



INDEX OF ETHNIC INTEGRATION

QUANTITATIVE STUDY IN THE MUNICIPALITIES OF RAZGRAD,
ISPERIH, AYTOS, DEVIN, KARDJALI, MOMCHILGRAD,
ASENOVGRAD, TARGOVISHTE, DUPNITSA AND SAMOKOV



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I. METHODOLOGY

1. MAJOR GOAL

Vitosha Research conducted a study in March 2005 ordered by *Partners – Bulgaria Foundation* in 6 Bulgarian Municipalities with the major goal of preparing Ethnic Integration Index. This report presents the results from the third study and compares them to the first two studies, conducted in March and September 2005. The study in March 2007 was conducted among the population of ten municipalities with the major goal of examining the condition of ethnic and religious integration in these 10 municipalities, whose population is characterized with a multi-ethnic and multi-religious structure.

The following municipalities have been examined in this study: Razgrad, Isperih, Aytos, Devin, Kardjali, Momchilgrad, Asenovgrad, Targovishte, Dupnitsa, and Samokov. On the basis of the results obtained from the studies conducted so far, Index of Ethnic Integration has been calculated for each of the municipalities which allows for both preparing a comparative analysis between the separate municipalities as well as examining the dynamics of the index values in each of them.

2. METHODOLOGY OF THE STUDY

In the three studies conducted so far in which the Index of Ethnic Integration was prepared, *Vitosha Research* has followed the methodology applied in the first research. One and the same method of registration, sampling preparation and tools have been applied.

For the purposes of this research as well as the preceding two ones, a quantitative study according to the method of personal standard interview at the home of the respondent has been carried out. The representatives of the main ethnic and religious communities in the target municipalities have been interviewed employing this method.

The research field work was carried out in the period from 5th to 28th March 2007 by the field workers of *Vitosha Research*. An approximately equal number of representatives of the target ethnic and religious groups at the age of over 15 have been interviewed in each of the ten municipalities.

Sample

Random two-stage cluster sampling with a circulation was applied in which, after commencing from a certain randomly selected starting point and following certain rules, dwellings are discovered which are to be visited until the necessary number of respondents from each ethnic and religious group per each cluster is reached. Each third entrance door of a building on the right side of the interviewer's way is selected from the starting point and in the direction determined in advance. In each household the person at the age of at least 15 years and who has last had a birthday is selected.

This procedure for the selection of respondents was applied in all 10 municipalities and two villages in the municipality were included apart from the population in the respective municipal centre. The volume of the envisaged sample was N=80 for each analyzed group. In this way depending on the number of the analyzed groups (2 or 3), the size of the sample for the respective municipalities was N=160 or N=240.

Due to the fact that in six of the municipalities the main selection criterion was religious belonging of the respondents, Table 1 presents the quantity of the sample carried out in these

six municipalities in general as well as the separate number of the interviewed Christians and Muslims.

TABLE 1. NUMBER OF PEOPLE STUDIED ACCORDING TO RELIGIOUS BELONGING CRITERION IN EACH OF THE SIX MUNICIPALITIES

	Religion, March 2007		
	Christians	Muslims	Total
Razgrad	80	80	160
Ispereh	80	80	160
Aytos	78	76	154
Devin	83	77	160
Kardjali	80	81	161
Momchilgrad	80	80	160
Total	481	474	955

Table 2 presents the sample in the other four examined municipalities in which the main selection criterion for the respondents was their ethnic belonging.

TABLE 2. NUMBER OF PEOPLE STUDIED ACCORDING TO ETHNIC BELONGING CRITERION IN EACH OF THE FOUR MUNICIPALITIES

	Ethnic belonging, March 2007			
	Bulgarians	Turks	Roma	Total
Asenovgrad	80	80	80	240
Targovishte	80	80	81	241
Dupnitsa	79		80	159
Samokov	80		80	160
Total	319	160	321	800

Vitosha Research included some of the questions in a monthly omnibus study in addition to the study in the ten municipalities. It was carried out in the period from 28th January to 14th February 2007 and it covers 1000 Bulgarian citizens at the age of 15 and above in the whole country. The sample model is also a two-stage cluster sample with circulation, while the selection of the respondents in the national study is carried out in accordance with the abovementioned method. The results in this study are calculated on the basis of the answers of the respondents who have specified their religious or ethnic belonging in order to compare the Index of Ethnic Integration values in the country with those in the separate municipalities.

TABLE 3. NUMBER AND RELATIVE SHARE OF THE STUDIED PEOPLE IN A NATIONAL REPRESENTATIVE STUDY OF THE POPULATION ACCORDING TO THEIR RELIGIOUS AND ETHNIC BELONGING

	Number of respondents	Relative share
Bulgarians	829	87,3%
Turks	89	9,4%
Roma	32	3,4%
Total	950	100%

	Number of respondents	Relative share
Christians	822	86,3%
Muslims	130	13,7%
Total	952	100%

3. METHODOLOGY OF THE INDEX OF ETHNIC INTEGRATION CALCULATION

The Index of Ethnic Integration measures the equal status of ethnic groups in seven main fields of social life:

- Local self-government;
- Labor market;
- Education;
- Health care;
- Social services;
- Standard of living;
- Attitude to the others;

Those seven fields form the sub-indices on the basis of which the "ethnic integration index" is calculated for each of the studied municipalities. Each of the sub-indices in turn is calculated on the basis of the values of its indicators (see Scheme of the Index of Ethnic Integration structure, page 6)

The index values vary in the range of 0 to 1, where:

0 - means total lack of equal status between the ethnic and religious groups, while

1 - means equal status of the ethnic and religious groups.

In other words, the closer to one is the value of the respective sub-index, the more marked is the equality and integration between "Christians" and "Muslims" (or between Bulgarians, Turks, and Roma) in the respective field of public life in the municipality. In contrast, the closer to 0 are the values, the greater is the differentiation between those groups.

The values of the sub-indices and indices present a summarized evaluation of the integration of the ethnic and religious groups in the respective municipalities. They do not show, however, the characteristics and the specific features of life in the municipality which influence the values of the indicators. In this way in two municipalities with equal values of "integration in education" sub-index, different explanatory models can be seen as a result of the impact of different factors.

In this meaning it is important to emphasize that "reading" indices of the examined municipalities should take place in the context of a more general situation and the relations between the groups in the municipality.

