

## SITUATION OF SEARCHING FOR A MEANING

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**ABSTRACT:** THE SPECIFICS OF EVERY RELIGION CAN BE READ AND INTERPRETED SOCIOLOGICALLY. SOCIOLOGISTS OF RELIGION STUDY RELIGIOUS FACTS, BE THEY PAST OR PRESENT, AND THESE OBJECTIVE PHENOMENA MUST BE ALSO TREATED AS SOCIAL FACTS, EXPLAINABLE BY OTHER SOCIAL FACTS. IN OTHER WORDS - TO CONSTRUCT, CLASSIFY, COMPARE THEM, TREAT THEM WITHIN THE RELATIONSHIP AND CONFLICTS OF A SOCIETY, RECESSED COMMUNITY IN CERTAIN GROUPS. THEY ARE INTERESTED IN SOCIAL CONTEXT, SOCIAL IMPACT, SOCIAL SIGNIFICANCE, ROLE, NATURE AND FUNCTIONS OF A RELIGION IN SOCIETY, THE INTERACTION OF RELIGION WITH OTHER SPHERES OF SOCIAL LIFE.

**KEY WORDS:** RELIGION, CHURCH, SOCIETY, SACRED, SECULAR ELEMENTS, VALUES

**THE** object of religion is alive, reborn, spreads, and dissipates, moved to the "critical times". The task of sociologists is to track and analyse these transformations, to define problems carefully, to formulate, to discuss, to develop and to respond. The sociology of religion study the practices, social structures, historical backgrounds, development, universal themes, and roles of religion in society. Sociologists of religion attempt to explain the effects of society on religion and the effects of religion on society.

### THE "WINDING PASSAGE"...

**THE** new Bulgarian Orthodox Church (BOC) was created ten years before the foundation of the new Bulgarian Principality. On the 28-th of February 1870 the right of the Bulgarians of an autocephalous Church is recognized with a special decree. The basics for equivalent relations between BOC and the Bulgarian state are instituted in the article N: 39 of the Constitution of Tirnovo - the Bulgarian Orthodox Church (BOC) is independent from the state. In the article N:37 the Christian Religion is fixed as a dominant creed in the Bulgarian State. The Constitution of Tirnovo is formally abolished with the adoption of the so called Dimitrian Constitution by the Great People's Assembly on the 4-th of December 1947.

**WITH** the enactment of the new "socialist" Constitution, the Great People's Assembly passes the Law of Creeds on the 24-th of February 1949, which subjugated the BOC and all other religious communities in the country to the state power.

After the year 1989 a representative of the Holy Synod claims: *The communist government in Bulgaria regarded the existence of the Bulgarian Orthodox Church as a reality, inherited from the previous centuries of Bulgarian history, with which it should conform somehow.*

**ATHEISTIC** ideology opposed the Church and aimed to isolate it to the maximum. For that purpose the most brutal measures for influence were utilized. In the preparation and selection of clerks for the religious activities there was a very intensive pressure, the process

*was constantly impeded. The Church leadership has been forced to compromise in opposing the state government, but it never undermined the basics of the faith. That's why the Church continued to be the support of faith and morality. Unfortunately, this process took place exclusively under the arches of the temples.*

**THE** abatement of religious sentiment is a result of deep penetration of secular elements in the meaning of many of the Christian ceremonies. The atheism as an extreme form of secular monopolism has significantly influenced the attitude that Bulgarian society has towards religion. The influence and social prestige of religious institutions is diminishing.

**AS** a state ideology the atheism in Bulgaria openly proclaimed the necessary eradication of the religion. The clergy of the BOC and ordinary laymen were prosecuted in the second half of the 40-ies and the first half of the 50-ies. The high priests in the country, including the Patriarch were elected formally. It should also be marked that the socialistic Constitution and the Law of Creeds proudly institutes freedom of faith, but this is accompanied by the atheistic propaganda and every-day control of people's behavior.

**IN** the times of reappraisal of values, the BOC found itself in a situation of deep, acute and unprecedented crisis. Some of the representatives of the orthodox clergy criticize bitterly the Bulgarian patriarch and the Holy Synod and accuse them of collaborationism with the former totalitarian government. A confrontation erupted which, according to a part of the clergy, led to a cleavage in the BOC.

