

LIST OF PUBLICATIONS AND SUMMARIES

Books:

1. Тодорова, Б. (2018) *Обективирането на исляма (Objectifying of Islam)*, С, ed. Avangard prima, ISBN 978-619-239-093-8, 192 p.

Summary: The book is the result of nearly three decades of work on the very complex thematic matter related to the history and contemporary transformations of Islamic religion and its reflections in secular life. The present monographic work is something completely new and quite different from what Bulgarian scholarly literature has on these important issues. The key to the analysis of Islam in this monograph is the modernity that emerges through developing new ideas for the world (striving for systematization), forms of organization (modern state and its role), technologies (the Internet, social networks, forms of socialization) changing the world. The main objective is to analyze from a philosophical point of view, the process initiated, known as the "objectification of Islam" - the distance from the classical tradition and the change of the attitude towards the religious authority. Classical interpretations of Islam give rise to new formulations regarding Islamism, modernism and a specific system of governance - the Shiite "Velayat e-fakih", thus the study focuses on their analysis.

Scientifically correct and originally are analyzed the processes related to the historical mutations, transformations and realizations of the different directions of Islam in the context of the last decades of apology and intrusion of neoliberalism, postmodernism and multiculturalism in the world.

The analysis of Islamic political activism is seen as a complex process through the construction of the "New Middle East", the Islamic economic model and the role of "Sharia" and also across the Islamic key "Shiite-Sunni" opposition, for the first time through the prism of two strategies - the "red Islam" (the construction of a new Sunni identity) and the "black Islam" (constructing a new Salafian identity). The author's contribution is the careful and correct portrayal of the conceptual visions and behavioral biographies of some of the most emblematic, even cult figures of Islam, Islamism, Fundamentalism, Radicalism and Extremism, something that is currently absent. Discussions about the strategy of the so-called "red Islam" are examined, about the formation of new politicized identities. Along with the securitization of politics, they represent a new strategy by which certain players will try to legitimize themselves.

The newly developed system of management in Iran creates novelty, outlining the role of the political history of Shi'a and the Shi'ite clergy as one of the important factors for Islamic political activism.

The study's toolkit includes personal interviews with leading spiritual leaders, research and analysis of the existing librarian fund in Tehran, Mashhad and Isfahan, the existing database on the issues under consideration, and the applied approach of the analysis is complex, interdisciplinary, problem-thematic. Theoretical summaries have been made, identified and

investigated causality links, characteristics and processes related to the impact of new technologies have led to change in the attitude towards religious authority.

The analyzes and interpretations offered to the nature, specificity, role and significance of Islamic revolutionary logic and technology for radical changes of the society and the attempt to reveal the true nature and significance of such radical phenomena in history represent great contributions.

An analysis of the divergent factors, catalyzing or obstructing particular models of de / constructivism in the Middle East, is valuable as well. In this aspect, the fragment of the Mutations of Truth, of its relativistic versions, provoked and served by Islam, is important.

A new author's perspective is applied to the correlations between democracy and concepts for Muslim or Islamic reformation and the presented analysis of compatibility patterns or, on the contrary, the incompatibility between democracy and Islam.

The analysis of the theory and the ideology of the so-called "golden dinar" and the development of the chapter devoted to the "Tauhid economy", especially from its correlations and resources to spiritually revive, strengthen the Islamic existence as well as the role of "Sharia".

There is a prognostic analysis of the geopolitical chess games between the "red" and "azure" Islam in the present Middle East and their resonances in more or less distant regions, countries or individuals. Internal conflicts become closely intertwined with external security. It is concluded that the new politicized identities, together with the securitization of politics, will become the new strategy by which certain players will try to legitimize and retain power, however such legitimacy necessitates imposes the neglect of state borders.

2. Todorova, B. (2017) The position of "unity" in the Political Thoughts of Imam Khomeini, ed. Techno media, Sibiu, Romania, 198 p., ISBN 978-606-616-279-1

Summary: For the first time on the basis of the humanities (philosophy and sociology) and the philosophical views of Imam Khomeini, the idea of a new "social contract" was presented and analyzed as an alternative to the ideas of Hobbes, Rousseau and Kant. A scientific and objective study of the religious and philosophical theory of God's unity (Tauhid) and a system of governance - the "Velayat e-fakih", which imposes serious changes in the state and society.

The method of study is interdisciplinary and includes philosophy of religion, hermeneutics, existential philosophy, philosophy of history (the ideas of "comparative methodology") which aim is to return to the Selfness, rediscovering the indigenous cultural, national and religious heritage but not in the context of ethnic and religious identity, but in the equal dialogue of rediscovering the "other" in the mirror of history.

Based on the historical analysis of Shi'a, the role of the Imam for political Islam and political movements in Iran, is first presented. Theoretically justified are the differences between the Sunnism and Shiism in a dogmatic, social and political aspect, as well as the causes of the rise of Shi'a, as an ideological platform supported by the social ideas of equality and justice, and the idea of returning the "hidden Imam". A comparative analysis has been made between Islamic modernism and traditionalism and their reflection on the reformist ideas and trends in Iran (for the

first time the philosophical analyzes of the views of the so-called "architects of the Islamic Revolution" - Bazargan, Talikani, Tabataba-i, Mutahhari). A comparative analysis is made between Khomeini's political views and the reformist political views of Abdu, Kawaqibi and al-Afghani, which gives grounds to speak about the formation of "cultural ego" as a paradigm for Iranian society and the community in a national cultural aspect.

There is a socio-philosophical analysis of the rational reform carried out by Khomeini in constructing a new political project for the development of Iranian society - "theo-democracy, that integrates socio-economic and political aspects. This model has been successfully applied today in Iran by presenting Islam as a social and pragmatic religion, outlining its key role as a spiritual and ethical basis for economic and political transformation, the achievement of the common good and prosperity ,known as the driving force of the so-called "Pure Islam," leading to unity and harmony in society. The Iranian model for the development of society is seen as an alternative to the Western model of democracy, based on secular principles of secularity and individual freedom.

The notion of "unity" in the philosophical and political views of Imam Khomeini is defined in an ontological and existential sense. The idea of unity is addressed in detail within cultural and political perspective. Iranian mysticism "Irfan" and the philosophy of the so-called " "Illuminated" (Seyid Kazwini), have been presented, based on the ideas of the neoplatons, as a peculiar and specific trend in Iranian Sufism.

There is a third possible path of civilizational development in today's global world integrating faith and reason based on the spiritual unity that will allow the preservation of national sovereignty and national culture. A path that can unite the East and the West to impose social justice, equality, spiritual purity, using Max Weber's understanding of the interaction of sociological, cultural and ideological superstructures. A recent discovery also represents the work on the project of imposing modern Islamic culture, a culture in which science accompanies morality, and politics - law.

Philosophically, Khomeini's attempt to subordinate modernism to the idea of the Oneness of God (Tauhid) using Philosophical analysis and attempts to overcome the gap between history and modernity using 'Kalam' in an effort to formulate a new system of ideas and values to serve ,based on the contemporary social, political and moral dimensions of the Muslim Ummah (community). The science of 'Kalam' can revive the moral spirit, which is a return to the spirit of philosophy and brings sense of belongingness to history.