Calculation of the ethnic integration index:

$$I_{eg} = \frac{\sum_{i=1}^n E_i}{n}$$

Where:

$$E_i = \frac{\sum_{i=1}^k \frac{p_{\min}^i}{p_{\max}^i}}{k}$$

Where:

p_{\min}^i - the smallest relative share between the ethnic groups for i index

p_{\max}^i - the biggest relative share between the separate ethnic groups for i index

k - number of indices

E_i - sub-index value

n - number of sub-indices

I_{eg} - ethnic involvement (integration) index

Some remarks related to the calculated indices

Municipal level

A method of selection of the respondents according to their religious belonging, Christians and Muslims, was applied in the study carried out in March 2005 of the municipalities of Razgrad, Isperih, Aytos, Devin, Kardjali, and Momchilgrad. It was decided to use this criterion with a view to obtaining juxtaposition and comparability of the data in those municipalities and mainly because of Devin Municipality's different character and the impossibility to differentiate the assessments of the large group of Bulgarian Mohammedans by means of distribution according to ethnic belonging. The selection of respondents in these municipalities was also identical in the study conducted in March 2007.

It has to be considered that with the exception of Devin, where there is a large Bulgarian Mohammedan population, there is almost 100% overlapping in the other municipalities between religious belonging and ethnic group, that is the Christian group covers respondents from Bulgarian ethnic origin, while the Muslim group covers people from Turkish ethnic origin. Therefore it is possible to interpret the summarized data on Christians and Muslims in some of the municipalities as data on Bulgarians and Turks. Table 4 presents the distribution of the examined religious groups in each of these six municipalities and the ethnic belonging of the respondents according to their self-identification.

TABLE 4. DISTRIBUTION OF THE RESPONDENTS IN THE EXAMINED 6 MUNICIPALITIES ACCORDING TO ETHNICITY AND RELIGIOUS BELONGING (MARCH 2007)

	Razgrad		Isperih		Aytos		Devin		Kardjali		Momchilgrad	
	Christians	Muslims	Christians	Muslims								
	Col %	Col %	Col %	Col %								
Bulgarian man / Bulgarian woman	100		98,8	1,3	100		100	44,2	100	1,2	98,8	
Turkish man / woman		96,3		98,8		98,7		3,9		97,5		88,8
Bulgarian Mohammedan man / woman		1,3				1,3		48,1				11,3
Roma man / woman		1,3						1,3				
Other			1,3								1,3	
No answer.		1,3						2,6		1,2		

The choice of key selection criterion for the people to be studied in the other four municipalities is based in turn on the following specific features:

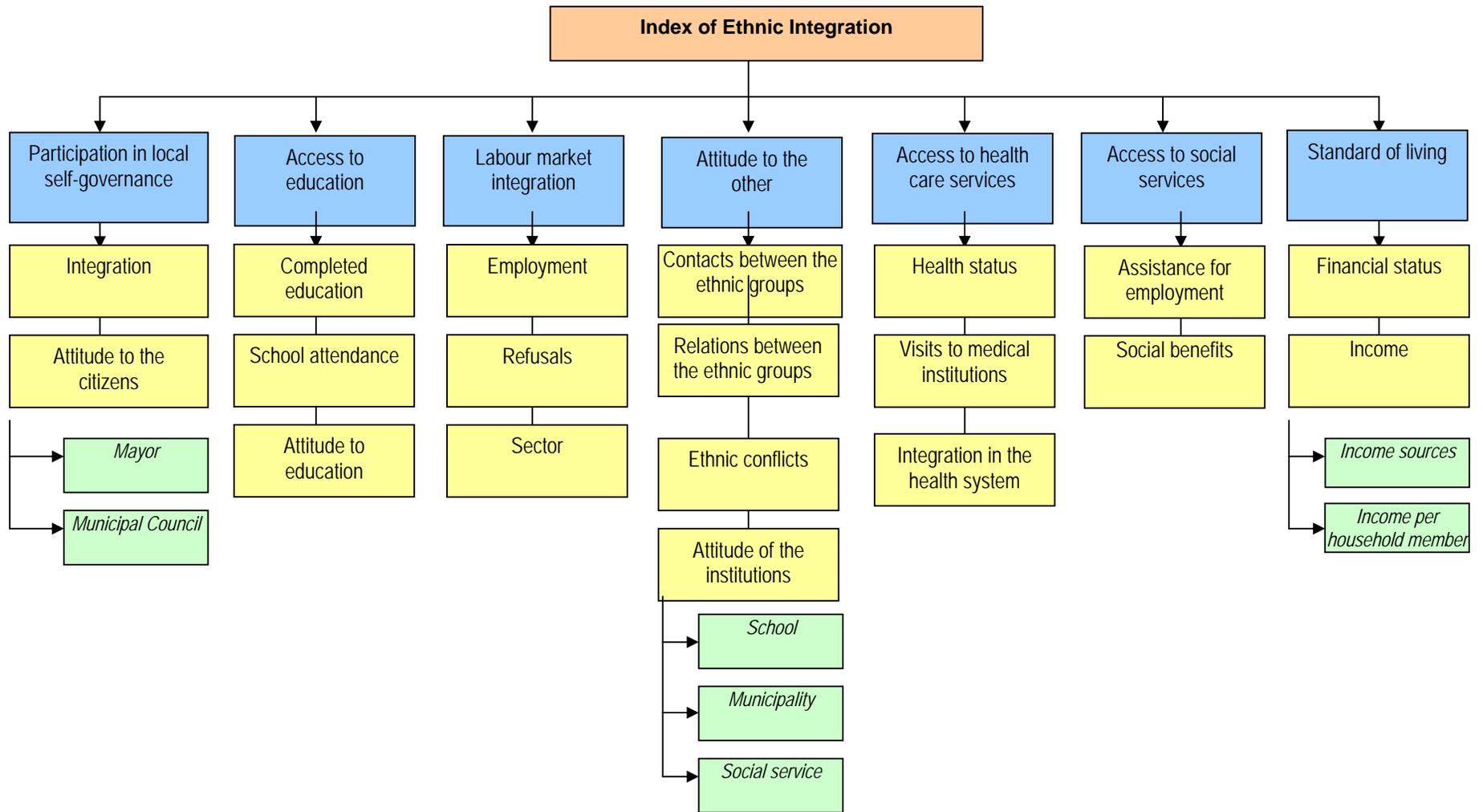
- ✓ There is a great share of Roma population in each of these municipalities who can be considered as Christians or Muslims according to their religion. In this social context religion is not an appropriate differentiating criterion.
- ✓ The presence of a considerable group of ethnic Turks in the municipality, as is the case with Asenovgrad and Targovishte, can result in great blurring of the assessments obtained from differentiation of the groups on the basis of ethnicity or religion.

National level

The questions from the main study were included in the omnibus national representative study because of the opportunity to compare the situation in the examined municipalities with the situation at a national level. Due to the calculation of the data for 6 of the municipalities on the basis of religion and for the 4 other municipalities on the basis of ethnic belonging, the following presentation of the data from the omnibus study in comparative tables has been performed (re-calculated) for Christians and Muslims on the one hand and for Bulgarians, Turks, and Roma, on the other hand.

In this way the data for the country as a whole can be compared with the six municipalities for which the integration indices are presented according to religion of the population and they can be also compared to the other municipalities where the leading criterion was the ethnic group.