**SUBSEQUENTLY** a parallel Synod was instituted, the central synodal building was temporarily occupied, and the Synod itself was declared as illegitimate. By becoming leader of the protests father Christopher Subev created his Association for the protection of the religious rights – vigils with lighted candles, parallel Easter ceremonies on the "Democracy" were characteristic of his activity.

**BY** that time strange events were taking place. The "reformers" who overthrew Todor Zhivkov, were demonstrating deep religiosity at the cathedral temple "St. Alexander Nevsky".

**MEANWHILE** the Department of Creeds declared the election of patriarch Maxim to be invalid and expected that "The Holy Synod should prepare and conduct the election of the patriarch of BOC, while strictly abiding the Statute." Only a month later, members of the Parliament from the Bulgarian Socialist Party appealed to the Constitutional Court.

**ON** the 25-th May 1992 the illegitimacy of the election of patriarch Maxim was affirmed by the Act N: 92 of the Department of Creeds. A temporary Council of the Holy Synod was approved until a general Church Convocation was organized.

**ON** the 1<sup>st</sup> of July 1996 in Sofia a general Church convocation was summoned by a group of metropolitans headed by the metropolitan of Nevrokop – Pymen. On the 4<sup>th</sup> of July the Convocation approved a new Statute and elected Pimen as a Bulgarian patriarch. However, the Council of Ministers did not confirm the new Statute and patriarch. Meanwhile it registers the new leadership of the BOC with Maxim at the head of it.

**THE** High Court of Attestation considered the crisis in the Church on the 18<sup>th</sup> of October 2000 and ascertained that there was no evidence that the Council of Ministers had made a second decision on the problem, and according to the judgements of the court, neither appeal for affirmation had been approved – neither Maxim's, nor Pymen's. With the

information that they had: The High Court of Attestation finds *two religious communities exists in the Republic of Bulgaria that are called "Bulgarian Orthodox Church...*

**AS** result of a request by Maxim from the 30<sup>th</sup> of September to the 1<sup>st</sup> of October 1998 a Panorthodox Convocation was held to consider and solve the problems of the Bulgarian Orthodox Church. The Convocation gives absolution to all that have participated in the religious debate. It affirms the unity of the canonical Church and its hierarchy under the leadership of Maxim. And it also enacted that all the temples, holy refuges and the different real estates... would now pass under the jurisdiction of the canonical church.

**THE** decisions of the Convocation doesn't produce and could not produce any legal obligation, having in mind the self-governing Bulgarian Church. Because of the decision of such convocation, no matter how high above the jurisdiction it stands, it cannot be regarded as cannons of the Church.

**THE** schism, which opened in 1992, continued despite attempts by the Saxe-Coburg Government to heal the rift. The Government has stayed formally neutral." The split has hindered both efforts to pass new legislation on church-state relations. Tensions between the groups sometimes have run high. All that leads to the disturbance of spirits, not only inside the clergy, but also among the entire Bulgarian society. The State and the Church were trying to resolve in different ways the so-called post-totalitarian crisis – spiritual and material. The reasons were similar.

**THE** contemporary Bulgarian society being in a transition from totalitarianism to democracy, has been formed by the atheism. This aims to forcibly interrupt the religious continuity between generations, as well as to annihilate the religious tradition on all levels. Research data indicates that the new generation of Bulgarians, which grew up through the years of communism is basically irreligious. This is a consequence of the atheistic policy of the regime, which through 45 years forbids and rejects the Christianity in Bulgaria.

**MOST** of the Bulgarians do not regard religion as a source for moral support. The majority of the population does not believe religion can really help in their private lives. Things like morality, faith or knowing the Bible seem like secondary problems. In the years of democracy, Bulgarian families, politics, the clergy and the laity have been consumed by their own, egocentric passions and have forgotten that young people have the need to share and seek solution for their problems.

**THERE** seems to be a process of reversion to the sacred. It is characteristic for the Bulgarian society the reversion to traditional system of religious ceremonies and holidays. This fulfills people's need for collective co-experience, spiritual and social integration.

**MANY** instances can be adduced, of the reviving of traditions, which in new conditions have a purely cultural meaning and function as forms of solidarity. By its' origins and meaning this is a religious ritual, but it assumes a worldly function. The ritual of sanctification is performed often when a new building, a school or an office is being consecrated. By its' origins and meaning this is a religious ritual, but it assumes a worldly function. The Orthodox Church and other churches in Bulgaria experienced a revival.

