without

<sup>25</sup>Nedelcheva, Tanya. Fundamentally rootedness of Bulgarian, p. 39.

<sup>26</sup>Fomina, E., Victimization and demiktivizatsiya studentov with ogranchonnyimi vozmozhnostyami Zdorovje in sovremennyih of Service, obrazovatelynyih of Service, Journal "Klasicheskaya and spetsialynaya Psychology", 2012, № 4, p. 1.

<sup>27</sup>Ellul, Jacques. Propaganda: The Formation of Men's Attitudes, New York: Vintage Books Edition, 1973, p. 116.

<sup>28</sup>Ibidem, p. 117.

experimental intervention specialist or a change in circumstances and lifestyle. Despite this optimistic outlook is impossible. Question of circumstances arising in the social and religious life of these people.

#### 4. Conclusion

We are led by a deep conviction that any topic related to search and store signs of identity, spirituality, nationality and memory should be welcomed and supported. We express gratitude to all who rated our efforts and that will encourage our attempts to do this in the next three years.

I would appreciate if in the future Bulgarian theology look to native Bulgarian problems and focus its efforts on search and storage elements of Bulgarian and church life. Imitative theology reject the presence of the common man in it and encourages intolerance and coldness to their home problems.

As for the theme of victimization and disclosure of specific religious people from the village Vladichentsi, it will remain, repeated discussions and new scientific recruits. Marked guidelines in this study is not exhausted everything that can be said on the subject.

Rather, they ask only limits the starting point from which can leave. Without being exhaustive and true clarity on the issue ended his study with the clear awareness that the way in which we go worthwhile to go in until the end.

#### References

- [1] Anderson, Benedict. Imagined Communities: Reflections on the Origin and Spread of Nationalism. London & New York: Verso, 2006.
- [2] Aretov, N. National Mythology and national literature. Publishing "Queen Mab", Sofia, 2006.
- [3] Aronson, Eliot. Man - "social animal". Sofia, Damian James, 2009.
- [4] Ellul, Jacques. Propaganda: The Formation of Men's Attitudes, New York: Vintage Books Edition, 1973.
- [5] Fomina, E. Victimization and demotivatsiya studentov with ogranichonnyimi vozmozhnostyami Zdorovje in sovremennyih of Service, obrazovatelynyih of Service, Journal "Klasicheskaya and spetsialnaya Psychology", 2012, № 4.
- [6] Furmanov, I. Victimization shkolnikov pm storonyiy odnoklasnikov. In: NOS. 3 Series, 2011, № 3.
- [7] Gaberov, I. et al. Bulgarian encyclopedic dictionary, Veliko Tarnovo, 2001.
- [8] Hofstede, Geert. Cultures and Organizations. Software of the mind [online]. Westwood.wikispaces 14.09.2014.<<http://westwood.wikispaces.com/file/view/Hofstede.pdf>>.
- [9] Hristov, Chavdar. Persuasion and influence. Sofia, Ciela, 2008.
- [10] Isaacs, Harold. Idols of the tribe: Group Identity and Political Change. Cambridge: Harvard University Press, 1989.
- [11] Legkostup, Magdalena. Methodological aspects of teaching Religion. V. Tarnovo, 2013.
- [12] Lippmann, Walter. Public opinion. Sofia Lik, 2001.

- [13] Maslow, Abraham. Motivation and personality. Sofia, Cybele, 2010.
- [14] Moskovich, Serge. Social Psychology. Sofia, Damian James, 2006.
- [15] Nedelcheva, Tanya. Fundamentally rootedness of the Bulgarian village. In: Interlude for sale. Omda, 2015.
- [16] Shapirov, T. Seksualnaya victimization studencheskoy molodezhi: Genderniy aspect. In: SPbGU, Ser. 12, 2011, Class 4.
- [17] Victimization. Material around Wikipedii. [ru.wikipedia.org/wiki/](http://ru.wikipedia.org/wiki/).
- [18] Yanev, Y. Tragic people. In: Pryaporets, № 11, 1930.