A prospective analysis has been made of the possible future union of the Muslim world, based on "pure faith" and the unique political system proposed by Khomeini, which functions on two levels - democratically and theocratically. Furthermore, the analysis of the Islamic economy has also been reviewed as a factor igniting political change more specifically the development of the Iranian 'Tauhid's model.

There is not yet a similar existing study, made by either Western or Eastern researchers. It is the first for Bulgaria, which enriches its research fund. Not just individual texts and documents have been analyzed, but marginal theological texts have also been integrated from libraries of the eighth Imam Reza in Mashhad and those in Tehran, a personal research fund, paving the way for a new reading and understanding of the so- called "Postcolonial research" in the spirit of E. Said.

3.Тодорова, Б. Мизов, М. (2010) Българският етнически модел- мит или реалност? (Bulgarian Ethnic Model – a myth or reality?), Introduction, chapter 2 & 4, S. ed. Avangard prima, ISBN 978-954-323-668-8, 379 p.

Summary: First fundamental work, exploring from a philosophical point of view the model of coexistence between Christians and Muslims (Sunnis and Alevites) on the territory of the Eastern Rhodopes - a collective monograph on the issue. For the first time the Oral History method was applied on the territory of the Eastern Rhodopes.

In-depth theoretical analysis, offering new theoretical models, policies and approaches for the prevention of radical Islam. The specificity and functionality of deliberately masked evil / uses of dialectics between integration and identity were studied; between integration and acculturation or assimilation; between identical authenticity and autonomy.

New Religious Movements (after 1989) have been investigated and analyzed as a factor endangering the security environment and inter-religious dialogue. On the basis of the conducted field studies and analyzed empirical material on the religion education in the Bulgarian schools, a study was published: "The Religious Education in the European Family", ed. University of Kardinala Stefana Wyszyńskiego, Warsaw, Poland, 2010, ISBN 978-83-7072-638-6

There is an analysis of the ongoing migration processes in Bulgaria, reflected in the section "Religious Rights and Freedoms in Bulgaria", in a Handbook on Rights and Obligations of Foreigners with Refugee Status or Humanitarian Status in the Republic of Bulgaria as part of the National Concept for Refugee Monitoring (2008/2009).

The elaborated philosophical-theoretical analysis is linked to a rich empirical study under the Project of the Ministry of Education, Youth and Science, 1609/2006, (B.Todorova head of the project) which examined 116 settlements in the Eastern Rhodopes. Data is used by the Department of Religious Denominations at the Council of Ministers, the United Nations High Commissioner for Refugees.

4.Todorova, B (2018) Democratization, Religious Identity and Fundamentalism in Romania and Bulgaria, (ed.) B.Todorova, Sherban, H. Dimitrova, N., In: The Balkans as Reality, publishing house "St.Cyril and St.Methodious", University press Veliko Tarnovo, ISBN 978-619-208-158-4, A chapter: Fundamentalism and Radicalism in Bulgaria and Romania – trends and challenges, p.111-142, in English

Summary: Examined and analyzed are the main points of the fundamentalist point of view of fundamentalism and the growing radicalism challenges facing Romania and Bulgaria. The research section is a continuation of personal research and field research on the territory of Romania. In addition to the philosophical analysis, a socio-prognostic outlining the new trends and risks has been made. A rich set of research approaches from social sciences (sociology, ethnology, cultural anthropology, politics, phenomenology) has been used. The problem of Islamic fundamentalism has been addressed extensively through the prism of the critical processes in the development of the EU and of the two Balkan countries with their own indigenous Muslim population. In the processes of globalization, dynamic transformations are being carried out and

the unification of self-contained communities, of unified cultural-civilizational characteristics, namely Islam is the matrix through which it is realized. The cognitive and heuristic qualities of the chapter are outlined.

Studies published in journals with scientific review and edited collective volumes:

5. Todorova, B. (2015) Muslims in Europe and Bulgaria. Philosophical Dimension of the Relation State and Islam in the context of Secularization In: - Culture and Religion in the Balkans Philosophical Approaches, (ed.) M. Pop, Oana Serban, University of Bucharest, p.233-295, ISBN 978-606-16-0554-5

Summary: The aim of the study is to present through socio-analytical analysis the relation between religion and politics. It outlined the challenges facing the EU, including the integration of Muslims and those before the Bulgarian state towards Muslims, Islamic religion, radicalization in the Balkans in the context of the theoretical debate - Europe with or without Muslims and the search for a new philosophical approach. The geopolitical configuration was analyzed in the attempt to systematize civilizations by comparing the works of 6 historians (Spengler, Toynbee, Kroeber, Bagby, Coulborn, Quigley). From philosophical positions following the "Iconography of political space" (John Gottman) and Carl Schmidt's proposed term "Nomos", the religion-policy relationship is placed on the geopolitical vector continental drought-sea, defining areas of security and insecurity and in the cultural configuration - cultural relativism - human rights. The subject is outlined historical "Balkan space," in which Islam is not a new political phenomenon. From the perspectives of historical epistemology, we have an advantage over the narratives of what Islam teaches. Political participation in the production of knowledge must be thoroughly studied and analyzed. The issue of identity, cultural integration and ethnic tolerance in the dynamics of cultural interactions and increasing cultural diversity strengthens the need to search for national and local mechanisms to enable our coexistence in a common shared space similar to the "Balkan Café" as a place for coherent ideas and dialogue. Regardless of the two main processes - integration and particularization, there can be no universal culture or universal civilization.

6. Тодорова, Б. (2015) Източното партньорство и ролята на България, (Eastern Partnership and the role of the Bulgaria), In: Review "Novo Vreme", vol.2, 2015, p.5-31, ISSN 0323-9055

Summary: The study is related to the Eastern Partnership initiative (May 7, 2009), which was attended by EU leaders and six former Soviet republics, exploring the idea of genuinely democratic reforms, acting civil society and laws, transparent governance, a real market economy and sustainable development of the six post-Soviet countries, based on the so-called Action Plan, as well as the geopolitical situation and security in the region. The analysis is conducted in several sectors - democracy and security, economic integration and convergence with EU policies (transport corridors), energy security and cultural ties of cooperation (Culture Program [2007-2013], "Capital of Culture").

Contributions to the study include:

□ The role of the transport corridors in the Black Sea and TRACEKA (the Europe-Caucasus-Asia transport corridor), for which Bulgaria is of strategic importance by linking to the so- "Black Sea

Ring" (Romania, Georgia, Turkey, Russia, Ukraine). The idea of Bulgaria's role as a mediator between the East and the West in relation to the platform "Energy Security" has been developed;

□ the specific impact of the Turkish economy on the countries of the Caucasus region as their trading partner and a key player at the Black Sea border;

Measures are proposed to protect national interests through economic and political participation in all diversification energy projects, validation as a political (energy) center in the oil and gas sphere, active political, diplomatic and academic mobility based on practical experience of managing 4 international projects in Academic Cooperation - 2 with the Romanian Academy and 2 with TUBITAK, Turkey (head of the projects B.todorova).

It outlines the need for the democratization process to go along with improved security, interpreted in a broad sense, not only as a conflict resolution but also related to minority rights, religious extremism, immigration and refugee flows. The analysis of the challenges highlights the issue of inequality, which will deepen the problems of democratic governance at international level, which in turn will harm the EU as a supranational organization which, with its enlargement to the East, is getting larger but less and less homogeneous.