**CHURCH** rituals such as baptisms and church weddings attracted renewed interest, and traditional church holidays were observed more widely. Christmas under the new regime, was

widely celebrated and greatly promoted in the mass media. The spontaneous resurrection of traditional religions in a society being in a transition and crisis can be easily noticed.

**T**HE churches and mosques that were scarcely visited by older people before the democratic shift, are visited by a greater number of believers, including young people. In some settlements, money is raised to rebuild temples and build new ones. In fact it symbolizes a kind of social solidarity and a collective sentiment. Religion unites the individuals into a community and prescribes the fundamental rules of their every-day lives.

**R**ELIGIOUS practices and even the most intimate religious acts have a social meaning and a social context. Religious activity helps in becoming conscious of one's community, to express symbolically the social order and to gain an objective sensation about society.

**R**ITUALS and ceremonies allow for collective sentiment to be experienced and a sense of social unity to be expressed. Thus, religion stands in support of social solidarity. When people gather on solemn occasions – reverent, they achieve a deep sense of themselves and of the legitimacy of their social organization.

*ATTEMPTS are being made in the Bulgarian society by means of a peculiar bricolage to create a modern sacred, in order to give an answer to the question: how is it be possible that what is, no longer to be what is.*

**I**N the search of a meaning in the present, there seems to be an imperative want for "enchantment" of a world, that has been "disenchanted" for so long.

**T**HE situation in the Bulgarian Orthodox Church cannot be analyzed adequately through quantitative methods but through qualitative ones. Observation with participation, contemplation and deep interviews are more appropriate in this case. Comparing the statistics clearly shows the unenviable place which religion occupies in contemporary Bulgarian society.

**I**N an attempt to obtain the necessary authentic and thorough information, were combined quantitative and qualitative methods. This means that for the purpose of final analysis, the data from a representative sociological survey have been combined with the additional analysis from discussions with focus groups and with the results from an observation with participation and interviews. The whole process of the survey may generally be divided into three stages.

#### DATA OBTAINED FROM A REPRESENTATIVE SOCIOLOGICAL SURVEY

**B**ULGARIA has a total area of 42,855 square miles, and its population is approximately 7 million according to a 2011 census. According to a February 2011 study by the country's National Statistical Institute, approximately 76 % of citizens are Orthodox Christians and approximately 10.1 % are Muslims, while the remainder includes Roman Catholics, Protestants, Jews, Gregorian-Armenian Christians, Uniate Catholics, and others. A total of 106 denominations are registered officially with the Government.

**S**TATISTICAL data from the official census campaigns during the decades shows religious affiliation of the population in the times of different censuses<sup>1</sup>.

<sup>1</sup> Results of the census, NSI, Sofia.

Religious denomination	1910	1920	1926	1934	1946	1992	2001	2011
	<b>Number</b>							
Total	4 337 513	4 846 971	5 478 741	6 077 939	7 029 349	8 487 317	7 928 901	5 758 301
Eastern-Orthodox	3 643 918	4 062 097	4 569 074	5 128 890	5 967 992	7 274 592	6 552 751	4 374 135
Muslim	602 078	690 734	789 296	821 298	938 418	1 110 295	966 978	577 139
Catholic	32 150	34 072	40 347	45 704	-	53 074	43 811	48 945
Protestant	6 335	5 617	6 735	8 371	-	21 878	42 308	64 476
Judaic	40 067	43 232	46 431	48 398	43 335	2 580	653	706
Armenian-Gregorian	12 259	10 848	25 402	23 476	-	9 672	6 500	1 715
Other undeclared <sup>or</sup>	706	371	1 456	1 802	79 604	15 226	7 784	281 287
Undefined	-	-	-	-	-	-	308 116	409 898
	<b>Structure - %</b>							
Total	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
Eastern-Orthodox	84.0	83.8	83.4	84.4	84.9	85.7	82.6	76.0
Muslim	13.9	14.3	14.4	13.5	13.3	13.1	12.2	10.1
Catholic	0.7	0.7	0.7	0.8	-	0.6	0.6	0.8
Protestant	0.1	0.1	0.1	0.1	-	0.3	0.5	1.1
Judaic	0.9	0.9	0.8	0.8	0.6	0.0	0.0	0.0
Armenian-Gregorian	0.3	0.2	0.5	0.4	-	0.1	0.1	0.0
Other undeclared <sup>or</sup>	0.0	0.0	0.0	0.0	1.1	0.2	0.1	4.9
Undefined	-	-	-	-	-	-	3.9	7.1

