

SUMMARIES OF THE SCIENTIFIC PUBLICATIONS OF VANIA STOYANOVA

I. MONOGRAPHS

Ваня Стоянова. Българите в Турция (1913-1945) (**Bulgarians in Turkey (1913-1945)**). С., Институт за исторически изследвания – Българска академия на науките, 2022. 478 с. ISBN 978-954-2903-57-4

After the Balkan wars and the forced de-Bulgarianization of Eastern Thrace carried out in the summer and autumn of 1913, several thousand Christian Bulgarians remained in European Turkey. The Treaties of Constantinople (1913) and Angora/Ankara (1925) regulated their rights as a separate community. Expulsing them even after 1913, the Turkish policy succeeded in achieving its strategic goal – to remove the non-Muslim population from its European territory and the bridgehead to the Straits, thus depriving Bulgarian (and later Greek) irredentism of its ethno-demographic basis. This explains the intransigence with which both the Ottoman and Republican governments refused to allow the Bulgarian refugees to return to their homes as well as the pressure on the few who remained to emigrate. It motivated the firmness with which, after the Treaty of Lausanne (1923), they sought to expel the former adherents of the Ecumenical Patriarchate, registered as "Rum" (Greeks), despite their own declarations that they were Bulgarians and the decisions to that effect of the Mixed Commission for the Exchange of Greek and Turkish Populations.

In 1923, the Bulgarian population in Turkey numbered 3,320, concentrated in Istanbul (Tsarigrad) (1,840), Edirne (Odrin) (370), Kırklareli (Lozengrad) (950), Karaağaç (160), and in the then villages of Kurfalı and Terkos. At the end of the 1930s, about 200 of them remained in Edirne and Kırklareli, and less than 2,000 in Istanbul, most of them from southwestern Macedonia. For the most part, they were small artisans and merchants of modest means, living scattered in various city districts, engaged in the daily struggle for subsistence, preserving their patriarchal manners.

The few Bulgarians remaining in Turkey had educational and religious institutions of their own, recognized and operating under the control of the Turkish state. In the Bulgarian schools of Edirne, Kırklareli and Istanbul, (before they were gradually closed for want of pupils) children could receive elementary and junior secondary education in their native language, and in churches, Bulgarian priests preached, again in their native tongue. Until the end of the imperial period, the Exarchate with its seat in Istanbul, reduced in 1913 to Exarchal Vicegerency, continued to direct Bulgarian education and ecclesiastical matters. In the Republic of Turkey its involvement in secular affairs was strongly limited, but until 1945, with its structures in Edirne and Kırklareli, the Exarchate institute kept its connection with the schools and together with them maintained the sense of unity and togetherness among the Bulgarians and their spiritual connection with Bulgaria.

In the period 1913 – 1945, Bulgarians in Turkey preserved their national identity. They expressed it through language, school and church, through the celebration of Bulgarian holidays, despite the restrictions imposed by the authorities, through the choice of Bulgarian citizenship and, ultimately, through their emigration to Bulgaria. In their relations with the

Exarchate, there were both understandings and conflicts, but in difficult moments, the Bulgarians sought the support and protection of the Exarchate, of the Metropolitanates of Edirne and Kırklareli, of the teachers who had won their confidence by their professionalism, morality and respect.

Compared with the time before the Balkan wars, the Bulgarian communities in Turkey did not lead an active social life, even in Istanbul, but the reason was not only their small numbers, their poor material opportunities or the minority policy of the republican regime, which aimed at homogenizing the Turkish nation. After the Balkan wars and the subsequent state-territorial and demographic changes in the Balkans, the Exarchal Vicegerency functioned practically only within the borders of Turkey. The return of Exarch Joseph to Sofia (1913) settled the rivalry between the two centers of ecclesiastical politics, and insofar as the Church participated in the construction and realization of the Bulgarian national idea, it continued to do so from Sofia, while in its relations with the Exarchal Vicegerency it acted as the supreme authority. Istanbul was no longer the center of the Bulgarian national movement, and in this sense, the Bulgarian colony there no longer faced the challenges of the great national tasks. It was connected to the Bulgarian national liberation struggles by the attempts of the various factions in the Internal Macedonian Revolutionary Organization to activate it and gain supporters among it.

Eastern Thrace, almost devoid of Bulgarian population, after 1913 and even more so after 1923-1925, remained on the periphery of Bulgarian national aspirations, while the expulsion of Bulgarians from the region condemned the small Bulgarian communities there to marginalization.

This does not mean that Bulgarian politics ceased to care about the Bulgarians in Turkey or to perceive them as part of the Bulgarian nation. The Bulgarian state reacted against the violation of their minority and human rights; it tried to stop their forced displacement; it assisted refugees in extreme poverty to come to Bulgaria. For the Bulgarian Ministry of Foreign Affairs and Confessions in 1935, the Bulgarian schools in Edirne, Kırklareli and Istanbul were part of the "Bulgarian cultural missions abroad", and the funds for their maintenance, as well as for the churches and the staff of the Exarchate, came from the Bulgarian state budget. However, it was also true that they were subject to constant cutbacks and financial constraints, justified by the need to economize, which depressed the teachers and staff and undermined the Exarchate's standing with the Bulgarian communities and the Turkish authorities.

The changed ethno-demographic realities in Eastern Thrace and Istanbul after the Balkan Wars posed a challenge to the Bulgarians in European Turkey, to the Bulgarian state and to the Holy Synod to determine their vision for the future of the Exarchate (respectively, its property), giving priority at one time or another to its various characteristics. They had to decide whether it would function as an ecclesiastical institution, with schools, churches and a hospital for the small Bulgarian community in a country with a clear and firm national policy or would serve as a national unification center for all Bulgarians, wherever they lived; whether it would be a financial burden or a source of income with good exploitation of its property, or would remain a cultural and historical heritage and a national symbol that could not be voluntarily abandoned. The intertwining of all of these motivations made any firm stakeholder decision difficult.

If we can talk about continuity and a unifying feature in the actions of the Bulgarian factors regarding the status of the Bulgarian church institution in Istanbul, it was precisely the waiting. However, it is explainable and understandable. Any decisive move in one or the other direction would mean sacrificing something: if the formula offered by the Turkish state for "Archbishopric of Bulgarians in Turkey" was accepted, the status and ambitions of the Exarchate as a unifier of all Bulgarians were sacrificed; if the "Exarchate"/"Exarchal Vicegerency" was insisted on, then this was the legal status of the institution in Republican Turkey, unestablished and unrecognized and therefore vulnerable, putting both its property holdings and its prestige with the Turkish authorities and the remaining Bulgarians there at risk.