7. Todorova, B. (2009) The problem of Bulgarian Ethnic Model, religious pluralism and tolerance between the Christians and Muslims. In: Living faithfully, living together. The Balkans as reality. (ed.B.Todorova) Vol. 2. S., Avangard Prima, pp. 317-344, ISBN 978-954-323-602-2

Summary: When analyzing ethnicity in Bulgaria, referring to "Second Order Observations" (Luman 1997), it remains the impression that the pluralism of specific ethno-cultural, religious and domestic patterns of behavior often goes beyond the perspective of "macropolitics". Following the statistics in the country, the emphasis is on the specific aspects of inter-ethnic communication, reflecting rather the market situation. The prospective regulation of potential tensions and conflicts among ethnic Bulgarians remains outside the prerogatives of weakened state power. Overcoming the notion that "traditional ethnic tolerance" and mutual aid among ethnicities continue to operate in our country is becoming a source of potential tension. The cessation of research traditions in social sciences and ethno-anthropology further exacerbates the shortage of scientific research, especially in the analysis of ethnic conflicts. The so called "Bulgarian ethnic model" is daily-religious and serves rather for conjunctural purposes than for socially significant ones. The fieldwork on the territory of the Eastern Rhodopes showed that the ethnic distance does not make any special deviations compared to the average values of the other Balkan peoples. Traditional tolerance, political compromises on the part of quasi-political elites, as guarantors of ethnic peace in the country, outline existing borders (nationalist appeals, self-government, anti-Semitism). Even spontaneous these phenomena testify to the existence of conflict potential and ethnic dislike. It is important that the critical analysis of the results of the conducted surveys of the ethnic relations in Bulgaria is based on the situational approach and the method of complex observation. An important part of the applied methodology is ethno-psychology, social psychology, anthropology, as far as their tools are adequately applicable to the study and analysis of ethnicity. Recommendations have been made to reconsider the role and status of ethnic groups and categories in Bulgaria, and the claim to a monopoly over this construct has been rejected. Religious pluralism

is seen not only as a product of Western liberalism, but also as an idea founded by thinkers such as Ibn Arabi and Rumi in the 13th century, subjected to a philosophical analysis in-depth.

8. Todorova, B (2007) Догонващото развитие: драмата на кръста и полумесеца, В: Догонващото развитие в глобализираното информационно общество, (Catching up development – the drama between the cross and the crescent. In: Catching up development in Globalized Information Society) S. IPhR-BAS, p. 217-246, ISBN 978-954-91351-7-6

Summary: A complex analysis of this phenomenon has been made in terms of Islam and Christianity in search of its many manifestations. The dividing line is the vision of the relationship between the inner, the unique, the specific in the development of a community, state or sphere of public life (culture, economy, science, morality) and the external, the universal, the exogenous. The conditions of globalization leading to postmodern radically change the subject of catching-up development, so its different dimensions in the sphere of religion are sought. Differences are those that make religions an easy target for misunderstanding, rejection, and conflict. Balkan uniqueness is more important to Europe than our attempts to reintegrate into it.

It is defined the participation of Bulgaria, its model of cultural and historical and religious diversity and of time-honored values, and geographic positions that make it a place for launching programs for the creation and implementation of network-type relations between people at regional and global level. The emphasis on work is the role of religion as a factor of religious tension (de-sacralization, confessional influence and attempts of individual religious groups to influence). The overwhelming crisis of the liberal capitalism of the West and the aspiration of the Islamic world on the other hand to solve its own problems by relying on its own rich historical and cultural heritage and preserved high moral standards outlines the stage where the drama of civilization collision will be realize. Contribution is that the drama of this collision is not simplified, but the complex collisions, moral positions and stances of the main actors are developed. The proposed conclusion is that not the tradition but the new globalization models (related to the information revolution) will form the bifurcation points from which a new organization of "European" and "Islamic" societies will start. And this is a blessing ground for new developments in this direction.

9. Todorova, B. (2007) Risks of Islamic Fundamentalism and Terrorism, online In: СИ-СМО, бр.6/ 2010 www.csr-bg.com/Archiv/isliam_fundament.htm

Summary: The risk is investigated from a phenomenological point with a view to early identification of threats and dangers in connection with the formation of religious fundamentalism, religious fanaticism and terrorism. The local centers of terrorism on the territory of Europe and Bulgaria have been investigated and identified, philosophically analyzed are the traditional notions of "zones of insecurity". The expansion of Islam into European political elites has been analyzed. The article proposed new argumentation and literature on the problem, analyzed as an extremely interesting factual material, the problems are examined in a complex way and in the pragmatics of the contemporary geopolitical processes in which Bulgaria is included. The philosophical analysis of the problem is linked to an empirical study on the territory of Turkey. The religious and ethnic attitudes of Bulgarian Muslims, migrated in Edirne, Bursa, Tekirdag, Istanbul and Chorlu under the EBR project with TUBITAK, Turkey "Religious Fundamentalism and Ethnic Peace on the

Balkans", were studied. Based on the analysis and the data from the field study, a seminar and lecture course on CINSO-BAS was held and held on the topic "Religions and National Security". The lecture course was published on disk for use at the Military Academy, Ministry of Education, CINSO-BAS.

10.Тодорова, Б. (2007) Диалогът в религията и политиката, В: Сб.Диалог и толерантност в политиката (Dialogue in the religion and politics In: Dialogue and tolerance in the politics), S. CIPI, Фондация Алфред Мозер, Фондация „Солидарно общество“, p. 304-321, ISBN 978-954-90816-8-8

Summary: The study, through the prism of what Jacques Ellul describes as "sociological propaganda" (impact through the social context), views the dehumanizing ideology of Muslims, which contributes to the activation of fundamentalism. The views of Rorty, Baudrillard, Boris Groys are taken into consideration in support of the claim that the new wave of terrorism will lead to a number of bans in democratic societies, to the utter uncertainty of all the rights on which sovereignty is based. The penetration of the "consumer spirit" in the Arab world aims to totally deprive the essential forces of man, to blur the difference between the public and the personal. Rising fundamentalism is seen as a signal of the decline of knowledge, the need for a return to the human dimension. In the visions of a new global world no solutions are offered to overcome the spiritual and cultural problems of nations, therefore, on the basis of the similarities in the field of moral virtues in both religions - Islam and Christianity - emphasis is placed on a very important religious component - tolerance. It has been predicted that in politics the religious factor will increase its presence, but will change the forms under which it will manifest itself. Religion cannot replace the lack of tolerance in politics, attempts to create "political Orthodoxy" or the tolerance of those mechanisms that activate "political Islam". There is a growing mix of cultures and religions in the global world today, and it is important to outline whether we will seek the worst of other cultures to emphasize our own stereotypes or dialogue as an opportunity for enrichment rather than a collision.