THE basic creeds in Bulgarian society almost coincide with the population structure, according to the ethnical groups. The traditional Bulgarian religion is Orthodox Christianity, which was transformed into official religion of the Bulgarian State. On one hand, traditional religion in Bulgaria is the Christian creed, but there is important influence of Islam in general currency among Turkish people, partly among Bulgarian gypsies and in Bulgarian-Muslims communities. But on the other, in 1995 thirty denominations have been registered the in Department of Ecclesiastical Matters. Religions, sects and new religious movements – signs of a true religious pluralism?

ALL this means that representatives of creeds, other that Orthodox Christianity are in fact in a state of isolation from their religious environment and are dependent in a great degree on the tolerance of the Orthodox Christians.

IN 2006, 2009 and 2013, a team of specialists from the department of Sociology in the faculty of Philosophy of the Southwest university "Neofit Rilsky" together with the Institute of Sociology (which made field work) conducted series of sociological surveys on the topic:

*Place of the Southwestern University "Neofit Rilsky" in the minds of Bulgaria, related to higher education (ESI after students completed their secondary education and their parents in 28 municipalities in Bulgaria).*

**T**HE team was formed by students and professors from the Department, which gave additional possibilities for obtaining information and conducting observation with participation. The conducted empirical sociological survey is based on representative extractions.

**A** question was included in the survey, which inquired about the type of literature that the person reads. "The Bible" was one of the possible answers in the questionnaire. The answers to the question - *What kind of literature do you read?* – which was included in the questionnaire, are strongly related to the priority direction of our interest. Below are the answers, related to the reading of the Bible. They have been deduced out of an extract of some 3000 young people (high-school students) and parents who have been inquired.

What kind of literature do you read?	Answers	
	Number of participants	Relative quota
Fiction	761	32,9%
Scientific literature	529	22,9%
Magazines and newspapers	823	35,6%
The Bible	56	2,4%
The Koran	22	1,0%
Other	43	1,9%
I don't read	77	3,3%
General	2311	100,0%

**Chart N 1:** *Structure of the preferred types of literature.*

**T**HE fact that only 56 of the participants (or 2, 4 %) have read the Bible is very indicative. It is also indicative that the most preferred type of literature among the young is "Magazines and newspapers" which outlines their major intellectual directions and those of their parents, which is even more disturbing.

**T**HE results from a representative inquiry, conducted by the National Statistical Institute create a possibility for comparative analysis and drawing conclusions. This study included more than 5000 people. The fact that under 1,6 % have read the Bible is indicative, while the people that regularly read newspapers and magazines has increased from 34,6 % to 45, 8 %.

**A**LSO, the fact that the people reading scientific literature, shouldn't be disregarded while the people who read fiction has increased slightly – from 32,9 % to 33,5 %.

What kind of literature do you read? (select up to three answers)	Answers	
	Number of participants	Relative quota
Fiction	2892	33,5%
Scientific literature	1325	28,5%
Magazines and newspapers	3962	45,8%
The Bible	141	1,6%
The Koran	77	0,9%
Other	245	2,8%
General	8642	100,0%

**Chart N 2:** *Structure of the preferred types of literature.*

THE following data are obtained, which can serve for comparison and tracking of dynamic processes that are the subject of research interest. The following table clearly demonstrates some reduction in rates related to reading the Bible and the Koran.

*WHAT kind of literature do you read?*

Parents	Answers	
Kind of literature	N	%
Fiction	710	36,5%
Scientific literature	437	22,5%
Magazines and newspapers	710	36,5%
The Bible	27	1,4%
The Koran	11	,6%
Other	20	1,0%
I don't read	30	1,5%
General	1945	100,0%

**Chart N 3:** *Structure of the preferred types of literature.*

NOT ignore the fact that the relationship between artistic, scientific literature and newspapers and magazines is changing the direction of reducing the reading of newspapers and magazines.

THE results are certainly impressive that with the purpose of obtaining additional in-depth information the next step was to organize discussions and interweaves.

## OUTCOME OF THE FOCUS-GROUPS STAGE

**ORGANIZATION** of discussions with focus groups, with the purpose of obtaining additional in-depth information. These activities are interactive and it is very important to know that they tend to create new notional connections between the participants of different groups. Quite often, this reveals unexpected aspects of the previously gathered information.