The Turkish side was also following a "wait and see" line. Taking advantage of the divergence and inconsistency in the Bulgarian position on the Exarchate question, it defended its idea of 1913 for the recognition of a Bulgarian Archbishopric in place of the Exarchate. Both Ottoman and Republican Turkey more or less silently endured the Bulgarian church representation in Istanbul and Eastern Thrace, reminding it with periodic obstructions that it existed by Turkish will, after the demographic problem of the Bulgarian minority there had been solved and the result confirmed by the Treaty of Angora.

The unclear status and name of the Bulgarian ecclesiastical institution in Istanbul was the biggest obstacle to the regularization of the Exarchate property, left without a legal heir after the death of Exarch Joseph in 1915. The Bulgarian state, the Church and the Bulgarian colony in Istanbul claimed the properties, calling them "people's properties". Each of them had participated in some way in their construction and pretended not only to have legal and moral grounds to possess them, but also to be in a favorable position to protect them from encroachment and preserve them from ruin, with the assistance of the others. In this situation, postponement appeared to be the only, albeit unprofitable, option.

Despite the shortcomings of the Exarchate in Istanbul in legally formalizing the ownership of its properties, against the background of clearly understood Turkish interests and consistency in their realization, the political imperative prevailed over formal legal grounds. By 1945, thanks to its own resistance and Bulgaria's diplomatic intervention, the Exarchate was in a situation of slow retreat under pressure without drastic property losses. It left in its legacy an unfinished and postponed problem, whose final and at the same time satisfactory resolution for all Bulgarian stakeholders was practically unattainable. In the legally unsettled situation of the Exarchate properties, both the Exarchate and Bulgarian diplomacy relied on the bilateral Bulgarian-Turkish political dialogue for a favorable solution of the issue.

The radical socio-political changes in Bulgaria after 9 September 1944 introduced an element of ideological and bloc opposition in Bulgarian-Turkish relations, which in the following decades would have an impact on the policy of the Turkish state towards the Bulgarian minority and institutions on its territory. It would influence the relations of the Bulgarians in Turkey with the Bulgarian state and their contacts with the Bulgarians in Bulgaria.

The lifting of the schism in February 1945 placed the Bulgarians in Turkey in new, less favorable conditions. In place of the Exarchal Vicegerency with its seat in Istanbul, there remained a Bulgarian Orthodox community, which, like any other within the boundaries of the Turkish Republic, obtained internal ecclesiastical self-governance within the framework of their canonical dependence on the Ecumenical Patriarchate.

II. STUDIES AND ARTICLES

Ваня Стоянова. Източнотракийският въпрос на Лозанската конференция (**The Problem of Eastern Thrace at the Lausanne Conference**). – История, том 30, № 5, 2022, 482-498. ISSN 1314–8524 (Online); ISSN 0861–3710 (Print)

The article examines Bulgaria's attempt at the Lausanne Conference (1922 – 1923) to remove the East Thracian problem from the sphere of Bulgarian-Turkish negotiations and to link its solution with the Great Powers through an international treaty. The refusal of the Turkish delegation to discuss the problem at the international forum diverted it to the field of bilateral Bulgarian-Turkish relations. The obligatory population exchange between Greece and Turkey, adopted by the Lausanne Conference, left no room for hopes for the Bulgarian refugees to return to Eastern Thrace. The Treaty of Lausanne Treaty became the defining document for the rights and freedoms of non-Muslim minorities on Turkish territory, including the Bulgarians remaining within the borders of the Turkish Republic.

Ваня Стоянова. Екзархийският институт и българските училища в Турция (1913-1945) (**The Exarchate Institute and the Bulgarian Schools in Turkey (1913-1945)**). – In: История, памет промяна. Сборник в чест на професор Ангел Димитров. Научен редактор доц. д-р Михаил Груев. С., Институт за исторически изследвания, 2022, 383-407. ISBN 978- 954-2903-48-2

After the Balkan Wars and the departure of Exarch Joseph from Tsarigrad (Istanbul), the Exarchate Vicegerency remained in the capital of the Ottoman Empire under whose leadership Bulgarian schools operated in Edirne (Edirne), Lozengrad (Kırklareli) and Constantinople (Istanbul). They provided primary and junior high mother tongue education to the children of the Exarchist Bulgarians living there and maintained their national and cultural self-consciousness.

The deep socio-political transformations in the Republic of Turkey required a change in the functioning of foreign, minority and private schools, including Bulgarian ones. From the authority of the spiritual institutions, they came under the direct control of the Turkish state and its educational bodies. Despite the narrow parameters of its activity – from national, educational and spiritual to purely religious, the Exarchate Institute retained its relationship with schools and together with them maintained the cohesion and unity of the Bulgarian colony and its spiritual connection with Bulgaria.

Ваня Стоянова. Българите в Турция (1913 – 1918 г.) – етнодемографски процеси (**The Bulgarians in Turkey (1913 – 1918) – Ethno-demographic Processes**). – Известия на Тракийския научен институт, т. 18-19, 2022, 268-297. ISSN 1312-6741

Based on unpublished source material, the paper outlines the trends in the demographic development of the Bulgarian communities in Turkey after the Balkan Wars. It traces the irreversible changes for the Bulgarians in Eastern Thrace after the ethnic cleansing of the area in the summer and autumn of 1913. The once impressive Bulgarian presence in it, especially massive in the villages, was almost erased and reduced to a small number of urban communities in Lozengrad and Edirne. The author also examines the state and numbers of the Bulgarian colony in Constantinople and the changes in it after the Balkan and during the First World War.

The Bulgarian government failed to impose on the Turkish side the implementation of the Treaty of Constantinople of 1913 regarding the refugees, nor to stop their further expulsion or to ensure the return of some of them, regardless of the allied Bulgarian-Turkish relations during the First World War. The issue of the properties abandoned by them also remained unresolved. The reduced number of Bulgarians in Turkey inevitably negatively affected the possibilities of the Bulgarian state to defend its positions in the bilateral Bulgarian-Turkish relations in the years to come.

Ваня Стоянова. Църквата в ползрението на дипломатията – статутът на Българската екзархия в българо-турските преговори (1924-1925 г.) (**The Church in the Eyes of Diplomacy - the Status of the Bulgarian Exarchate in the Bulgarian-Turkish negotiations in Ankara (1924-1925)**) – In: България и Балканите през XX век: външна политика и публична дипломатия. Съст. и научен редактор проф. Д-р Евгения Калинова. С., УИ „Св. Климент Охридски“, 2021, 117-126. ISBN 9789540754901

The article deals with an episode in the church-state relations in Bulgaria, connected with the Bulgarian-Turkish negotiations in Ankara in 1924-1925 aimed at the restoration of diplomatic relations between Bulgaria and Turkey, interrupted after the end of the First World War. Simeon Radev was the chief negotiator on the Bulgarian side. The text recounts the unsuccessful attempt of the Bulgarian diplomacy in Ankara to win a special status for the Bulgarian Exarchate within the Republic of Turkey, to keep its secular prerogatives with regard to the schools it ran, and to preserve its role as the unifier of the Bulgarian nation.