Publications referenced and indexed in world databases with scientific information:

11.Todorova, B (2017) Identity, Spirituality and Dialogue in the Context of an Axiological Discourse, Annals of the University of Bucharest, Philosophical Series (indexed by EBSCO host, Philosopher's Index, CEEOL, DOAJ and ERIH PLUS), Vol.66 (1), 97-105, ISSN 0068-3175 Available at: <<http://annals.ub-filosofie.ro/index.php/annals/article/view/236>>. Date accessed: 05 mar. 2019

Summary: Secular theology has its axiological potential since it can provide new opportunities for verification of different theoretical and axiological discourses. The paper presents the value discourse in secular theology which is regarded as a version of philosophy of religion. In the terms of philosophy God's name is "Being". God-being is a metaphysical reality, an objective Logos. The Secular Theology is a philosophy which studies religion and its symbols, aiming to explain the deep sense of the human existence and the being.

From the secular theology viewpoint the question "Why should I be moral" can get the most general answer. We should be moral to keep our living, to co-create life, to affirm the human race

existence. We should learn to make distinction between the forms of life (God) and death (devil), of good and evil. The difference between what is an object of knowledge and what is an article of faith, raising the issue of autonomous moral and hence of autonomous human reason (which is the object of the dialogue between theology and metaphysics today), intelligible on the background of the difference between “knowledge” and faith. The philosophers of Antiquity and Modern Age take a similar position in relation to the positive role of religion, which is reflected in the words of Baruch Spinoza: "Religion is metaphysics of the masses, metaphysics is religion of thinkers".

In the spirit of Immanuel Kant, if the sensible world is the world of things (a physical world), then the supersensible world is metaphysical. The thesis of I. Kant on being acquires an onto-theological meaning in the context of the God's existence in the spirit of "Summum ens qua ens realissimum". For M. Heidegger, metaphysical explanation of the real Being includes the identification of being and God, in which the fundamentals of existence are realized in return to unity with the Absolute, which is an underlying cause. According to the author, the union of ontology and theology is possible since metaphysics reduces common ontological difference between being and existence, trying to synthesize the variety of existence, looking for unifying origin with the one God. In his studies "What is Metaphysics?" and "Onto-theological constitution of Metaphysics" M. Heidegger links metaphysical unawareness of being with the fact that metaphysics appears to be simultaneously ontology and theology, with all its separate manifestations resulting from this unity. Secular theology may be defined as philosophy studying religion and its postulates, symbols and images to clarify the real ends of human existence. A similar approach to religion permits to understand more clearly the place of man in current being and acquire further criteria for verification of the epistemological, scientific and moral postulates. The dignity of the human being should be the basic thesis, of every thinking, under the sign of the triade: human-world-God.

The concept of value is the central category of philosophical axiology. Is the general course of civilizational changes able to influence the axiological systems of autonomous cultures, involving them in the process of an inevitable inner change and to testify, in this manner, to its own cultural but not transcendental nature? This is one of the main questions of the present research. The article also stressed why the role of philosophers in the dialogue dedicated to the contemporary role of values within our society has significant importance. The philosopher's role, besides all is to analyze the future and criticize worldview systems in order to achieve a forthcoming value synthesis.

12.Todorova, B. (2017) The Position of “Unity” Between Theocracy and Theo-democracy in the Political Thought of Imam Khomeini, In: Romanian Review of Political Sciences and International Relations, VOL. XIV, No. 1, p.136-144, Imprint: The Publishing House of the Institute of Political Sciences and International Relations "Ion. I. C. Bratianu" of the Romanian Academy, Indexed in: EBSCO, ERIH PLUS, Ulrich's, Index Copernicus, DOAJ, Cite Factor, InfoBase Index (IBI Factor 3.76), AE Global Index

Summary: For many experts, the rise of Iran began in 2001, when the country was requesting an economic and cultural presence of a new regional force. For this purpose, the Eastern Perspective of the Shiite System (siasat), other than the Western understanding of politics, is analyzed as an

attempt to preserve the existing status. The Shiite system of governance includes the concept of leadership, and Islamic realms - Umma and Imamat are fed into the Eastern tradition of understanding the politics. Under the influence of so-called "The philosophy of the Illuminated", Khomeini creates the vision of "unity" and new political leadership that must be in the hands of leading religious scholars. The concepts of transformation of thought and practical transformation - the construction of a new system of governance - the "Velayat e-fakih" (functioning at the democratic and the theocratic level), the role of the "rahbar" as a mediator, and the role of the Friday prayer are philosophically analyzed. The ultimate goal is to construct a modern, ethically ideal Iranian society based on unity of reason and religion. His political project for a nation aimed for territorial integrity, national sovereignty, prosperity and building a new system of government based on Shiite principles. The study of Iranian democracy is a relatively new phenomenon, which is still under-researched. This type of democracy is not based on liberal values, but on Islamic law, thus the analysis is tied to texts from the Iranian Constitution, which is less well known in Bulgaria.

13. Todorova, B. (2015) The new challenges on the Silk Road In:- Journal of Literature and Art Studies, October 2015, Vol.5, N 10, David Publishing, USA, Doi: 10.17265/2159-5836/2015.10.001, 911-918 <http://www.davidpublisher.com> ISSN 2159-5836 (indexed by Chinese Database of CEPS, Airti Inc.&OCLC, Ulrich's Periodicals Directory, J-GATE, BASE, SJJournal Index, CNKI)

Summary: The article examines the new risks and challenges of the Silk Road in the context of globalization and radicalization. Three major challenges have been identified: the Silk Road Economic Zone project, in connection with the *One Belt – One Road Initiative*, the influence of Eastern Turkestan Islamic Movement and Islamic Movement of Uzbekistan, Hizb ut-Tahrir in the region, and the role and location of Xinjiang district, a bridge between Central and South Asia, with a predominantly Uighur Muslim population that dynamically influences the security environment. Security in the region has been addressed in relation to new corridor and new border projects, local separatist and jihadist groups. For the first time, hybrid mosques in Xinjiang and local forms of syncretism are presented, with special attention being paid to the role of religious leaders and the possibility of preserving local cultures, traditions and customs in an interesting battle for supremacy between Chinese and Islamic.

14. Todorova, B. (2012) Islam and the State in Romania and Bulgaria, In: ANNALS of the University of Bucharest, Philosophy Series, Vol. LXI, №2, p.50-60 (indexed by EBSCO host, Philosopher's Index, CEEOL, DOAJ and ERIH PLUS)

Summary: For the first time in Bulgaria a comparative analysis of the contemporary state of the Muslim communities on the territory of Romania and Bulgaria was made on the basis of field studies, collected and analyzed including rich empirical material on the project of EBR "Church and Culture in Bulgarian and Bulgarian history and nowadays. The future of religion on the Balkans "(ISSK-BAS and the Romanian Academy of Sciences and the Bucharest Institute of Philosophy). State Church-State attitude, state policy on minorities, the impact of migratory waves on the demographic situation in both countries, religion education in state schools, and mosques. The challenges facing both sides (converting to Islam and immigrants) have been analyzed and possible solutions at the socio-political and existential level are proposed.