The omnibus study only included those questions related to ethnic tolerance which are necessary for the formation of the "attitude to the others" sub-index.



II. SUMMARIZED CONCLUSIONS AND RESULTS

In the interpretation of the results from this study, it has to be taken into consideration that many events have taken place at a national and a local level in the period between the two studies, which is over an year, which events have influenced the relations between the people and their opinions and evaluations. In some of the municipalities significant differences have been recorded between the opinions of the respondents expressed a year and a half ago and the answers provided by them in this study. Some of those changes can be explained or at least an explanation can be assumed especially in relation to the impact of developments and events with a national character. In other cases, however, the analysis remains descriptive due to features specific for the municipality itself which cannot be always identified by means of the research method applied. Apart from that, a smaller number of representatives of each of the examined communities were analyzed in this study due to a number of limitations, as a result of which the possibility for a statistical error rises.

The data about the four municipalities where the interviewed respondents are selected according to ethnic belonging are presented in a comparative plan only for the last two studies. This is due to the fact that another research agency and not *Vitosha Research* conducted the first study on the subject at the beginning of 2004. This report presents only data from the studies carried out by *Vitosha Research* and comparisons with data calculated according to a different methodology would be inaccurate. The following more general conclusions can be formed on the basis of the values of the aggregate ethnic integration indices:

The summarized Index of Ethnic Integration records a growth in 4 of the examined municipalities: Devin, Kardjali, Momchilgrad, and Dupnitsa. In contrast, a decrease in the general index can be established in the other six municipalities: Razgrad, Isperih, Aytos, Asenovgrad, Targovishte, and Samokov. The greatest decline is recorded in Aytos and Asenovgrad. It has to be taken into consideration that a considerable change even in one of the sub-indexes influences the value of the summarized Index of Ethnic Integration which can lead to rash and incorrect conclusions. For this reason particularly, it is important to analyze carefully the values of the constituent sub-indices.

TABLE 5. INDEX OF ETHNIC INTEGRATION FOR THE MUNICIPALITIES AND THE COUNTRY AS A WHOLE

ETHNIC INTEGRATION INDEX	Razgrad			Isperih			Aytos			Devin			Kardjali			Momchilgrad			Average for the country
	03.05	09.05	03.07	03.05	09.05	03.07	03.05	09.05	03.07	03.05	09.05	03.07	03.05	09.05	03.07	03.05	09.05	03.07	
	0,77	0,83	0,81	0,75	0,74	0,69	0,75	0,76	0,65	0,71	0,65	0,82	0,71	0,69	0,76	0,73	0,69	0,80	
Participation in local self-governance	0,85	0,94	0,95	0,71	0,43	0,83	0,60	0,70	0,33	0,56	0,22	0,91	0,68	0,40	0,63	0,63	0,47	0,95	
Access to education	0,69	0,70	0,77	0,69	0,79	0,55	0,68	0,76	0,60	0,68	0,67	0,63	0,59	0,70	0,63	0,63	0,73	0,69	
Labor market integration	0,80	0,85	0,82	0,94	0,89	0,89	0,92	0,84	0,79	0,86	0,90	0,94	0,79	0,85	0,89	0,77	0,78	0,82	
Attitude to the other	0,89	0,88	0,83	0,80	0,72	0,80	0,77	0,73	0,72	0,78	0,80	0,79	0,89	0,80	0,75	0,88	0,86	0,86	0,65
Access to health care services	0,82	0,81	0,82	0,76	0,81	0,82	0,76	0,70	0,83	0,85	0,80	0,92	0,88	0,86	0,89	0,78	0,79	0,87	
Access to social services	0,75	0,82	0,71	0,65	0,78	0,29	0,80	0,75	0,51	0,66	0,47	0,67	0,55	0,52	0,65	0,65	0,52	0,55	
Standard of living	0,63	0,78	0,77	0,71	0,76	0,68	0,73	0,82	0,77	0,60	0,67	0,89	0,60	0,72	0,88	0,78	0,70	0,84	

TABLE 6. INDEX OF ETHNIC INTEGRATION FOR THE MUNICIPALITIES AND THE COUNTRY AS A WHOLE

ETHNIC INTEGRATION INDEX	Asenovgrad		Targovishte		Dupnitsa		Samokov		Average values for the country
	09.05	03.07	09.05	03.07	09.05	03.07	09.05	03.07	
	0,58	0,49	0,60	0,55	0,47	0,53	0,47	0,44	
Participation in local self-governance	0,66	0,07	0,64	0,21	0,48	0,70	0,63	0,58	
Access to education	0,52	0,59	0,54	0,73	0,55	0,51	0,54	0,46	
Labor market integration	0,76	0,85	0,73	0,70	0,61	0,57	0,49	0,64	
Attitude to the other	0,77	0,71	0,74	0,77	0,48	0,56	0,28	0,38	0,74
Access to health care services	0,69	0,55	0,69	0,72	0,70	0,65	0,79	0,78	
Access to social services	0,23	0,10	0,38	0,20	0,26	0,45	0,38	0,16	
Standard of living	0,43	0,55	0,50	0,49	0,24	0,28	0,23	0,10	

A more careful analysis of the sub-indexes explains the reasons for the rise or the decrease in the data for the general index. In the first group of municipalities in which the value of the aggregate index rises, an increase in the values of several sub-indices can be recorded. In this way the data of the self-perception of the ethnic groups living in Devin and Momchilgrad and their consideration by the local self-government is very high, while the differences between the groups in this respect are not high. Other positive changes can be noticed in the standard of living of the population in Devin, Kardjali, and Momchilgrad. This indicator reveals the process of equalization of the financial and economic status of the groups which live in these municipalities and the lack of drastic differences in their conditions of life. This sub-index is connected to a great extent with the integration of the citizens in these municipalities in the labor market. It also records a growth and currently it indicates its highest values from March 2005 until the present time. The citizens of Kardjali Municipality have most equal rights at the labor market in the context of all examined municipalities. A slower rate of increase in the sub-index for access to health care service can be noticed in these three municipalities.

In the other municipalities in which a decline in the value of the Index of Ethnic Integration can be noticed, opposite changes are recorded towards growth and decrease in the values of the constituent sub-indices. It has to be mentioned, for instance, that despite the decrease by 0.02 points of Razgrad Municipality index, which is within the range of the statistical error, the index continues to maintain a very high value of 0.81 that ranks the municipality third after Devin and Momchilgrad in terms of ethnic integration. One of the main characteristics of this municipality is the high share of both Christians and Muslims who believe that the local government protects and pays attention to their voice.

The other positive change in Razgrad is due to the population's attitude to education. "Access to education" sub-index records an increase of 0.07 points in comparison to September 2005 and it has reached the value of 0.77, which is the highest among all municipalities in this research. "Access to education" sub-index in general records growth only in two municipalities, where representatives of the three ethnic groups in the country, Bulgarians, Turks, and Roma, have been examined – Asenovgrad and Targovishte.