**THE** description and comparison of the focus groups allows the examination of the opinions, evaluations, and decisions of the different participants. It is not a conventional practice to include percentages and quotas in a report about a focus group. Guarantees for the representative nature of the extract or the criterion for selecting participants is not required either. This method is not based on a quantitative approach but rather on specific in-depth analysis techniques.

**THE** focus groups were composed out of representatives from different strata of Bulgarian society. The places where different discussions were held, were deliberately selected – the capital, a big city and a town – the cities of Sofia, Plovdiv and Blagoevgrad, respectively.

**GROUPS** with different focus, among which – a group of young people, were composed for the purpose of the project. Representatives of different strata were invited depending on their age, social, financial, educational, and intellectual status and background.

**A** group of believers who actively practice a certain religion was composed. The other groups were focused respectively on irreligious people, students from secular and theological faculties, manifest atheists, and experts. All of the participants (60 persons) were between 20 and 70 years of age. The focus groups were observed and recorded. It is notable that all of the focus groups went on in a spirit of mutual tolerance and sincere desire to speculate on the topical problems. The participants were calm throughout the conversation and after the initial acquaintance, all of them eagerly joined the discussion.

**DISCUSSED** problems can be grouped into several problem rounds that are expressive enough to confirm, complement or bring out a new emphasis on issues that were investigated.

### 1. *WHAT is the difference between believers and irreligious people?*

**THE** most frequent kind of answer suggests that irreligious people, in general, admit that there is no God. Atheists may also believe in the inexistence of God or they merely claim that there is nothing “up there”. Irreligious persons, on the other hand, are undetermined. They do not have a definite attitude towards the divine, while atheists have a clearly negative, even an aggressive one. Participants regard religious persons as trustworthy, they share that their soul is relaxed when they communicate with believers and they do not expect any harm from them. Nevertheless, it is also obvious that when an essential discussion on the matter takes place, the confrontation between believers and irreligious people is inevitable. The situation depends greatly on whether the irreligious person realizes clearly, in what exactly he does not believe.

2. *MANY participants who declare themselves irreligious, turned out to be genuine but isolated believers.* A person should not be definitely classified as “irreligious” before conversation is held with him. Only in a topical discussion can a person reveal its true religious orientation.



3. **PEOPLE** who declare themselves irreligious think that the modern way of life is predominantly materialistic and deprived of any kind of spirituality. They point this out as the main reason why they cannot find any time for faith and religion.

4. **MANY** among the irreligious show interest in religions and teachings outside Christianity.

5. **SOME** consider the contents of the Bible incomprehensible. Even though they possess a Bible in their homes, they hardly ever open the book. Therefore, a person that has merely read the text of the Holy Writ is not an obvious believer. Some of the most convinced atheists are very well acquainted with the Word of God.

6. **SOME** are unhappy with the educational activity of the BOC and the insufficient charity initiatives.

They think that the Church neglects the actual problems of Bulgarian society.

7. **SOME** explain their own indifference towards the Bible with the lack of religious orientation in their families.

8. A certain proportion of the people are repulsed by the continuous confrontation inside the Bulgarian Orthodox Church (BOC) and they declare their distrust in ecclesiastical institutions.

9. **SOME** explain their own religious indifference with the lack of religious orientation in their families. Many people are repulsed by the religious propaganda that is broadcasted by the media on different occasions.

10. **IN** the opinion of young people, the Bible is just a book, like many others, intended to develop a certain morality in a person. It is far from being a preferred reading in this kind of literature.

11. **YOUNG** people are skeptical towards the purpose and effects of religious education. For them it is more like a matter of personal choice, rather than one of public necessity.

## ACROSS FRONTIERS

**THE** next step was interviews with forty respondents completed the "picture" of religion in Bulgarian society.

**RESPONDENTS** were young people (18-24) with different religious orientations, different outlook, business, artistic and scientific intelligentsia. Without exaggeration, it can be argued that this is a very interesting and effective research effort.

### ■ *Bulgarian society and the "spiritual coma"*

- A conclusion that the atheistic period in the history of Bulgarian society is a factor in the spiritual vacuum in the Bulgarian society, but more serious reason for it is the period of transition leading to total weightlessness - economic and spiritual weightlessness.

- The institutions of church self-discrediting, this is a total coma, no landmarks, no spiritual reference points.