Ваня Стоянова. Капитан Петко Войвода и българското националноосвободително движение в края на XIX и началото на XX век (**Captain Petko Voyvoda and the Bulgarian National-Liberation Movement at the End of the 19th and the beginning of the 20th century**). – В: Известия Т. I. Тракийския научен институт- Филиал Варна. 2020, 71-81. ISSN 978-619-190-185-2

Based on documentary evidence and historical research, the author examines the last years of the life of Captain Petko Voivoda with an emphasis on his participation in the struggle for the liberation of the Bulgarians under foreign rule in the late 19th and early 20th century. The personal imprint that Petko Kiryakov put on the character and directions of the national-liberation movement in this period is emphasized. The leading place he occupied in the birth

of the organized Thracian movement in Bulgaria and the idea of national unity, which motivated his organizational initiatives and actions, are highlighted.

Ваня Стоянова. Малцинствено-бежанският въпрос в международните договори на България от 1913 г. (**The Minority-Refugee Question in Bulgaria's International Treaties of 1913**) – In: Предизвикателството: Съвременна българска история. Сборник с изследвания в чест на проф. д-р Евгения Калинова, С., УИ „Св. Климент Охридски“, 2020, 57-66. ISBN:9789540749570

The article seeks an answer to the question whether and to what extent the peace treaties that ended the hostilities, along with the territorial distribution of the lands taken from the Ottoman Empire in 1913, embodied the idea of freedoms and human rights, in the name of which the Balkan War began, or in other words - what was the place of the minority and refugee problem in the post-war agreements to which Bulgaria was a party in 1913. Among these rights and freedoms are both the right to national self-determination and the right to return and live in their native homes for the thousands of expelled civilians. An analysis of the terms of the treaties of 1913 (of London, Bucharest, Constantinople), the Adrianople Agreement of the same year and of the consequences connected with their implementation lead to the conclusion that in 1913 Bulgaria lost not only the battle for territories and population but also the war for human rights.

Ваня Стоянова. Комисията „Кинг-Крейн“, цариградските българи и българският национален въпрос (1919 г.) (**The King-Crane Commission, the Bulgarians of Constantinople and the Bulgarian National Question**). – In: С поглед към света и България. Сборник в памет на проф. Д-р Костадин Грозев. С., УИ "Св. Кл. Охридски", 2019, 393-401. ISBN 978-954-07-4759-0.

This article focuses on an episode in the activities of the King-Crane Commission in August 1919 during its stay in Constantinople. The text describes the meeting of the U.S emissaries with representatives of the Bulgarian community in the city, the presentation of the Bulgarian delegation and its advocacy for the rights of the Bulgarians of Eastern Thrace and Macedonia in connection with the preparation of the peace treaty with Bulgaria.

Ваня Стоянова: Тракийският въпрос и мирът след Втората световна война (**The Thracian Question and the Peace after the Second World War**). – In: Научна конференция „Нова България и мирът след Втората световна война“. Сборник с научни изследвания. Съст. и научна ред-я проф. д-р И. Баева. С., Изд. Полимона ООД, 2018, 79-92. ISBN: 978-954-407-485-2

The article focuses on the development of the Thracian question during and immediately after the Second World War as part of the Bulgarian national-territorial problem, which was seeking its realization in the changing international situation amidst the labyrinth of contradictory interests of the Great Powers defining their spheres of influence in post-war Europe.

For Bulgaria, the outcome of the Second World War and the peace that followed it transformed Western Thrace and the Aegean from an important part of the "national territory" into an element of cultural and historical memory, of the collective notion of the past and part of the memories of refugees. The failure of the Bulgarian national project for the third time since 1912 in just one generation put the stamp of the status quo on Bulgarian nationalism and redefined the goals and perspectives of the Bulgarian nation-state.

Ваня Стоянова. Тракийският въпрос през Първата световна война (**The Thracian Issue during the First World War**). – In: Сборник с доклади от научна конференция „България – Германия. Първата световна война. Поуки за бъдещето“, проведена на 26 септември 2018 година. Варна, Изд. ВВМУ „Никола Йонков Вапцаров“, 2018, с. 18-26. ISBN 978-619-7428-27-8

The article examines the diplomatic, territorial and ethnographic aspects of Bulgarian policy on the Thracian issue during the First World War. The unresolved national issue placed Bulgaria on the side of the Central Powers in the global conflict that broke out in 1914. De-Bulgarianized in 1913 Eastern (Adrianople) Thrace fell into the background of Bulgarian national aspirations, dominated by the ethnic principle, which gave Macedonia a leading place in them. In the years of the First World War Bulgaria established its institutional and ethno-demographic positions in Western (Aegean) Thrace, which had become part of its state territory in 1913. However, for the Young Turks government, although being allies in the war, this was only a temporary retreat from the long-term strategic interests of the Ottoman Empire in the region.

Ваня Стоянова. Тракийската организация в България и бежанският въпрос (1878-1944 г.) (**The Thracian Organisation in Bulgaria and the Refugee Question (1878-1944)**) – В: Научна конференция „Българските бежанци в Бургас и региона 1878-1945 г.“ Сборник с доклади. Съст. Светлозар Елдъров, Милен Николов, Пламена Кирова, Иванка Делева. Изд. Фабер, 2018, 74-86. ISBN 978-619-00-0709-8

The Thracian movement in Bulgaria emerged as a form of self-organization of the refugees from the Ottoman Vilayet after the Russo-Turkish War (1877-78). After the two national catastrophes and the pogrom against the Bulgarians in Thrace, the refugee problem occupied a central place in the activities of the independent Thracian organization, whose aim was to work for the return of the exiled to their native places, and until then - to assist their

settlement in Bulgaria. With its protest actions and reasonable proposals, it was a corrective to state policy both internally and externally. In the 1920s and 1930s, the organization was most effective in pressuring Bulgarian state and municipal institutions to adopt legislative solutions in the interests of refugees, to improve the conditions and mechanisms for their application, and with the personal participation of its members in their implementation. Centrally and locally, including in the Burgas region, it expressed the interests of the refugees from Thrace and their ability to pose and seek solutions to the problems of their own survival and dignified life.