15. Todorova, B. The Bulgarian Mohammedans" (Pomaks) in the East and Central Rhodopes: the problem of identity, BJP, Vol.4, Issue 2, Sofia, Acad. Publ. House Prof. Marin Drinov, ISSN 1313-888X, eISSN 2367-5438 (Web of Science)

Summary: Islamic speculation, Islamization and Fundamentalism, growing de-secularization and radical reconfiguration are the cause of an in-depth study of the problem of the identity of the Pomaks in the Eastern Rhodopes. The focus of the study is the ideology and politicization of the subject, the various interests, including chauvinistic, the abdication of the state from this region, the wrong decisions and policies in relation to their differentiation as a separate ethnic group. The aim is to show the connection between the personal crisis of the personality and the historical and social crises of society. The problem of identity and identification in the Rhodopes is related to the problem of the existence of Selfness, with the elimination and replacement of Bulgarian ethno-cultural identity and consciousness with a foreign, non-ethnic one. The social politico-instrumental is "ethnized" or confessed, changing social, inter-communal and interpersonal relationships. In the 1920s and 1930s, prolonged media campaigns encouraged public opinion to distinguish ethnicity from religious affiliation and the inclusion of the Pomaks to the Bulgarian nation. The "komshuluk" is a symbol of turning the boundaries between religions into an opportunity for social solidarity, tolerance and mutual help. Since the early 1960s, there has been a pressure in terms of accepting the Pomaks as part of the ethnic Turks, during which the Turks enjoy special privileges during socialism and cultural and historical erosion. The former social, economic and cultural structures, the breakdown of values-as a component of the socio-historical construction of the national identity of the Rhodopean people, have been destroyed. In addition to a mistaken policy, there are no investments in those areas populated with compact Bulgarian mass, social programs, where poverty is high, unemployment rate increasing, lack of infrastructure is evident, where these people are denied the opportunity to participate directly in the processes of civil society building. Nowadays Pomaks are placed in another value-normative system and going back into development. The spiritual matrix of these people and their personal-existence status has been destroyed. A new dividing wall is erected between the ethnoses and the Pomaks are becoming more enclosed and encapsulated. There is a process of socio-historical reversion from modern bloom to capitalist enslavement, a return to 19th century practices, to archaic generic networks of dependence, a patriarchal conservative mentality. Instead of ideological politics today, politics favors the religious rise and recovery of Islam. National sovereignty and cultural identity are at risk. The risk is a change of character and the cultural-ritual pragmatic phenomenology of traditional Bulgarian Islam. It is accepted that Turkish identity and language both dominate the region and have a meaningful impact on its future development. The article is based on an empirical study of the Bulgarian ethnic model on the territory of the Eastern Rhodopes and a review of the book "Druzhiba Rodina ". It is concluded that a new behavioral philosophy is needed regarding this part of the Bulgarian ethnicity.

16.Тодорова, Б. Спомени за бъдещето (Memories of the future), In: Journal "Philosophy", book.4, p.73-79, ISSN 0861-6302 (Web of Science)

Summary: This article is related with the presentation of the book "Druzhiba Rodina "by a team of specialists from the Institute of Balkan Studies, Institute of Sociology and the Institute of

History of the Bulgarian Academy of Sciences, about the Rodina organization created in 1937, promoting the Bulgarian ethnic consciousness among Muslim Bulgarians (Pomaks). The aim is to alert the public with the attempts to revise the historical memory, the need for a modern and contemporary national strategy against Muslims in Bulgaria without encapsulating and marginalizing them and shifting them away from Bulgarian culture and society. The duty of the scientific community is the objective study of the case of “Rhodinci”(a movement that has no historical analogy), democratic, egalitarian and valuable in its essence. It analyzes the role of the state - whether it will intelligently control the different processes taking place in the Muslim community in Bulgaria, or will continue to impose radical Islam, which affects its national security. The social context of historical memory is directly related to the process of nation building by its attempts to homogenize and integrate the population (the policy of the People's Bloc) and closely linked to the various interpretations of the name of the Bulgarian Muslims, including the collective name “Pomaks”. More in depth and objectively were examined the spiritual and cultural-educational activities of the movement for inclusion in the Bulgarian ethnic group and their delimitation from the Turkish ethnic group. Religion is key to the collective identity and Turkey's assimilation policy is allowed on the territory of the country. The Turkish and Greek aspirations to this part of the Bulgarian population were analyzed in detail: the process of changing the names (4 times in total), is analyzed and changes their overall worldview, value orientation and identity. This issue is also directly correlated to the policies pursued (whether it is a centrally planned and systematically implemented assimilation policy or individually undertaken social, political and religious adaptation) and the use of political momentum to support scientific, cultural and educational projects. The concluding remark will support the viewpoint of political complicity in the production of knowledge (or emotions) that is to be adequately described and theorized as well as problematically and scientifically analyzed.

17. Todorova, B, Kolev, V. (2009) Moral imperative in the age of Genetic Medicine, Formosan Journal of Medical Humanities, Vol.10, N1-2, p.105-116, ISSN 1606-5727, (indexed in Scopus)

Summary: The article explores how changes in the political, economic, social, ecological structures of the surrounding environment set new ethical and anti-ethical concepts. The aim is to show how the principle of universality best reveals the main trend of the moral imperative in the years of genetic medicine. Does science and industrial progress harm or cleanse morality, in the spirit of William Kay, for whom science is capable of solving moral problems? The question of timeliness of ethics is, in turn, a question of the timidity of other things, including religion. Human life must be seen in its temporality, in particular, and in relation to the relevant society and social conditions when it comes to moral vices. The debate on the Human Genome Project in the 1990s was followed by DNA Banking, Cloning and Pharmaco genetics in the 21st Century. It examines how the understanding of ethics will be changed, based on the ideas of Knopper and Chadwick. It is concluded that the proposed new models of healthy life require the required advance awareness of genetics, which in turn requires ethics to be central to public policies. Genetic research in the 1990s, based on autonomy, justice, and justice, has been compared with new ethical trends such as solidarity, reciprocity, citizenship, universality. They make it possible to see the substitution of the principle of autonomy as a leading arbiter in bioethics, with that of universality. Thus genetic research and pharmacogenomics lead to the need to study individual and social values and their

expression in medical practice. The universality of this new ethic is represented by the genome itself as a shared resource. It is necessary for the novelties in genetics to be accessible to all, since the future of each individual is directly dependent on the collective good.

18. Todorova, B. (2005) Мюсюлманите в Европа – интеграция и баланс на интереси, (Muslims in Europe – integration or balance of interests) In: Journal “Philosophical alternatives”, N.1, p.71-77, ISSN 0861-7899, (Indexed in CEEOL)

Summary: The article examines the differences as a repertoire of cultural stereotypes, the conservative way of thinking coming from America, closely related to post-modern mentality and the return to religion and the illusions of multicultural society. It takes into consideration Lok's idea of secularity and secularism in the Muslim world, which is seen as a brutal interference against religion and believe. Based on the ideas of Isaiah Berlin, the very existence of the national community is analyzed from the viewpoint of fear. The reasons, partly politically Islamized, about the difference between secular and religious within Muslim society are explained, providing examples of which are from Turkey and France. There is a need for integration to be not just a balance of interests but also a balance of values. The egalitarian in its values and rationally in its organization society, affirms the pursuit of equality, but it can actually eliminate social and economic inequalities, based on the ideas of Dominic Snapper regarding the value of equality and the value of authenticity.