There is similar situation in the other regions with declining general indices; the values of some of the sub-indices record a growth, while the others indicate a decrease. In the case of Isperih access to social services has a particular impact on the decrease of the Index of Ethnic Integration and currently its value is only 0.29. The differences established, however, are to the benefit of the Muslims, who take advantage largely from social benefits, including labor markets services in the municipality. The sub-index measuring the participation of the population in local self-governance counterweights to some extent the low value of "access to social services" sub-index. Unlike the previous study when there were almost no Bulgarians in the municipality who believed that the local self-government pays attention to the people's opinion, the share of such people at present is much greater and it comes near the one of the Turks.

Aytos is the other municipality in which the respondents were selected according to their religion. This is the municipality with the greatest decrease in the Index of Ethnic Integration of 0.11 points. This is due to the considerable decrease by 0.37 in the value of the sub-index on participation in the local self-government as well as to the decrease of other indicators such as "Access to education", "Access to social services", "Labor market integration", and "Standard of living". The inequality of the two ethnic groups in the community is at the expense of the Muslims among whom fewer people with higher education are registered, fewer currently employed people and more people receiving social benefits.

The four municipalities where the main selection criterion was ethnic belonging are also of particular interest. Dupnitsa is the only municipality among them with an increased ethnic integration index, where a positive change is registered in comparison to the previous study related to "Participation in local self-government", "Attitude to the others", and "Access to social services". It has to be mentioned the great number of Roma citizens who perceive themselves as participating or having influence on the work of the local government. The share of Roma people who believe that their opinion is considered

and respected by the authorities at the municipal council and district level is much greater than the one of the Bulgarians in the municipality.

Among the other three municipalities of Asenovgrad, Targovishte, and Samokov, lower values of "Participation in local self-government" sub-index are recorded. It is particularly low for Asenovgrad because not one of the interviewed Roma citizens feels in any way respected by the local self-government authorities at the Municipality. In this sense, the Turks have the greatest conviction of representation by the local authorities. The situation in Targovishte Municipality is similar in relation to the same index; once again, the biggest share of Turks point out that the authorities take into account the citizens' opinion. The share of the representatives of the other two groups who hold the same opinion is considerably smaller. Due to the presence of Roma population in these municipalities, the differences among the ethnic groups in terms of some parameters remain very big. This is related to the access to social services and the standard of living. The high number of Roma people who receive social benefits and their lower financial and economic status respectively result in lower values of these sub-indices. On the other hand, the higher values of the sub-index of standard of living in the municipalities with Bulgarian, Turkish, and Roma population are due to the closer status of the Bulgarians and the Turks. In contrast, the differences between the Bulgarians and the Roma are much greater and this is reflected on the lower values of this sub-index.

One of the most interesting sub-indices is "the attitude to the other". In some municipalities, it maintains values much closer to the ones in the previous study (Momchilgrad, Devin, and Aytos) and it reveals that the relations between the ethnic and religious groups in these parts of the country have undergone no significant changes. Momchilgrad is a municipality characterized by the greatest possible acceptance and peaceful existence of the ethnic groups that live there and as at the moment, it shows the highest value of this sub-index – 0.86.

Among all the six municipalities, examined under the religion criterion, the lowest degree of tolerance to the others can be noticed among the interviewed people from Aytos Municipality, where this index stands at 0.72. Among the other group of municipalities, the values of "Attitude to the others" are also low. The only exception is Targovishte, where the greatest tolerance between the ethnic groups can be noticed in comparison to the other multiethnic communities. The situation in Samokov raises great concern. Although this index records a growth of 0.10 points in comparison to September 2005, it remains very low. The negative attitude of the Bulgarians in the municipality to the Roma community is the main reason for the low values of this sub-index.

The data in Table 5 present comparative assessments of the population living in the six municipalities, calculated on the basis of "religious belonging" criterion and the values of "Attitude to the others" sub-index at a national level, re-calculated according to the same criterion. National data reveal low degree of declared tolerance between Christians and Muslims in Bulgaria. The value of this sub-index for the country in general stands at 0.65. This index is higher in all the municipalities where the respondents were selected according to their religion than the data on the country. This reveals that the co-existence of the two religious groups and the direct contacts between them in the municipalities with compact population has created a spirit of greater acceptance, understanding, and willingness to co-existence between Christians and Muslims.

At the same time the national data re-calculated for the Bulgarians, the Turks, and the Roma reveal that the ethnic tolerance index for the country in general is 0.74. This value is relatively high. Only the value of the same index for Targovishte is higher than the one calculated for the country. It has to be taken into account that the opinions from the national survey are more likely a matter of principle because some of the respondents interviewed in the omnibus study do not live in populated areas with compact ethnic population due to which it can be assumed that the tolerance declared by them is overrated.

Despite the specificities of each of the examined municipalities, the data allow us to reach the following more general conclusions:

- ✓ In the municipalities in which Bulgarians and Turks live, the representatives of the two groups show a relatively high tolerance to each other. The Roma ethnic group, however, is more rejected and stigmatized by both Bulgarians and Turks.
- ✓ The data about the two municipalities where mainly Bulgarian and Roma population co-exist are worth considering. The relations between the communities there are completely the opposite. While in Dupnitsa lack of tolerance towards the Turkish ethnic group and greater tolerance between Bulgarians and Roma people can be observed, the situation in Samokov is completely different as far as the opinions of the Bulgarian are concerned, they reveal flatly their negative attitude to the Roma people as well as attitudes for their isolation.
- ✓ Labor market discrimination can be observed again mainly in relation to the Roma people in the municipalities, where such people live. The unemployment rate among them is the highest respectively, while their financial and economic status is the lowest. Roma people most of all take advantage of social services, provided in the municipalities.
- ✓ Opinions continue to be voiced in some municipalities in favor of segregated education of children from the minorities. The biggest number of segregation proponents is observed in Kardjali, where 16% of the Bulgarians hold the opinion that children from the minorities have to study in separate schools. A greater number of proponents of this opinion are recorded in Dupnitsa and Samokov. 32% of the Bulgarians in the first municipality and 38% of the Bulgarians and 15% of the Roma people in the second municipality hold this opinion.
- ✓ The municipalities with compact Roma population are characterized with the greatest number of school-age children who have dropped out of the education system. Although in some of them, such as Samokov, for instance, over 80% of the Roma people support the idea that education should remain compulsory for the children until 16 years of age, this right and obligation of the Roma children is not complied with in many cases. Targovishte turns out to be the municipality with the greatest number of school-age children who do not attend school classes; there are such children in almost one-fifth (19%) of the Roma families. The data about the number of dropped-out children in the other three in the region of the country are as follows: 16% in Dupnitsa, 10% in Samokov, and 11% in Asenovgrad.