Стоянова, Ваня. Образованието като модернизиращ фактор за българите в Одринския вилает (1878 – 1912 г.) (**Education as a Modernizing Factor for the Bulgarians in the Vilayet of Adrianople (1878-1912)**). - In: Сб. „Модернизационни процеси на Балканите под османска власт през 19 и в началото на 20 век.” (Съст. и ред. И. Тодев, Д. Георгиев). Изд. Институт за исторически изследвания – БАН; Македонска академија на науките и уметностите. София, Скопје 2017, 210-235. ISBN 978-954-2903-27-7; ISBN 978-608-203-182-8

The article discusses the major achievements in the field of education of the Bulgarians - Christians (Orthodox and Uniates) in the Adrianople region in the period 1878-1912 through the prism of modernity. It examines, on the one hand, the processes of modernization of education itself and on the other - the role of modern Bulgarian school and the Bulgarian teachers to modernize society, its structure, goals and objectives. Trends in the Bulgarian education in the Adrianople vilayet until 1912 made it comparable to the development of education in the modern Bulgarian state by this time. In qualitative terms, the highest achievements were reached by the Bulgarian secondary schools in Adrianople which gave the elite of the Bulgarian community in Thrace. Being professionally realized predominantly as teachers in the region, the graduates of the Adrianople secondary schools took the lead of the struggles for cultural, spiritual and political emancipation of the Bulgarians in the Adrianople vilayet as part of the Bulgarian nation.

Vania Stoyanova. **Bulgaria and U.S. at Peace and War (1939-1947)**. - In: Rethinking the Past - Looking to the Future. (Edited by Anissava Miltenova, Cynthia Vakareliyska and Christine Holden). Boyan Penev Publishing Center. Sofia, 2015, pp. 35-52. ISBN 978-954-8712-99-6.

The article examines Bulgarian-American relations on the eve of, during and immediately after World War II and focuses on the Bulgarian national-territorial problem as an object of attention in the Bulgarian-American political dialogue.

The memory of the American defense of Bulgarian arguments in Paris in 1919 fueled the hopes of Bulgarian politicians that they would receive the same understanding from Washington at a future peace conference. The American distancing at the beginning of the

war gave the Bulgarian government a reason to justify its foreign policy choice, made under German pressure, to annex Macedonia, the Aegean region and the Western Outlands in April 1941. In the course of the war (1943-1944), Bulgarian overtures for breaking away from the Axis were directed solely at the United States, but the Americans refused to discuss territorial issues. After the war Bulgaria fell into the orbit of the USSR and the possibilities for American intervention in solving national-territorial problems were perceived by the new Bulgarian political elite as negligible.

The analysis of the American attitude towards Bulgarian national-territorial interests in the years 1939-1947 gives grounds to define the US position as informed but distant and mostly passive benevolence in a state of peace and as moderate hostility in a state of war. Both in 1919 and at the outbreak of World War II, the United States attempted to maintain its role as Bulgaria's distant patron, an attitude that in the 1946-1947 peace negotiations found expression in relatively moderate American proposals for Bulgaria's borders, despite its condemnation of Bulgaria as an aggressor in 1941. The distant bilateral goodwill, however, yielded poor practical results. The implication is that even when actively engaged in Bulgarian affairs, the United States was willing to back down in the name of loyalty to its military coalition partners, recognition of Soviet priorities in Eastern Europe, and its own strategic interests in the region and around the world.

Vania Stoyanova. **Re-reading Sources: Documents of the Diplomatic and Exarchate Institutions on the Life of the Bulgarians in Turkey between the Two World Wars.** - In: Помощни исторически дисциплини. Auxiliary Historical Disciplines Vol. VIII, pp. 105-111. ISSN 0205-2504

The author examines the possibilities of extracting information about the life of Bulgarians in Turkey from official institutional documentation. Careful reading and analysis of reports or letters (most often written by officials of the Bulgarian Ministry of Foreign Affairs and Religious Affairs (MFA) or the Bulgarian Exarchate) can provide that information which, when available, is usually found in personal correspondence, diaries, memoirs or the press of the era. Although insufficient, these official documents nevertheless bear the personal handwriting of their authors and help the researcher to achieve at least part of his purpose

Vania Stoyanova. **The USA and the Peace with Bulgaria after World War One.** - In: Помощни исторически дисциплини. Auxiliary Historical Disciplines. Vol. IX. (Re)discovering the Sources of Bulgarian and Hungarian History. Sofia-Budapest 2015, pp. 264-282. ISSN 0205-2504

This paper focuses on the US position on Bulgaria border question at the Peace Conference of Paris in 1919, on the arguments it was based on and on its evolution during the peace negotiations. Attention is paid to the US position on Bulgaria's outled on the Aegean assuming the economic factor as dominant in settling territorial problems. The conclusions and recommendations of the US experts concerning Bulgaria were not taken into consideration by the 52 commissions of the Peace Conference and subsequently were abandoned by the American delegation. Headed by President Wilson himself, in the course of

negotiations the US diplomacy changed its stands and priorities. The pragmatic political approach, diplomatic combinations and pressure from the position of power prevailed over the declared intentions for justice, backed up by scientific arguments.

Ваня Стоянова. Българите от Западна Тракия след Първата световна война (**The Bulgarians of Western Thrace after the First World War**).- In: ИТНИ, кн. 13, 2015, 151-160. ISSN 1312-6741

The article examines the ethno-demographic dynamics of the Bulgarian population in Western (Aegean) Thrace after the First World War. It went through processes of displacement and denationalization of the remaining Bulgarians in the area during its Greek rule, followed by partial return of the refugees during its annexation to Bulgaria in the Second World War and of final displacement with the evacuation of Bulgarian troops and administration in September-October 1944 under the terms of the Armistice Agreement with the Allies of 28 October 1944.

Ваня Стоянова. Българското национално движение в малкотърновския край до Балканските войни (**The Bulgarian National Movement in the Malko Tarnovo Region until the Balkan Wars**). - In: Известия на Тракийския научен институт (ИТНИ), кн. 11-12, 2015, 86-96. ISSN 1312-6741

The article traces the participation of the Bulgarians from the region of Malko Tarnovo in the movement for Bulgarian education and church independence and in the national-revolutionary struggles from the National Revival period to the liberation in 1912. The Ilinden-Preobrazhenie Uprising of 1903, which was most massive in the Strandzha region, was a high point in them. The Bulgarians taking part in it demonstrated their will for freedom and national unification and their readiness for sacrifice.