19. Todorova, B., Kolev, V. (2004) Theological and moral aspects of cadaverous donation-heart transplantation from the point of view of Islam, Formosan Journal of Medical Humanities, Taiwan, Vol5, N1-2, p. 29-37, ISSN 1606-5727 (indexed in Scopus)

Summary: For the first time in Bulgaria the issue of carcass donation, especially in heart transplants, from the point of view of Islam has been developed. Consent to donation is seen as an autonomous willpower, and exclusion from the system as a heterologous moral solution. Explicit consent or refusal to donate an organ is the materialization of the intelligent moral imperative. The legal regulation of transplants is consistent with pure moral maxims and with the correspondence of the cultural and historical traditions of the particular society. Detailed medicine practices from living donor and their legal regulation in some Arab countries are discussed in detail. The moral dilemma of donation is much more pronounced in Islam because of the need to preserve the integrity of the human body.

Publications in unreferenced journals with scientific review and edited collective volumes:

20. Todorova, B. (2019) The Influence of Rumi's “Philosophy of Love” for a dialog between religions and cultures, Proceedings of the International Conference on Iran and Europe in the Mirror of History: Past, Present & Future, (ed.) Nematollah Iranzadeh, A.Pourmohammad, p.151-165, ISBN 978-964-217-383-9

Summary: The south Sufis (Arabia, Spain, Africa, Mesopotamia) choose for their second homeland former Christian lands and for this reason they are familiar with the Christian concept for God as love. This concept could be found also in Rumi – “God is love”. On the level of reason

we have unity of the understanding subject, understood form and understanding, but on the level of love we have the same unity in the form of unity of love, loving and beloved.

The input is that the article presents the triad of the Sufi road Shariat–Tarikat–Hakikat which corresponds to the triad Know–See–Exist. By acquirement of Shariat one is guided by reason, but by Tarikat he is guided by love.

Figure of road visualizes the figures of stops (“makam”): penance, caution, abstention, misery, patience, hope, submission, which in the end leads to “hakika”, i.e. the real existence. By obtaining this the Sufi understands intuitively the right essence of the truth and people start calling him “arif” (sanctified) or “Man of the real essence” since his conscious is dissolved in the object of meditation.

God, on the other hand, is mirror in which spiritual person contemplates his own reality. People call heretical the view of Ibn-Arabi that each prophet is not just an aspect of the Supreme Logos but he is really the Divine Logos. Since the question is not just to reject dogmatic forms of religiosity but there is something more complex – the universal sense of the Revelation, through exoteric aspects of religiosity. Exactly in these providential forms of religiosity is coded “the universal”.

21. Todorova, B. (2018) *SUFISM BETWEEN WAR AND PEACE ON THE BALKANS – A BORDER GNOSEOLOGY* In: Proceedings of V Philosophy International Congress “War and Peace”, Uludag University, Bursa, Turkey, p.99-109, (ed.) Sentez Yayıncılık, ISBN 978-605-99-2284-5

Summary: A dialogue between people with different worldviews is vital in today’s world, where globalization, mass communications and technology have pushed individuals and groups together in ways never before seen in human history. In today’s post-modern world, we must develop the capacity to perform dialogue and create relatedness with people vastly different from us.

The practice of creating borders is a fundamental aspect of modernity. The border can be seen as a political and an epistemological tool. Dichotomies were created between us and them – the civilized and the barbarian. The report shifts attention towards the ideas of Argentinean philologist Walter Mignolo, who has developed the concepts of border thinking and “border gnoseology”.

In this paper I will try to explore the concept of border thinking to better understand the mystical. From the mystical perspective they are not dichotomous but complementary. The Sufism is the spiritual essence of Islam and the progression of philosophy from al-Farabi to Suhrawardi and from Suhrawardi to Molla Sadra is the progression of the penetration of Sufism into philosophy. The report is focused on the Sufism and its influence on the Balkans. The contribution is the idea that Sufism might become the cause of the closeness between people and spread “peace” (salam) which also represents the spiritual message of Islam.

22. Todorova, B. (2018) *The influence of Islam and Sufi sects in Xinjiang*, In: Collection of papers from IV International Conference “The Silk Road”, ISSN: 1314-9865, Confucius Institute, p.263-271

Summary: The article tracks and analyzes the historical presence of Islam in Xinjiang ("geographic axis of history"), a region inhabited by a Uighur Muslim population. The first analysis in Bulgaria is related to the role of the Sufi orders (in particular "Nakshbandia" as the most influential in Central Asia) and the connection of their religious leaders with extremism. Four factors are outlined, which promote the role of the clergy. The spiritual practices in Sufism (zirk) that are used by extremists are presented in detail, as religion in the region which depends on the role of Sufism as the specific essence of Islam. The work of al-Farabi and Ibn-Sina, based on Aristotle's views, helped to make an in-depth philosophical analysis.

The causes of radicalization and its rise over the last decade and the role of jihadist groups related to political Islam and religious extremism combining the methods of military and ideological struggle have been investigated. Described are the mechanisms by which Islamist groups resembling the Sufi orders, form effective Wahhabi type terrorist networks. Contribution is the development that the stages of preparation to achieve full fusion with God, apart from spiritual education, serve as a training methodology for making jihad.

The influence of religious extremism on public life in the countries of Central Asia has been investigated, presented as fanaticism, religious intolerance and armed clashes have their most striking manifestation there. Linking Islam to extremism and terrorism in this region is due to the connection between Islamic extremism and Wahhabism. The term "fundamentalists", which has a negative connotation, is often misapplied to the activities of Muslim extremist groups that set their political goals: entry into power, consolidation of ideologies and political systems whose expression they stand by. The economic and political reforms of the 1990s in the region have helped this autonomous region to be in the sphere of influence of international terrorism, the most dangerous manifestation of which today is religious extremism.

23. Todorova, B (2018) Syria – the battle for the earthy Paradise. In Review: Religion, Values and Social conflicts, (ed.) H. Serban, B. Todorova, Institute of Political Sciences and International Relations "Ion Bratianu", p. 117-127, ISBN 978-606-8656-59-5

Summary: The report is focused on Syria as a Christian land and as an Earthy Paradise, following the idea of the great Italian philosopher M. Ficino "Paradise on the Earth is an explication of the unity "God – world". The main aim is to explain why one of the main aims of DAESH is to destroy the Christianity and the Christian cultural heritage. The war in Syria is used to answer on two questions: is this the price to understand the human uniqueness? Is it possible a new humanistic discourse? The war in Syria rises a lot of fundamental questions indeed. Some of them: Post-Truth, Post-West, Post-Order? What is the realistic answer to the current chaotic world? The input is that the paper presents the ideas of Michael J. Mazarr and Robert O. Keohane about 2 new trends: Pan-Islamism vs Pan-Orthodoxy (Serbia, Bulgaria, Romania) and the "End of History and the Last Man" vs Person's return to his spirituality. The possible solution is that the West should listen to the voice of the East and look to its own political rules through the eyes of "the other".

24. Todorova, B Turkey's role in the functioning of Islamic religion in Bulgaria as an element of its "neo-Ottoman" strategy, In: Reports of the Thracian Institute vol.16, ed. "Zahary Stoyanov", p.221-233, ISSN 1312-6741

Summary: The aim is to analyze from a philosophical point of view the "neo-Osmanic" strategy of Turkey, regarding the minorities sharing a common cultural and historical identity within the boundaries of the former Ottoman Empire. Ahmed Dawutoglu's Doctrine, known as "Strategic Depth", is a continuation of Turgut Ozal's introduction of "neo-Osmanism" to create a new image of Turkey as a country conducting a policy of zero problems with its neighbors within the Ottoman Empire and understanding the challenges of modern times. The suggested analysis is how Erdogan's policy is part of the long-term US strategy for the Middle East and the Balkans, which is divided into two sectors: economic diplomacy and religious diplomacy. The consequences are interethnic and inter-religious clashes that will strengthen conflict-generating potential across the region. The comparative analysis made with the Kemalist policy and the Constitution is also a contribution. The stages of Erdogan's strategy are analyzed in detail: creating zones of influence; strengthening the positions of the Sunni parties ("Turgev" and "Vatan"); the construction of a Turkish nation using the human capital of the former Ottoman Empire as a strategic force; transition from the "era of idealism" to the "era of realism".