III. RESULTS IN THE MUNICIPALITIES

RAZGRAD MUNICIPALITY

1. Employment and unemployment. Standard of living.

Employment and unemployment

A trend for the Christians to participate more in the labor market can be observed in the municipality - over 40% of the people in this examined population group for the whole studied period are employed.

Although they participate less in the employment field of the municipality, the share of employed Muslims remains stable and it stands at 36% of all the interviewed people in this group in the last two studies.

There is an increase among the number of Christians and Muslims who claim that they have not been refused a job. The people who for some reason could not manage to get a job also decrease in comparison to the previous studies.

Nevertheless, the following arguments are most common for refusal on behalf of the employers to hire representative of the Turkish ethnic group: lack of education - 14% have been turned down for this reason; lack of necessary qualities for the respective job performance - 10%, and lack of correspondence with the age requirements of the employer - 9% of all the Muslims studied in the municipality.

The study in general records a share of about 46% of employed Bulgarians and a share lower by 10% of employed Turks. The employed Bulgarians are evenly distributed in the private and public sectors. The situation with the Turks differs; two thirds of them work in the private economic enterprises, while one third of them work in state companies.

Although the previous two studies registered a greater tendency towards participation in training and re-training courses among the Bulgarians in the municipality, this study records a change in favor of the Turks. The share of the Turks who attended such courses is almost two times higher (6%) than the share of the Bulgarians. A greater satisfaction with the effectiveness of such courses can also be observed among them. They have helped 40% of the Turks who attended them and one third of the Bulgarians who participated in them to find a job.

TABLE 7. DO YOU HAVE A JOB AT PRESENT?

	Religion March 2005		Religion September 2005		Religion March 2007	
	Christians	Muslims	Christians	Muslims	Christians	Muslims
	Col %	Col %	Col %	Col %	Col %	Col %
1 Yes	53.0	29.3	43,8	36,2	47,5	36,3
2 No	46.5	69.7	56,2	63,8	52,5	63,8
9 Do not know. No answer.	0.5	1.0	-	-	-	-

TABLE 8. HAVE YOU BEEN REFUSED A JOB FOR ANY OF THE FOLLOWING REASONS?

	Religion March 2005		Religion September 2005		Religion March 2007	
	Christians	Muslims	Christians	Muslims	Christians	Muslims
	Col %	Col %	Col %	Col %	Col %	Col %
Lack of qualifications	7.9	18.2	7,0	10,1	5	5
Lack of experience	7.4	10.1	6,0	7,0	3,8	3,8
Lack of education	6.4	13.1	2,5	6,0	2,5	13,8
Because of ethnic background	2.0	3.0	1,5	2,0		2,5
Because of my sex	1.0	0.0	1,0	0,0	1,3	1,3
Because of my age	16.8	8.6	11,9	6,0	6,3	8,8
I did not have the necessary qualities	1.5	12.6	4,5	14,1	7,5	10
Other reasons	4.0	3.0	0,5	1,5		
I have not been refused a job	36.1	23.2	37,3	30,2	41,3	41,3
I have not looked for a job yet	24.8	34.8	31,8	29,1	37,5	30
Do not know. No answer.	7.4	7.1	8,5	14,1	1,3	1,3

Standard of living.

The differences in the share of employed Bulgarians and Turks between the two studied ethnic groups have impact on the financial status of the households. In general, the representatives of the Muslim group declare more serious financial difficulties. About 10% of them state that they do not have income while the share among the Bulgarians is hardly 1%. Apart from that, greater accumulation in the lower income groups is observed among the Turks. Almost half of the studied Muslim households live on income of below 300 BGN per month. The same is true for a little over one third (35%) of the Christians.

The data on the average monthly amount of income per household member reveal that a great number of the households live with a monthly income per person which is lower than the average income for the country (according to data of the NSI it is 237 BGN as at January). This applies for 88% of the studied Christians and for 97% of the Muslims.

The two ethnic groups have similar main sources of income. These are the funds from permanent employment in the first place; pensions of elderly people in the second place, and monthly children allowances in the third place. Apart from them, however, a greater diversity of income sources is observed among a more limited part of the Turks, which indicates the search for alternatives for solving the financial difficulties.

According to the study, there are no special differences between the economic status of the Bulgarians and the Turks in the municipality. 55% of the Bulgarians and 50% of the Turks possess more than half of the luxury goods such as a satellite antenna, a color TV, a refrigerator, and others.

TABLE 9. ECONOMIC STATUS OF THE HOUSEHOLD

	Religion March 2005		Religion September 2005		Religion March 2007	
	Christians	Muslims	Christians	Muslims	Christians	Muslims
	Col %	Col %	Col %	Col %	Col %	Col %
Telephone	85.1	65.2	74,6	54,8	86,3	57,5
Radio	41.6	25.8	41,8	30,2	60,0	52,5
Cassette recorder	51.5	38.4	38,3	34,7	43,8	40,0
Video player	31.7	16.7	25,9	22,1	43,8	28,8
Satellite antenna	2.5	19.7	4,0	22,1	1,3	21,3
Cell phone	49.0	42.4	50,2	48,7	52,5	41,3
Electric stove	86.6	57.1	73,6	66,8	82,5	82,5
Wood and coal stove	61.4	72.2	37,8	47,2	47,5	63,8
Electric hot-plate	36.6	33.3	37,8	33,2	38,8	48,8
Refrigerator	91.6	71.2	88,6	84,4	92,5	91,3
Color TV set	89.1	81.3	92,5	87,4	97,5	97,5
Black-and-white TV set	7.4	10.6	7,5	5,5	10,0	18,8
Cable TV	76.7	67.7	65,7	54,8	73,8	71,3
Automatic washing machine	62.4	41.4	47,3	38,7	76,3	67,5
Bed for each household member	96.5	95.5	97,5	91,0	100,0	98,8
Living-room furniture	70.3	37.4	62,7	57,8	92,5	80,0
Carpet - moquette	85.1	68.2	82,6	74,4	92,5	88,8
Car in operation	40.6	28.8	27,4	25,1	37,5	21,3
Running water - taps	94.1	79.8	94,0	97,0	96,3	96,3
Sewerage	80.2	54.5	84,6	81,4	81,3	77,5
Indoor toilet	95.5	76.8	81,1	65,3	97,5	88,8
Outdoor toilet	19.8	48.0	22,9	37,7	7,5	16,3
Electricity	95.0	88.4	98,0	92,0	98,8	98,8
Electrometer	98.0	95.5	98,0	97,0	100,0	98,8
Water-meter	98.5	96.0	98,5	97,0	100,0	98,8
Bathroom in the dwelling	93.6	73.7	81,1	65,8	97,5	88,8
Working street lighting in your street	83.2	76.3	57,7	56,8	81,3	90,0
Does not know. No answer.	0.5	0.5	0,0	1,0		

2. Access to education

If in March 2005, the highest values were recorded in favor of an integrated education of children from the minorities in a class with the other children, while in September 2005 the lowest values were recorded, at present the attitudes to such education tend to be moderately positive. The share of the people from both ethnic groups who support joint education of all children in one class amounts to over 80%. The Muslims declare greater support for this education.