Ваня Стоянова. Тракийският въпрос на страниците на „Македонски преглед“ (**The Thracian question on the Pages of Makedonski Pregled (Macedonian Review)**). – Македонски преглед, 2014, № 4, 81-88. ISSN 0861-2277.

The article reviews the materials on Thrace and the Thracian Bulgarians published in Makedonski Pregled during the two periods in which the journal was published - from its establishment in 1924 to 1943 and from 1992 to the present. They cover both specifically "Thracian" topics and problems common to Macedonian and Thracian Bulgarians, such as: the history of national liberation struggles, wars for national liberation, refugees, the legal status and protection of minorities, the problem of Muslim Bulgarians, etc. According to the author, the presentation of the Thracian issue alongside the Macedonian issue in the pages of

Makedonski Preled is logical – considering them in their historical unity emphasizes the Bulgarian root of the Macedonian problem and outlines more clearly its place in the common, Bulgarian national issue.

Vania Stoyanova: **Cum Ira et Studio: Visualizing the Recent Past.** – In: Remebering Communism. Private and Public Recollections of Lived Experience in Southeast Europe (Ed. by Maria Todorova, Augusta Dimou, Stefan Troebds), Central European University Press, Budapest – New York, 2014, 513-528. ISBN 9789633860342

The article present an overview of Bulgarian feature films made in the period 1990 – 2008 focused on the period of socialism. Starting from the Perestroika, historians, publicists and memoirists began to fill in the blank spots in the history of state socialism in Bulgaria. But feature films makes it in vision, with greater emotional effect and challenge if not the whole society at least big groups of people according to what they have learned, experienced or believed in. In this way, blending in one sentiment and memory, history and politics Bulgarian post-1989 films both illustrate and participate in the process of identity formation through reliving the past.

Ваня Стоянова. От индивидуалния спомен към колективната представа за миналото. (Епохата на социализма в българското постсоциалистическо документално кино.) (**From Individual Memory to the Collective Notion of the Past. Socilaism in Bulgarian Post-socialist Documentaries**) – In: Българският XX век. Колективна памет и национална идентичност. С., ИК Гутенберг, 2013, 81-89. ISBN: 978-619-176-002-2

Starting from the premise that cinema is connected to both history and memory, the author examines some trends in Bulgarian documentary cinema of the transition. Seeking to recall the bygone era of socialism, the films she analyses offer an examination of historical events through individual human fate.

В. Стоянова. Любомир Милетич и тракийските българи (**Lyubomir Miletich and Thracian Bulgarians**). – Исторически преглед, 2013, № 3-4 60-66. ISSN 0323 - 9748.

The article is dedicated to the commitment of L. Miletich to Thrace, determined by his ancestral roots, family upbringing, scientific interest and above all – by his public and human commitment to the tragedy of the Thracian Bulgarians from 1913, which found expression in his remarkable work "The Ruin of the Thracian Bulgarians in 1913" and the smaller in volume, but no less powerful "History of the Gyumurdzhina Republic". With the writings dedicated to Thrace, L. Miletich gave an affirmative answer to a question that is controversial for historians even today - can they write about their contemporaries in such a way that what they wrote retains its value even after them.

Ваня Стоянова. Границите на "българската национална територия" в Тракия (1913-1947) (**The Borders of the Bulgarian "Nation's Territory" in Thrace (1913–1947)**) – In: Regions, Borders, Societies, Identities in Central and Southeast Europe, 17th – 21st Centuries. Collected Studies. (Ed. P. Peikovska, G. Demeter). Institute of History, RCH, HAS; Институт за исторически изследвания – БАН, Sofia-Budapest, 2013, 191-204. ISBN 978-954-2903-10-9 (ИИИ); ISBN 978-963-9627-61-1 (Institute of History, RCH, HAS)

The paper examines how the idea of the borders of the Bulgarian nation's space in Thrace developed from the end of the Balkan Wars until the Paris Peace Treaty of 1947 or, what the "Thracian" outlines of the Bulgarian "nation's territory" in Thrace were. The author pays special attention to the defense of Bulgaria's territorial aspirations at the Paris Peace Conference of 1919 by the official Bulgarian foreign policy representatives and by the Thracian organization in Bulgaria. In the next two decades the evolution of the Bulgarian territorial claims developed depending on political circumstances and ethnic and demographic changes, which, in turn, required the change of priorities as far as the arguments were concerned. At the same time, after 1919 the "Thracian part" of the Bulgarian "nation's territory" concentrated in Western Thrace while Eastern Thrace gradually became "periphery". The outcome of World War II halted Bulgarian territorial aspirations in the south, consolidating the 1919 border in Thrace.

Ваня Стоянова. Балканската война и екзархийското дело в Източна Тракия и Свиленградско (**The Balkan War and the Exarchate in Eastern Thrace and Svilengrad**). – In: Свиленград и балканските войни. Сборник с доклади от едноименната национална научна конференция, Свиленград, октомври 2012 г. (Съст. С. Елдъров). Изд. ОИМ-Свиленград, печат Абагар АД-Велико Търново, 162-171. ISBN 978-954-92947-3-6

The article traces the development and establishment of Svilengrad as one of the Bulgarian ecclesiastical centres in Eastern Thrace. The Balkan War opened new perspectives for the development of the town and its place in the church-administrative hierarchy. At the same time, in the transitional period between the military victories and the expected peace in preparation for the forthcoming ecclesiastical reconstruction, some problems of a general nature related to the future of the Exarchate and the functions of the Bulgarian Orthodox Church in the life of Bulgarian society arose, on which the article sheds light.

Ваня Стоянова. Църква и национална идентичност: БПЦ и българите в Турция между двете световни войни (**Church and National Identity - The Bulgarian Orthodox Church and the Bulgarians in Turkey between the Two World Wars**). – In: Помощни исторически дисциплини. Том VII. Евразийски хоризонти: Минало и настояще. Сборник в чест на проф. д.и.н. Валери Стоянов. С., 2011, 51-61. ISSN 0205-2504

The article deals with the theme of the unity of the nation through the church - one of the main ideological postulates of the Bulgarian Orthodox Church. The historical circumstances in which the Bulgarian Revival took place made the Bulgarian Orthodox Church a major

factor in building the Bulgarian nation in addition to and predominantly above its confessional functions. For the Bulgarians remaining under foreign rule after 1878 it continued to be a national-consolidating factor. With its identity markers clearly articulated and defended, by virtue of tradition and agreed minority rights, church institutions attempted to assert the ethno-religious and cultural rights of Bulgarians remaining within the borders of the Republic of Turkey, within considerably narrowed parameters and limited objectives compared to the previous era.