25. Todorova, B. (2017) MIGRATION CRISIS – LEGAL AND POLITICAL SPECULATIONS, Сборник "Drustveno-politicke I ekonomske implikacije procesa migracija" Nis, Faculty of Law, Security and Management, University K. Veliki & University N. Tesla, Belgrad, ISBN 978-86-6113-047-2, p. 17-29

Summary: The subject of the migratory crisis in Europe and the Balkans is related to humanitarian, social, economic and political risks and challenges and is an important feature of globalization. Possible challenges related to the processes of integration and alienation are outlined in several aspects. Migration is an element of the national security of individual states, and inaction by the authorities leads to tensions between the recipient country's inhabitants and a rise in nationalist sentiment. The direct impact of migration on conflicts is on two levels - the growth of anti-migration movements in developed countries, racist or nationalistic, for fear that globalization can lead to restructuring the economic and social relations in society. And at the level of the ethnic minorities themselves, on the other hand, which in turn leads either to fundamentalism (isolation) or to uniting the internal powers to recognize their own culture. Contribution is the comparative analysis made between immigrants before the fall of the Berlin Wall and the so-called "Refugees" from the war in Syria. The relationship of religion - rights, from the point of view of European and Islamic legal terminology, as well as the legal terminology of the concept of refugee and political speculation with it, is analyzed. It indicates the ineffectiveness of existing legislative measures on refugees, the lack of a single refugee system leading to disproportionate risks to the national security of individual EU Member States, especially those in the Balkans. A recommendation has been made on the need to reconcile legal arguments with existing demographic indicators and prioritization of the activities of ethnic diasporas not only in the context of tolerance but also to seek alternative solutions for the prevention of growing crime among immigrants.

26. Todorova, B (2018) Challenges to security in the Black Sea region. In: Review New challenges to security and development in the Balkans. Vol. 5. V. Tarnovo, ed. "IVIS", p. 126-134, ISSN 2335-0056, ISBN 978-619-205-080-1

Summary: The article examines and analyzes the new security challenges in the Black Sea region as a region directly influencing the security of the Middle East, Europe and Eurasia. Special attention is paid to the transformation of conflicts (frozen conflicts), military action through artificial intelligence, socio-economic and political challenges, the new ambitions of global players like the US, Turkey, and the EU to the region as an energy corridor. Some economic initiatives that deepen regional co-operation with organizations such as GUUAM, BSEC outlining the role of the economy as a challenge are also under consideration. Existing global interdependence in the world, as well as growing inequality, lead to fragmentation, segregation and social conflicts, which in turn creates conditions for intensification of extremism, thus changing the character of security threats leading to the transfer of power from state to non-state structures. The free movement of people and goods, relative deprivation theory, high expectations in political and economic terms, accompanied by small improvements, lead to socio-economic changes that directly affect terrorism.

The thesis on the need to develop cultural projects as a potential linking unit is based on the rich cultural heritage of the region. Three strategies for regional cooperation between the EU and the Black Sea region have been outlined. The Black Sea region is seen as the new "chessboard" but with many players that will deepen instability in the region.

27. Todorova, B *Arab left in the political spectrum of the Syrian crisis* <http://www.viaevrasia.com/bg/almanach-via-evrasia-2015-4-contents.html>, In: Almanach Via Evrasia, 4 Eurasia between Post-Empires and Post-Ideologies, ISSN 1314-6645, ed. Historical Faculty, SU "Kl.Ohridski"

Summary: An analysis is made of the distinctive feature of the Syrian political system - the establishment of a vertical power and the creation of a unified party state mechanism, in which the ruling party occupies a centrist position, defining the domestic and foreign policy of the state. It follows and analyzes the common features of the Arab Socialist Revolutionary Party, the Communist Party of Syria and the Movement of Arab Socialists for: Arab unity, anti-imperialism and social justice. The unique Marxist's formula, in which joint participation in the power of bassists and communists takes place, has been analyzed in detail as one of the possible ways of transition to "popular democracy", i.e a political system of the East European type. It analyzes how the Syrian crisis affects the Arab Left, which is divided ideologically and strategically.

28. Тодорова, Б. (2016) ДАЕШ на Балканите-политическо, правно и образователно предизвикателство (DAESH on the Balkans - a political, legal and educational challenge, In: Review "Образованье, право I bezbednost u Funkciji razvoja drustva", book 22, (ed). prof. Sl.Neshkovic, Nis, Serbia, p. 39-47, ISBN 978-86-6113-044-1

Summary: The biggest military and political challenge for Europe - the DAESH (Islamic State), created in 2014, is considered and analyzed. Analyzed are the ideas of the Sunni Jihadists for Caliphate, which includes all countries in the world where Muslims live. On the basis of the DAESH-developed plan (2020) to control the Middle East, North Africa, large areas of Asia and parts of South-Eastern Europe are analyzed by identifying the most affected by identity changes Muslim communities - those in Macedonia, Kosovo, Bosnia and Herzegovina where specific

reasons, with a special emphasis on religion, are also examined. Contribution is the analysis of “Balkan Islam” on the territory of Bosnia, Kosovo and Macedonia, and the impact of DAESH on religion as an ideology, on religious training for jihadists as a factor leading to identity crises.

Mechanisms of prevention have been outlined through the political clash between mono-ethnically political parties, in the conditions of political competition, and power struggle, without a clear boundary between ethnicity and religion. The consequences are: unstable and unclear future and the conditions for the formation of new states (and hence the risks from new conflicts); a transformation from multi-ethnic to political polarization between two national groups; attempts to inculcate a lack of trust in local Muslim communities against the backdrop of the current, increasingly aggressive, anti-Islamist tendency - through the media, through political circles outside and on the Balkans "thanks to some EU reports." Ethnic identity in the Balkans influences the socio-economic and political status (standard of living, dual citizenship, perspectives for personal development). Social tension (a collapse in social policy in spheres such as health and pension policies) is manifested in political, legal and educational challenges (language barriers, disintegration of primary and secondary education, collapse of the vocational qualification system, macro-profiling); as well as the revival of religious-ritual systems and practices based on fundamental values.

29.Тодорова, Б. (2015) От насилие към ненасилие. Бъдеща утопия или интелектуална екзотика? (From violence to nonviolence. Future utopia or intellectual exotics?) In: Review ”For a better world. World without wars and with more social justice”, ed. Foundation “Humanity”, Avangard Prima, ISBN: 978-619-160-563-7, p.136 – 148

Summary: The essence of the article is Baudrillard’s essay "The Spirit of Terrorism", and how globalization forms a terrorist response to terrorism in the new world order. The human spirit and consciousness is influenced by the social context. Dehumanizing ideology contributes to the activation of fundamentalism. The causes of violence and its nature are explored. It is necessary to develop a broader definition of terrorism than that existing in sociology and political philosophy. Terrorism is a vector for translating political ideology. The emphasis is on the analysis of a new phenomenon - the militarized political violence, when internal military conflicts and political terrorism in the new technogenic civilizations do not contradict each other, as in the political philosophy and military politics of the 20th century, which intertwine and encompass this new phenomenon.