Christians and Muslims hold similar opinions for some aspects of education. They believe that the acquired education helps in finding a better job. A great number of both groups support the idea that education should remain compulsory for all children below 16 years of age, while each second representative of the Bulgarian or the Turkish ethnic group holds the opinion that success in life does not depend solely on education.

Apart from the similarities in the answers of the Christians and the Muslims, however, differences can be observed on other issues, which are to a great degree predetermined by the ethnic background and the experience and impressions acquired in the course of the years in this respect. Thus, about 40% of the

Muslims agree with the statement that even if their children study, they have fewer chances in comparison to their peers. The share of the Bulgarians who have given that answer is lower by 10%. The Muslims greatly support the compulsory attendance of a preparatory grade for children whose mother tongue is different from Bulgarian. This opinion is held by 80% of the interviewed Muslims in comparison to one-half of the Bulgarians.

The Muslims are also more convinced proponents of greater studying at school of the culture of different ethnic groups coexisting in the country (69%). This applies for a little over one-half of the Bulgarian respondents (54%).

Although this study also records the presence of school-age children in the Muslim families who do not attend school, this share is twice lower at present than the one recorded in September 2005. Currently the children who do not attend school amount to 2.5%.

TABLE 10. WHAT SCHOOLS SHOULD CHILDREN FROM THE MINORITIES ATTEND?

	Religion March 2005		Religion September 2005		Religion March 2007	
	Christians	Muslims	Christians	Muslims	Christians	Muslims
	Col %	Col %	Col %	Col %	Col %	Col %
1 Schools designated only for them	2.0	0.5	6,0	5,0	10,0	2,5
2 The same class together with the other children	92.6	97.0	70,1	74,9	81,3	86,3
3 The same school together with the other children but in different classes	3.0	1.0	12,9	11,1	1,3	3,8
9 Do not know. No answer.	2.5	1.5	10,9	9,0	7,5	7,5

3. Access to health care and social services

Health care services

The studies conducted in the last two years in Razgrad Municipality record a stable growth of the share of representatives of the Turkish ethnic group who pay their health insurances. The growth is expressed in percentage with 10 points and as at March 2007, almost 80% of the studied Turks have health insurances. The share of the Bulgarians has also grown by 2-3 points and reaches up to 93%. Despite the greater number of the health insured population, both Bulgarians and Turks largely postpone the visit to the physicians and turn to physicians only in the event of very serious problems and a grave health status.

The share of the people who regularly pay visits to the physicians and undergo preventive check-ups has decreased. The Christians who undergo preventive examinations have decreased twice, while the Muslims have decreased by 15% since September 2005 and currently their number stands at 4%. It has to be noted, however, that most people visit the physician in case of minor health ailments even though they do not undergo preventive examinations. This applies to 30% of the Christians and one third of the Muslims studied.

A small part of the population resorts to alternative methods of treatment in case of an illness. The share of such people fluctuates within 3-6% of all people.

Greater attention to children's health is recorded in the studied groups of respondents in comparison to 2005. Over two thirds of the household with children visit the physician even in the case of minor illness of the child. The share of Christians in the municipality who take their children for regular preventive check-ups has decreased. There is an opposite tendency among the Muslims with whom about 12% of the households with children pay such visits.

Unlike the previous studies, when the Christians more strictly provided the medicines prescribed to their children, this study reveals a reverse situation. Three fourths of the Muslims strictly comply with the treatment prescribed by the physician for their children, while this applies to two out of each three households for the Christians. In the rest of the cases, the families buy the cheaper equivalent of the prescribed medicine.

The situation is different in relation to adult members of the household. In 55% of the cases, the Christians strictly observe what has been prescribed for their own treatment and in 38%, they can afford cheaper medicines. The physician's prescription is followed by 51% of the Muslims, while 41% of them buy cheaper medication. The adults are more likely to show carelessness or disregard for their own health and they more often do not buy the prescribed medication or do not visit the physician at all.

TABLE 11. IN WHAT CASES DO YOU SEEK MEDICAL HELP FOR THE CHILDREN IN THE HOUSEHOLD?

	Religion March 2005		Religion September 2005		Religion March 2007	
	Christians	Muslims	Christians	Muslims	Christians	Muslims
	Col %	Col %	Col %	Col %	Col %	Col %
1 Only when they are seriously ill	28,9	36,4	33,9	21,3	13,2	20,6
2 Always, even when they have minor ailments	52,6	54,5	50,0	51,1	73,7	67,6
3 I take them to preventive visits even though they are not ill	15,8	6,1	16,1	6,4	7,9	11,8
4 We do not seek medical help, we use other methods	2,6	3,0	-	21,3	5,3	

Base – only households with children

TABLE 12. IN WHAT CASES DO YOU PERSONALLY VISIT A PHYSICIAN?

	Religion March 2005		Religion September 2005		Religion March 2007	
	Christians	Muslims	Christians	Muslims	Christians	Muslims
	Col %	Col %	Col %	Col %	Col %	Col %
1 I visit the doctor when I am seriously ill	58,4	50,5	50,7	47,2	53,8	60,0
2 I visit the doctor even when I have minor ailments	13,9	17,2	21,9	17,6	30,0	33,8
3 I go to a preventive examination even when I am not ill	17,8	13,6	15,4	14,6	8,8	3,8
4 I do not visit a physician; I use alternative methods	9,4	18,2	10,9	18,1	6,3	2,5
9 Do not know. No answer.	0,5	0,5	1,0	2,5	1,3	

TABLE 13. DO YOU HAVE A HEALTH INSURANCE?

	Religion March 2005		Religion September 2005		Religion March 2007	
	Christians	Muslims	Christians	Muslims	Christians	Muslims
	Col %	Col %	Col %	Col %	Col %	Col %
1 Yes	89,6	69,7	88,1	67,8	92,5	78,8
2 No	8,9	28,8	7,5	27,1	6,3	21,3
9 No answer.	1,5	1,5	4,5	5,0	1,3	-

Social services

The share of households in whose budget social benefits are present in some form is almost equal for both Christians and Muslims, and it stands at 4-5% and these values remain comparable to the ones from September 2005.

4. Participation in local government

Similar to the results from the previous studies, currently over 50% from the Christians and the Turks have difficulties defining the attitude of the different institutions towards them. This particularly applies to the government or the non-governmental organizations in the region. The share of the people who have difficulties in providing an answer in relation to them ranges between 70-85%. The assessment is still easier when the issue concerns local institutions such as the mayor of the populated area, the municipal council, and to some extent the district administration, which the people feel to be closer and more accessible. The opinions about them are predominantly positive among both the Christians and the Muslims who believe that their opinion is taken into account by these institutions.