Ваня Стоянова. Един духовник в служба на националната идея: Никодим, Епископ Тивериополски (**A Cleric in the Service of the National Idea - Nicodemus, Bishop of Tiberiopolis**). – Исторически личности и идеи. Съст. Е. Калинова. С., УИ „Св. Климент Охридски“, 2011, 42-51. ISBN 978 954 07 3270 1

The article is an attempt to portray Bishop Nicodemus of Tiberiopolis - the longest ruling bishop of the Bulgarian Diocese of Adrianople. In addition to the information in the historiography and church press, to build his image as a person and cleric, the author analyzes his official reports and statements, written with zest and irony, with knowledge and logic, which speak for him – about his own deeds and the institution he represented.

Ваня Стоянова. Българската Одринска епархия 1913-1918 (**The Bulgarian Diocese of Adrianople 1913-1918**). – In: Призвание и всеотдайност. В чест на 70-годишния юбилей и 40-годишната научна дейност на проф. дин Витка Тошкова. С., Академично издателство „Проф. Марин Дринов“, 2011, 40-50. ISBN 978-954-322-455-5

The article examines the structure and development of the Bulgarian Diocese of Adrianople after the Balkan Wars until the end of the First World War. In the period under review, the Bulgarian Exarchate preserved the surviving remnants of its structure in Eastern Thrace and even made another unsuccessful attempt to consolidate its status with a renewed request for the appointment of titular hierarchs in Adrianople and Lozengrad. Supported morally and materially by the Bulgarian state, the officially unrecognized Diocese of Adrianople with the Lozengrad Archbishopric continued to maintain Bulgarian education and church for the Bulgarian exarchists within the narrowed borders of the Ottoman Vilayet, maneuvering between the rights for Bulgarian communities recognized by the Treaty of Constantinople and the will of the Ottoman authorities, influenced by the state of Bulgarian-Turkish relations and the strength of tradition.

Vania Stoianova. **The Communist Period in Postcommunist Bulgarian Cinema**. – In: Remembering Communism. Jenres of Representation. (Ed. M. Todorova). Social Science Research Council. New York, 2010, 373-390. ISBN 978-0-9790-772-6-5

The article analyzes the first decade Bulgarian post-1989 cinema. The author explores the collective image of socialism interpreted by means of visual art and compares it to the image of the same epoch presented by historiography or mass-media.

Ваня Стоянова. Демографическое развитие и правовой статус болгарской общности в Турции 1913-1945 г. (**Demographic Development and Legal Status of the Bulgarian Community in Turkey**). – Bulgarian Historical Review-Revue Bulgare d'histoire, 2010, No 1-2, 62-88. Print ISSN: 0204-8906

The study analyses the demographic processes that took place among the Bulgarian communities in Constantinople, Adrianople and Lozengrad in the period after the end of the Balkan Wars until the end of the Second World War. An attempt is made, on the basis of Bulgarian documentary sources of diplomatic and ecclesiastical nature, to establish their numbers, social and legal status, and professional characteristics. Special attention is paid to the question of the citizenship of the Bulgarians from the Constantinople colony and the problems connected with its change for their life in the Republic of Turkey. The text also reveals the influence of the Turkish policy of national homogenization on the emigration attitudes of the Bulgarians in Eastern Thrace and Constantinople.

Ваня Стоянова. Духовният елит на българската общност в Турция между двете световни войни (**The Spiritual Elite of the Bulgarian Community in Turkey between the Two World Wars**). – Auxiliary Historical Disciplines [Помощни исторически дисциплини]. Vol. VI. Political, Social, Economic and Cultural Elites in the Central- and East-european States in Modernity and Post-modernity. Hungarian-Bulgarian History Conference Budapest, May 14-15, 2009. Papers. Eds. Gábor Demeter, Penka Peykovska. Sofia-Budapest, 2010, 200-211. ISSN 0205-2504

The subject of research in this article is that part of the ethno-national elite of the Bulgarian community in Turkey, which was professionally engaged in the activities of Bulgarian educational and religious institutions, i.e. Bulgarian teachers and clergy. It is they who, by virtue of tradition, of positions gained and rights recognized, to the greatest extent during the period under review, fulfilled the mission of preserving and developing the cultural and national identity of the Bulgarians who remained living on the territory of the Republic of Turkey. The article is based on unpublished archival material.

Ваня Стоянова. Екзархийският институт в Цариград (1913-1925) (**The Exarchate Institute in Turkey (1913-1925)**). – In: Българската православна църква - традиции и настояще. Съст. Л. Зидарова, П. Павлов. С., ИК. Гутенберг, 2009, 132-147. ISBN 978-954-617-058-3

The article examines the state and development of the Exarchate institution in Turkey after Exarch Joseph left Constantinople in November 1913 until the lifting of the schism over the Bulgarian Church in 1945. It analyses the vicissitudes surrounding the recognition of the Exarchate Videgerency by the Turkish authorities and the consequences of its unsettled legal status for the Bulgarian community in Turkey and in Constantinople in particular, as well as for the properties of the Bulgarian Exarchate.

Ваня Стоянова. Към въпроса за числеността на Цариградската българска колония (1913-1945) (**To the Question of the Size of the Bulgarian Colony in Istanbul 1913-1945**). – В: Sine Ira et Studio. Изследвания в памет на проф. Зина Маркова. (Отг. ред. К. Косев). АИ „Проф. М. Дринов“, София 2010, 415-424. ISBN 978-954-322-344-2

The author draws attention to the demographic situation of the Bulgarian colony in Istanbul in the period 1913-1945 and to some problems related to its study. Special attention is paid to the analysis of the sources of Bulgarian origin.. Without having the character of an official statistical census, they outline the tendencies in the demographic movement of the Bulgarians in Constantinople, their origins, occupation and residence.

Ваня Стоянова. Лозенградската българска митрополия (1922-1932 г.) (**Lozengrad Bulgarian Metropolitanate**) – In: Толерантният националист. Паметен сборник. С., Изд. Парадигма, 2009, 215-230. ISBN 978-954-326-091-1

The article is devoted to the Bulgarian Metropolitanate of Lozengrad established in 1922 with the aim of strengthening the Bulgarian ecclesiastical-institutional presence in Turkey and encouraging the local Bulgarian population. The Diocese of Lozengrad remained unrecognized by the Turkish authorities. The significant decline in the number of Bulgarians in the area led to its closure in 1932 and the merger of the Lozengrad and Adrianople Bulgarian dioceses.