The prognostic analysis made for the future of the global world and its theoretical models is examined through two scenarios - the dominance of Western European values and the other - an intercultural dialogue geared towards national cultural pluralism. The future in both scenarios is experiencing a serious deficiency of philosophical-historical depth and perspective. The question is, whether the time of utopias has reached its end? Is the civilization breakdown a transition to anti-utopia or is it time for new utopias? Is it an ideal of non-violence if we look at Hannah Arendt, which considers non-violence as a specific feature of politics? Nonviolence is defined as a new spiritual height and a spiritual perspective, and humanity has the task of emerging from the status of a "happy slave" in the spirit of Marcuse.

30.Тодорова, Б. (2015) Ислямските банки и заплахите за сигурността на Балканите (Islamic Banks and Threats to Security in the Balkans) In: Review New challenges to security and development in the Balkans / Vol.2, ed. IVIS, p.108-117, [ed. V.Buzov], ISBN 978-954-2968-89-4

Summary: This report is an attempt to look at the threat of Islamization from another angle - Islamic banks as a new challenge to security in the Balkans and the EU. A novelty is the presentation of the Islamic financial model, which is becoming more and more popular and attractive to European countries and the Balkans, opening up to Muslim religious aspirations in the banking and finance spheres. Islamic banks are also one of the sources of terrorist financing. Banking, insurance (takful), special funds, Islamic bonds (sukuk) are becoming an indispensable feature of European markets. Funding based on participation (not on percentages), fair trade and labor, useful productions as elements of the Islamic banking system are generally aimed at imposing the Islamic principle of fairness in human relationships, with which this model gains supporters in the West and East. Islamic financial institutions include authoritative institutions such as Islamic Bank - England and the European Islamic Investment Bank.

For the first time, the structure of the Islamic Financial Services Board is presented, which sets out principles for the Sharia Board's leadership, structure and its way of functioning that are applied across Western Europe. Described are also the reasons why the Islamic financial market is attractive even in times of crisis. Four sources of funding are mentioned and analyzed and it is also explained why specifically Islamic banks represent a threat to the Balkans. Presented for the first time and philosophically analyzed is Maudoudi's idea of Islamization of the economy and the creation of a parallel Muslim society, both governed by the laws of Sharia, as opposed to Western liberal democracy. A detailed analysis of the main sponsors of terrorism, from "Al -Takva Bank", is provided in terms of the charities led by the so-called "Golden Chain" (a group of Saudi billionaires funding Al Qaeda). Islamic finances are a fresh donor to terrorism and extremism in the Balkans. The special development of the Islamic economic factor and the Islamic financial model for the establishment of Islamic banks across Europe as well as the mechanisms for financing terrorism serve as main tool.

31.Тодорова Б. (2014) Кюрдският и кипърски проблем- предизвикателства или възможност за „умерените ислямисти” в Турция, (The Kurdish and Cypriot problem - challenges or opportunity for "moderate Islamists" in Turkey) In: Review New challenges to security and development in the Balkans [ed. by V.Buzov] in Serbian and English, Vol.3, ed. IVIS, B, V. Tarnovo, p.64-72, ISBN 978-619-205-023-8

Summary: The focus of the study is a possible future alliance between "moderate" Islamists and nationalists in the context of Turkey's "soft power" policy. The relationship between laicism and Islamic values on the one hand and the Kurdish (international) and Cypriot (national) factor on the other is analyzed. The main objective is to show and analyze existing attempts to establish federal-type governance in Kurdistan, which will influence the security environment in the Balkans. Another factor of particular importance for the future of the Balkans, subjected to an objective analysis, is the Greek-Turkish relations, in particular the relations between the Republic of Cyprus and the non-recognized Turkish Cypriot Republic of Northern Cyprus. For Turkey, the Cypriot

national problem has military-strategic (ensuring the security of the country to the south) and humanitarian (support for the Turks in Cyprus) aspect. Contribution is the presented international "road map" for the regulation of the Cyprus problem and the role of Turkish foreign policy through the prism of the Cypriot national problem regarding the Balkans and Bulgaria. The development and analysis of processes (the combination of a strong state with Islamic irredentism as a unifying factor and interest to the "Ottoman heritage") have a strong self-contained and cognitive value.

32. Todorova, B. (2013) The role of cultural policy and religious societies for conflict resolution In: The Balkans as reality. Cultural policy and religious communities in the Balkans: present condition and future development (ed. by Bogdana Todorova), Vol.3, p 138-146, Publishing house "St. Ivan Rilski-UMG" ISBN 978-954-353-205-6

Summary: Based on the ideas of Plato, Aristotle, Cicero and Machiavelli, as well as Hobbes, Locke, Rousseau, Averoes and al-Farabi, an attempt was made to describe the genesis of the causes related to the conflict and the possible mechanisms for solving them. The aim is to outline the role of religion and culture as such contributing factors. So far, there has been no clear typology of religious conflicts and the influence of religious organizations on the behavior of terrorist organizations.

33. Тодорова, Б. (2008) Философията след 11 септември. (Philosophy after 11th of September) In: Philosophy in XXI century, S., Academic publishing house "prof.M.Drinov", p. 42-55, ISBN 978-954-322-228-5

Summary: The article is dedicated to events after September 11 2001, and follows the views of some of the greatest contemporary philosophers for this event and terror (Zizek, Baudrillard, Boris Groys, Rorty, Susan Bach-Morse, Derrida) ranging from left to the right-hand spectrum and militant neutrality, coming out of the political boundaries that Baudrillard and Groys declared as fictional. From their perspective, terror is not an external phenomenon to the globalizing world and its product. The new world order is responsible for the export of violence outside, and the subject of the global public sphere is all mankind, instead of the individual nation. Groys announces the fundamentalist nature of terrorists as a product of market orientalism, with an emphasis on the analysis on the concept of "valorized culture". Fundamentalism deprives the state of its purposeful interaction with scientists and hinders positive knowledge.

America's attempts to impose democracy in the Middle East and the Central Asian countries have also been explored. A distinction has been made between the Western interpretation of fundamentalism and its understanding, as an interpretation of the dogmas and the laws of religion in Islam, in order to transform religion into a modern Renaissance of knowledge. The fundamentalist trend in Islam relies on authenticity, touching the roots of religion in defending identity. It is revealed how contemporary Arab thought revolves around two general questions that in its indifference construct its axis, explicitly - how to resurrect the concept of God in the context of modern civilization processes and how to resurrect the tradition?

There is such a trend in Islam, which from the beginning is a religious movement, politically reformist and open. Such is the movement of al-Afghani and Mohammed Abdu, which invokes for revival (tajdid) and imitation (taglid) of "tradition". In the current crisis of modernity, the

problem lies within the European competition of the East, the attitude with the local elites and the insignificant clash of contacts between civilizations from the West and the East.