- Young people need spiritual direction and they're not the only ones, because in modern society and its dynamic rhythm, the material side of things prevails. We are witnessing not only a material crisis but also a profound spiritual one.

- The spiritual is inverted to the point that kept the material and where available, can be said that there is some form of native flashes that are not organized in any process.

### ■ *Influence of religion in Bulgarian society*

- The Bulgarian has a healthy dose of skepticism, it is due to his intelligence and not least for his alertness and his quest creature in real life, including faith.

- Many people are influenced by popular culture, but it is different, and her motto is absolute chaos of information, but it seems basic, necessary for building a complete person.
- Originally the main elements of human culture, including and religion are phenomena with great momentum. They change more slowly and more difficult than other items.
- The main thing that has changed is the massive sense of freedom of expression and prestige of formal religion as a phenomenon.
- In general, according to respondents, there can be no society without religion. It has its place in social space, but is something very individual.
- Most say that everyone in modern society "*believe in their own thing*".
- Some time ago the belief was associated with some ideas, but now - with others.
- Most say the way to the temple can be found in a different way.
- Unfortunately, young people turn to religion only when something bad happens to them, if they suffer, or have a dilemma that excites them.

### CONCLUSIONS

■ Some people think of God only during major religious festivities and that is the only time they actually visit a temple.

■■■ Most of the respondents explain their own indifference towards the Bible with the lack of religious orientation in their families.

■■■■ Many people are repulsed by the religious propaganda that is broadcasted by the media on different occasions. They consider it too aggressive.

■■■■■ Religious ignorance has a destructive effect on efforts to reveal the Bible and its message.

■■■■■■ Young people do not regard the Bible as a possible source for answers and solutions for their problems.

■■■■■■■ In the opinion of young people, the Bible is far from being a preferred reading.

■■■■■■■■ Young people are skeptical towards the purpose and effects of a religious education. For them it is more like a matter of personal choice, rather than one of public necessity.

**F**OR the average Bulgarian, faith has little importance regarding the general development of the country. The roles of faith and religion in Bulgaria are so secondary, even for Eastern Europe. They can influence neither the models for public conduct, nor the personal morality of citizens.

**O**N the one hand, a growing need was affirmed among the young. A need for answers to the fundamental questions, for something more spiritual, for some kind of an explanatory system. On the other hand, they are clearly repulsed by the confrontation in the BOC. This and the mercantile intentions of some representatives of the clergy act negatively on young people's general attitude towards religion.

**U**NFORTUNATELY, young people turn to religion only when something bad happens to them, if they suffer, or have a dilemma that excites them.

**P**OPULAR culture, pseudo-folkloric music and all the new tendencies of modern day life have a dominant role in a young person's view of life. Things like morality, faith or knowing the Bible seem like secondary problems.

**THE** effect of modern mass culture in all of its forms serves as an addition to the traditionally neglectful attitude of Bulgarians towards the faith. The invading secularism of the West mingles itself with the atheistic heritage of the Communist era.

**THE** direct consequence of this interaction is an even deeper alienation from the values of religion. In terms of religiosity and interest in the sacred, Bulgarians fall behind most nations of Western and even of Eastern Europe.

**THE** spiritual vacuum, anomie and uncertainty, has generated a situation of searching for a meaning.

**POLITICAL** pluralism, freedom of speech and religion and other basic features of democracy seem to be realizable. "A new religious sensibility" is added to it. We see unexpected connections and views, new mixed types, in which the boundary of the sacred, in Durkheim's terms, expands.

**AN** analogy naturally comes to mind with the reasoning of Jean Fourastie in his book entitled *What I believe in?* In general, Fourastie uses very original means in his argumentation: a new synthesis between emotions and rationality, belief and knowledge that he hopes will serve to revive the spiritual side of modern society. There is a rather interesting feature in the typological divisions of people in modern societies.

**ACCORDING** to the typology offered by Fourastie, human types in a given society are divided in two types. Attala is the young heroine of Chateaubriand's famous novel. Citroen is the no less-famous automobile constructor. The first of these two types embodies the sentimental, affective, intuitive faculties and needs, while the latter signifies the rational, technical, scientific needs.

**OF** course, this distinction is a very rough one. It only points to the fact that people and human groups are different, that there is polarity among them. Extremes are usually rejected. Every person, every society are mixture of Attala and Citroen, but also of Don Quixote and Sancho Panza.

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