Ваня Стоянова. Българското благотворително дружество “Радост” – Цариград (**The Bulgarian Charitable Radost (Joy) Society in Istanbul**). – In: Конгреси и програмни документи след 1878 г. за историята и културата на българските земи под чужда власт. (Ред. Г. Марков и др.). ИИСТИ – БАН, РИМ-Кюстендил, С., 2008, 273-284. ISBN 978-954-92267-1-3; 978-954-8191-14-2

The article studies the establishment and activities of the Bulgarian Women's Charitable Radost Society, founded in Istanbul on 22 November 1909 and still existing today. Its role in feeding and educating hundreds of poor Bulgarian children from the Bulgarian colony in the city, in bringing its members together and getting to know them, and in maintaining their Bulgarian identity is highlighted.

В. Стоянова. Българите в Турция в политиката на българската държава между двете световни войни (**The Bulgarians in Turkey in the Politics of the Bulgarian State between the Two World Wars**). – В: „Историята – професия и съдба. В чест на чл. кор., д. ист. н. Георги Марков.” (Ред. ст.н.с. I ст. д.и.н. В. Тошкова и др.) С., ТАНГРА ТанНакРа ИК, 2008, 291-302. ISBN 978-954-378-025-9

Unable to enforce through negotiations the return of the Bulgarian refugees to Eastern Thrace, after the Angora Treaty (1925) the policy of the Bulgarian state was directed towards protecting the minority rights of the Bulgarian population in Turkey, discouraging their forced displacement and curbing their spontaneous and mass emigration to Bulgaria. It was motivated by the desire to preserve the Bulgarian ethno-demographic presence in Turkey, symbolic in number, compared to the large Muslim population in Bulgaria, and to prevent further complication of the refugee problems it had to deal with at home. Given the unfavourable starting positions both demographically and in foreign policy terms, the Bulgarian side's actions in this direction can be described as an "organised retreat", the end of which was known in advance.

Ваня Стоянова. Раждането на женското социалдемократическо движение в България (**The Birth of the Women's Social Democratic Movement in Bulgaria**) – В: „Изследвания по история на социализма в България 1891 – 1944”. Т. 1. (Съст. Е. Кандиларов, Ред. Т. Турлакова). Изд. Фондация „Фридрих Еберт”, Графимакс, С., 2008, 284-307. ISBN 978-954-92194-6-3

The article gives an overview of the birth and evolution of the idea of women's equality and its practical implementation in the early stage of the Bulgarian social-democratic movement until 1912. Differences in understanding and action in this direction between “narrow” and “broad” socialist women are highlighted. The problem of women's emancipation and its adoption by the socialist movement is set in the context of the modernization of Bulgarian society in the late 19th and early 20th centuries.

Ваня Стоянова. Българите в Турция и данъкът „варлък” (1942-1944) (**The Bulgarians in Turkey and the Varlık Tax 1942-1944**). – In: Клио. Сборник в чест на 65-годишнината на ст.н.с. Милен Куманов. Изд. Арте-Фол, С., 2008, 661-681. ISBN 978-954-617-042-2

The paper examines how the capital tax adopted in 1942, better known by its Turkish name Varlık Vergisi, affected Bulgarians in Turkey. The analysis of archival documents shows that the impact of the Varlık tax on them was measured in economic losses, disrupted lives and the search for a way out in Bulgaria. The study also reveals the actions of Bulgarian diplomacy in their defence. Although they did not achieve the most favourable result, their insistence, as

part of the general protest reaction of foreign representatives, contributed to reducing the amount of tax owed by Bulgarian subjects and alleviated their economic situation.

Ваня Стоянова. Съдбата на българите в Източна Тракия 1920-1922 (**The Fate of the Bulgarians in Eastern Thrace (1920-1922)**). – Известия на тракийския научен институт, кн. 7, 2007 г., 24-39. ISSN 1312-6747

The article offers a detailed picture of the two-year Greek rule of Eastern Thrace in 1920-1922 through the prism of the Bulgarian ethnicity in the area based on additional archival material. The recapitulation of the Bulgarian community in the region during the Greek regime was negative: it lost its schools and churches; it continued to be bled of intelligent, combative and influential personalities; Bulgarian refugees were not allowed to return and the rest were subjected to assimilation. This undermined the self-confidence and will to resist of many of them and encouraged their wish to emigrate.

Ваня Стоянова. Между спомена и реалността: Българската политика и Църква за наследството на Екзархията в Цариград (**Between Memory and Reality - Bulgarian Politics and Church on the Legacy of the Exarchate**). – In: Държава & църква – църква & държава в българската история: сборник по случай 135-годишнината от учредяването на българската Екзархия. СУ“Св. Климент Охридски”, С., 2006, 408-418. ISBN 954-07-2256-X

The text briefly outlines the history of the Exarchate Vicegerency in Constantinople from the moment of its establishment in 1913 until 1945, when the Bulgarian church authorities withdrew from Constantinople with the lifting of the schism. It analysed the Vicegerency's relations with the Bulgarian state and the Holy Synod, its place in the life of the Bulgarians in Turkey and its prospects as a national unification centre.

Ваня Стоянова. Българските екзархийски имоти в Турция 1913-1945 (**The Bulgarian Exarchate Property in Turkey (1913-1945)**). – In: Преломни времена. Юбилеен сборник в чест на 65-годишнината на професор Любомир Огнянов. (Съст. Е. Калинова, М. Груев, Л. Зидарова). УИ ”Св. Климент Охридски”, София 2006, 267-278. ISBN 9540724295

The article presents some aspects of the problem of keeping the Bulgarian exarchate properties on the territory of Turkey (schools, churches, hospital, buildings and other properties in Constantinople and in European Turkey) in the period between the end of the Second Balkan War (1913) and the lifting of the schism (1945) - events which in the general Balkan political configuration mark a stage in the history of the Exarchate Institute in

Constantinople. The actions of the Bulgarian stakeholders are traced in the context of the changing Turkish legislation, the legal status of the Bulgarian Exarchate Vicegerency and the declining numbers of the Bulgarian community in Turkey.

Ваня Стоянова. Към ранната история на Тракийския научен институт (**On the Early History of the Thracian Scientific Institute**). – Bulgarian Historical Review – Revue Bulgare d'histoire, 2006, No 1-2, pp. 535-549. ISSN 0204-8906

The article presents the early history of the Thracian Scientific Institute in Bulgaria from its establishment in 1934 to the end of World War II, the initial publishing and propaganda work of the legal Thracian organization of the late 1920s included. The author analyzes its statute, structure, members, publications, research and cultural activity, relations to other state and political institutions for the implementation of its goal: to investigate and make popular to the Bulgarian and foreign public the geography, history, ethnography, economic and social life, political situation, struggles and sufferings of the Bulgarians from Thrace for the liberation and unification of the Bulgarian people and territories. The activity of the Institute is revealed in the context of the organized national movement and national ideology in Bulgaria in the period between the Two World Wars as well as in the light of the Bulgarian national propaganda and humanitarian and social studies of the 1920s–1940s.