TABLE 14. WHAT IS THE EXTENT TO WHICH THE FOLLOWING INSTITUTIONS CONSIDER THE OPINION OF PEOPLE LIKE YOU?

		Religion March 2005		Religion September 2005		Religion March 2007	
		Christians	Muslims	Christians	Muslims	Christians	Muslims
		Col %	Col %	Col %	Col %	Col %	Col %
Mayor of the populated area	1 It is considered in general	33.7	44.9	22,9	21,1	42,5	42,5
	2 It is not considered	22.3	11.1	17,9	11,1	11,3	1,3
	9 I cannot decide	44.1	43.9	59,2	67,8	46,3	56,3
Municipal Council	1 It is considered in general	26.2	28.8	12,9	12,6	41,3	40,0
	2 It is not considered	26.7	13.6	21,4	12,6	11,3	2,5
	9 I cannot decide	47.0	57.6	65,7	74,9	47,5	57,5
District Administration	1 It is considered in general	21.3	24.7	12,4	11,6	36,3	40,0
	2 It is not considered	27.2	13.1	20,9	12,6	11,3	2,5
	9 I cannot decide	51.5	62.1	66,7	75,9	52,5	57,5
Government	1 It is considered in general	10.4	14.6	8,5	8,0	8,8	2,5
	2 It is not considered	32.2	17.7	23,4	13,6	21,3	13,8
	9 I cannot decide	57.4	67.7	68,2	78,4	70,0	83,8
NGO in the region	1 It is considered in general	9.9	15.2	10,4	7,0	8,8	2,5
	2 It is not considered	25.2	12.6	19,9	11,1	11,3	12,5
	9 I cannot decide	64.9	72.2	69,7	81,9	80,0	85,0

5. Relations between the ethnic and religious groups

The following conclusions can be reached in relation to tolerance between the ethnic groups, which apply to and have been observed in all the three studies in Razgrad Municipality:

- ✓ A greater tolerance is observed among the Turks towards the Roma people and about 13% of them are even willing to allow their child to marry a Roma person. Much lower degree of Roma acceptance is declared by the Bulgarians. They are willing to live with them in the same city and in the same neighborhood as well as have their children study together with Roma children at school but they would accept in a much more difficult way a Roma as a colleague than the Turks. The option for a Bulgarian child to marry a Roma person is almost unacceptable; only 5% of all Bulgarians would accept them;
- ✓ The two studied groups show much greater tolerance towards each other. A greater degree of tolerance and willingness to accept a representative of the other ethnic group as a family member is observed in the Muslims. Approximately 30% of them are willing to allow their children to marry a Bulgarian, while only 10% of the Christians would accept the other alternative for a marriage with a person from Turkish background.
- ✓ In their assessments of the good qualities of the three main ethnic groups in the country, the people give particularly positive evaluations of the merits of the Bulgarians and the Turks. Characteristic features such as diligence, discipline, trustworthiness are defined to a much lower degree as appropriate for the representatives of the Roma ethnic group.

Unlike the previous studies which indicated, though rarely, problems between the ethnic groups, this study records a situation of quiet and peaceful co-existence between the different ethnic groups in the municipality. The majority of the representatives of the two studied groups claim that the respective ethnic groups in their city co-exist well.

TABLE 15. PRESENCE OF CONFLICTS

	Religion March 2005		Religion September 2005		Religion March 2007	
	Christians	Muslims	Christians	Muslims	Christians	Muslims
	Col %	Col %	Col %	Col %	Col %	Col %
The separate ethnic groups in our populated area co-exist peacefully	88,6	87,4	71,1	70,4	92,5	87,5
There are problems, though rarely, between the ethnic groups in our populated area	7,9	8,6	17,9	13,6		1,3
There are very often problems between the ethnic groups in our populated area	0,0	0,5	1,0	1,0		
Does not know. No answer.	3,5	3,5	10,0	15,1	7,5	11,3

ISPERIH MUNICIPALITY

1. Employment and unemployment. Standard of living.

Employment and unemployment

Similar to the studies in 2005, employment among the Turkish ethnic group in Ispirih Municipality is higher in comparison to that among the Bulgarians who live in the municipal centre. The difference between the employed Bulgarians and Turks, however, is decreasing; while in 2005 it ranged between 10-15% in favor of the Turks, the difference at present stands at only 3% in favor of ethnic Turks. Despite the greater share of employed Muslims, the share of unemployed among them is also very high 18% of all the interviewed people, while only 4% of the Bulgarians are unemployed.

The respondents who took part in the study, particularly the Christians, have not been refused a job due to any of the listed reasons in our study. While certain discrimination was established in 2005 among the Christians, related mainly to the age of the job applicant, at present there are no such cases. At the same time the situation for the Muslims has not changed significantly in the last two years. They believe that employers turn their applications down mainly due to lack of experience, qualifications, and education, as well as age or lack of the necessary skills. Almost 4% of them declare ethnic background to be an obstacle for access to the labor market.

A small difference can be observed between the employment sector of the Muslims and that of the Christians. The representatives of both groups earn their living mainly in the private sector. The employees in state enterprises and institutions range between 34% for the Christians and 38% for the Muslims.

It turned out that training and re-training courses are more popular among the Bulgarians and the people who attended such courses amount to 18% (in comparison the share of the Turks is 11%) and these courses have been respectively useful to them to a great extent. Afterwards almost two thirds of the Bulgarians and 57% of the Turks managed to find a job after the completion of the course.

TABLE 16. HAVE YOU BEEN REFUSED A JOB FOR ANY OF THE FOLLOWING REASONS?

	Religion March 2005		Religion September 2005		Religion March 2007	
	Christians	Muslims	Christians	Muslims	Christians	Muslims
	Col %	Col %	Col %	Col %	Col %	Col %
Lack of qualifications	7,0	7,5	5,0	7,6		5,0
Lack of experience	4,0	3,0	3,0	3,5	2,5	6,3
Lack of education	1,0	8,0	2,5	7,6		6,3
Because of ethnic background	2,5	1,0	1,5	1,0		3,8
Because of my sex	-	-				2,5
Because of my age	13,6	10,0	10,4	8,6	2,5	5,0
I did not have the necessary qualities	1,5	1,5	1,0	1,5	1,3	5,0
Other reasons	5,0	4,5	3,0	2,0	3,8	1,3
I have not been refused a job	43,7	41,8	35,6	33,3	77,5	73,8
I have not looked for a job yet	30,2	32,3	40,1	34,3	12,5	7,5
Does not know. No answer.	1,0	3,5	4,5	8,6	1,3	

TABLE 17. DO YOU HAVE A JOB AT PRESENT?