Ваня Стоянова. Българските духовни и просветни институции в Турция (1913 - 1945 г.) (**Bulgarian Ecclesiastic and Educational Institutions in Turkey (1913-1945)**) – В: Известия на Тракийския научен институт (ИТНИ), кн. 6, 2005, 40-55. ISSN 1312-6741

The article examines for the first time, on the basis of unpublished documentary sources, the history of Bulgarian educational and religious institutions on the territory of the Ottoman Empire, subsequently the Republic of Turkey in the period 1913-1945, which served the needs of the Bulgarian (Christian) population according to its rights regulated in the Treaties of Constantinople (1913) and Angora (1925). The activities of the Bulgarian schools in Edirne, Lozengrad and Constantinople, the Exarchate in Constantinople and the Metropolitanates of Edirne and Lozengrad are briefly presented. Placed under the control of the Turkish state, in the process of the gradual reduction of the number of Bulgarians in Turkey everywhere except in Constantinople, they maintained their national identity and linked the memory of the past with the sad balance of the present and the vague prospect of the future.

Ваня Стоянова. Анастас Разбойников – революционерът с пушка и перо (**Anastas Razboynikov - the Revolutionary with a Gun and a Pen**). – Известия на Тракийския научен институт, кн. 4, 2003, 225-232. ISSN 1312-6741

Based on literary and archival sources, the article traces the main moments in the life, social and professional path of Anastas Razboynikov. Having passed through several historical epochs (1872-1967), he not only witnessed them, but put his own imprint on the times in which he lived through his appearances as a teacher, revolutionary, public figure and scholar. Himself a native of Thrace, in each of his incarnations he remained faithful to the Bulgarian national cause in Thrace, to its history, population and culture, which he served in arms and in word.

Ваня Стоянова. Вардарска Македония в диоцеза на Българската екзархия (1941-1944) (**Vardar Macedonia in the Diocese of the Bulgarian Exarchate (1941-1944)**). – В: Изследвания в чест на чл.-кор. професор Страшимир Димитров : [Т.] 1 - 2 / Състав. Върбан Тодоров ; Ред. кол. Върбан Тодоров - отг. ред. и др. Акад. изд. Проф. М. Дринов, С., 2001, 715-726. ISBN 954-430-832-6

The article is devoted to the role of the Bulgarian Church in Vardar Macedonia during World War II. It attempts to illuminate the events factually on the basis of the documentation and periodical press of the era preserved in Bulgarian archives and to contribute to research on the more general topic of church-nation-state relations in modern Bulgaria.

The annexation of Vardar Macedonia to Bulgaria in April 1941 enabled the Bulgarian Orthodox Church to return to the ecclesiastical areas it had ruled until 1918. Having settled there as the successor of the Exarchate, the Bulgarian Church carried out its activities not only for the sake of historical memory, but also with the support of the population and clergy who accepted it as their own. The military and political changes in the Balkans in the autumn of 1944 caused the withdrawal of Bulgarian administration from Macedonia. By a decree of the Council of Ministers of 9 November 1944, all institutions of Bulgarian authority on the territory of the lands annexed to Bulgaria in 1941 were closed down as of 9 September 1944. The decision also affected the Bulgarian Orthodox Church and ended its institutional presence in Vardar Macedonia.

В. Стоянова. Българският малцинствено-териториален въпрос през Втората световна война в контекста на общеевропейските процеси (**Bulgarian Minority-Territorial Problem during the Second World War in the Context of the All-European Processes**) . – Исторически преглед, 2000, № 5-6, 252-269. ISSN: 0323 – 9748

The ethnodemographic processes in Bulgaria, set against the background of the events in Europe during the Second World War, are considered in the article. The common roots,

foreign policy context, mechanisms and results of the policy of achieving unity of the state and ethnic territory in Bulgaria and the countries of Central, Eastern and SW Europe are sought. The territorial and ethnodemographic changes in the region are regarded as a stage in the formation of the modern political map of a Europe nationalizing itself and the national states becoming homogeneous in the extreme conditions and scales of the war.

Ваня Стоянова. Българската православна църква и българският национален въпрос 1919-1939 (**The Bulgarian Orthodox Church and the Bulgarian National Question 1919-1939**) – In: Модерният историк: Въображение, информираност, поколения. Състав. Костадин Грозев, Тодор Попнеделев. ИК Даниела Убенова, С., 1999, 134-146. ISBN 954-8155-76-1

Without covering all the aspects of the Bulgarian national question between the two world wars in the solution of which the Bulgarian Orthodox Church had a part, the study outlines the main directions of its activity in relation to the Bulgarians separated from the state as part of the Bulgarian nation. The object of attention are the political and social functions of the church, which, on the one hand, the specific historical conditions imposed on it, and on the other - it itself accepted as inherent in its role of spiritual leader of its people.

Ваня Стоянова. Българската православна църква и изпълнителната власт 1919-1953 г. (**Bulgarian Orthodox Church and the Executive**) – In: 120 години изпълнителна власт в България. [Докл. от] науч. конф., София, 6-7 юли 1999 г. Ред. кол. Георги Марков - отг. ред. и др. ИК Гутенберг, С., 1999, 223-234. ISBN 954-9943-05-4

The article focuses on the relations between the lay power and the Orthodox Church in Bulgaria in 1919-1953. Analyzing the constitutional principles and guarantees for church autonomy, the conflicts emerging between the executive and the ecclesiastical authorities and the deepening crisis within the clergy itself the author outlines the growing tendency of turning the Bulgarian Orthodox Church into a minor institution in the state structure and a secondary factor into the life of the nation. The process reached its climax with the official separation of church from state (1947) under the conditions of total state and Communist party control over the society and individuals.

V. Stojanova. **Bulgarian Orthodox Church and the Bulgarian National Question** 1941-1944.- Bulgarian Historical Review – Revue Bulgare d'histoire, 1997, No 2-3, 96-107. ISSN 0204-8906

The research outlines the main tendencies in the Bulgarian Church's activity in the incorporated into Bulgaria in 1941 Vardar and Aegean Macedonia, Western Thrace and the Western Ceded Lands (the region of Caribrod and Bosilegrad) as a part of Bulgarian policy for national and territorial unification in the war years. For the implementation of its

"historical mission - to constantly keep the unification of the Bulgarian people" it made steady efforts, relying on the equalization of the church and administrative organization and the divine service performed in a mother tongue, on the religious and humane presence among people, on the moral support and material charity it gave to the population.