	Religion March 2005		Religion September 2005		Religion March 2007	
	Christians	Muslims	Christians	Muslims	Christians	Muslims
	Col %	Col %	Col %	Col %	Col %	Col %
1 Yes	38,7	48,3	33,7	49,0	55,0	58,8
2 No	61,3	51,7	65,8	51,0	45,0	41,3
9 Do not know. No answer.	-	-	0,5	0,0		

Standard of living

The data from this study reveal that an equal share of the households from the two ethnic groups live on an income of up to 200 BGN. One fourth of the Muslim households live on a monthly income from 200 to 300 BGN, while 10% fewer Christians possess such funds. Although the majority of the Bulgarians (82%) and the Turks (95%) in the municipality live on a lower income than the average one for the country, the Bulgarians with higher income, that is 18% of the Christian households in Isperih Municipality, earn financial means above the average, while the respective number of such Muslims is three times less.

The main sources of income of the population in Isperih according to their religion are as follows:

- ✓ For the Christians income originates mainly from permanent employment and old-age pensions.
- ✓ The Muslims receive financial means from their permanent jobs, old-age pensions, and monthly child allowances. At the same time 16% of the Muslim households receive funds from temporary employment.

Despite the differences between the two main ethnic groups in the Municipality, the economic status of the Muslims is a little better. Almost 63% of them possess five and more luxury goods in the list presented in the following table, while the respective share of Bulgarians is by 10% lower.

TABLE 18. ECONOMIC STATUS OF THE HOUSEHOLD

	Religion March 2005		Religion September 2005		Religion March 2007	
	Christians	Muslims	Christians	Muslims	Christians	Muslims
	Col %	Col %	Col %	Col %	Col %	Col %
Telephone	82,9	62,2	79,2	57,1	67,5	42,5
Radio	51,8	35,8	40,6	31,8	46,3	26,3
Cassette recorder	46,2	40,8	36,1	33,3	38,8	31,3
Video player	23,6	13,9	16,3	10,1	22,5	17,5
Satellite antenna	6,0	56,7	4,0	42,4	10,0	38,8
Cell phone	37,2	42,8	28,2	33,8	56,3	65,0
Electric stove	79,4	62,7	65,8	55,6	82,5	65,0
Wood and coal stove	84,4	91,5	90,6	89,4	82,5	85,0
Electric hot-plate	48,7	42,8	47,0	40,9	42,5	28,8
Refrigerator	88,9	80,1	89,1	76,8	92,5	88,8
Color TV set	89,9	91,0	91,6	89,9	98,8	95,0
Black-and-white TV set	10,1	7,0	6,9	4,0	2,5	5,0
Cable TV	55,8	40,3	57,9	39,4	67,5	52,5
Automatic washing machine	50,8	46,8	43,6	44,4	71,3	80,0
Bed for each household member	96,5	94,0	95,5	93,4	95,0	95,0
Living-room furniture	52,8	42,3	40,6	34,3	75,0	71,3
Carpet - moquette	72,9	65,2	63,9	63,6	78,8	71,3
Car in operation	35,2	23,4	33,7	24,7	46,3	35,0
Running water - taps	96,5	89,6	96,5	93,4	95,0	98,8
Sewerage	27,1	13,4	12,4	6,1	41,3	23,8
Indoor toilet	87,4	74,1	35,6	13,1	62,5	43,8
Outdoor toilet	77,4	89,6	83,2	92,9	67,5	80,0
Electricity	98,5	97,0	99,5	98,0	98,8	100,0
Electrometer	99,0	97,5	100,0	98,5	100,0	98,8
Water-meter	98,5	97,0	100,0	98,0	98,8	97,5
Bathroom in the dwelling	85,4	73,6	84,7	67,7	93,8	75,0
Working street lighting in your street	97,0	95,5	84,7	81,8	87,5	72,5
Does not know. No answer.	-	-	-	-		

2. Access to education

The great degree of support in relation to the integrated education of the children from the minorities, observed in September 2005, also remains in this study. Over 80% of the interviewed Bulgarians and Turks hold such a view. About 10% of the Christians find the other form of integration more successful, namely to have children from the minorities attend the same school with the other children but study in different classes.

Most of the respondents, regardless of their religion or ethnic belonging, agree that education should remain compulsory for the children up to 16 years of age. A great part of both studied communities believe that education is necessary for finding a better job. What is worth noting is that the Muslims are more convinced about that than the Christians.

On the issue of the compulsory preparation of children whose mother tongue is other than Bulgarian, the Christians agree to a greater extent to the organization of such preparatory classes (89%) than the Muslims (79%).

A little over one half of the Muslims support the idea to include in the school curriculum classes in which children will learn and get acquainted with the culture of the different ethnic groups living together in the country (54%). This will educate the children in the spirit of tolerance and acceptance of differences since early childhood. The Bulgarians who hold this opinion, however, amount to only 38% of the interviewed people.

The data from the study record an equal share of children from the Christian and Muslim households who do not attend school, which amounts to 5%. This share is in general higher than the one recorded in September 2005, when the children who did not attend school could be established only in the Turkish families and they amounted to 3.8% of all interviewed households, but the differences are within the frames of the statistical error.

TABLE 19. WHAT SCHOOLS SHOULD CHILDREN FROM THE MINORITIES ATTEND?

	Religion March 2005		Religion September 2005		Religion March 2007	
	Christians	Muslims	Christians	Muslims	Christians	Muslims
	Col %	Col %	Col %	Col %	Col %	Col %
1 Schools designated only for them	1,0	0,5	2,0	0,0	1,3	
2 The same class together with the other children	40,7	64,2	91,6	88,9	87,5	95,0
3 The same school together with the other children but in separate classes	57,3	33,8	4,0	6,6	8,8	3,8
9 Do not know. No answer.	1,0	1,5	2,5	4,5	2,5	1,3

3. Access to health care and social services

Health care services

Both the Christians and the Muslims report similar actions in relation to personal health of the interviewed people. The data on the two communities are very close and the following situation can be observed:

- ✓ A little more than the half of the respondents (55%) seek medical help only in the event of a serious illness.
- ✓ One third of the Bulgarians and a relatively same share (30%) of the Turks pay visits to the physician in the event of minor ailments or even carry out preventive examinations without being ill.
- ✓ Each tenth representative of the two ethnic groups for some reason dispenses with medical help and applies alternative methods of treatment.

The situation is different in relation to the children in the household. Both the Bulgarians and the Turks are much more attentive to their children than to themselves. A significant number of them (between 57% and 63%) take their children to the physician even in the event of a minor illness, while one third of the Christians and one fifth of the Muslims take their children to preventive examinations. There are relatively few cases when the children are not treated with conventional medicine, less than 5% in both groups.

This study records a higher degree of involvement in the health system both among the Bulgarians and the Turks. In relation to the study in September 2005, a growth is observed within 7-9% in both groups and 99% of the Christians claim that they have a health insurance. The share of the Muslims is lower by 10%.

Social services

When directly asked about the social benefits which they receive, only 2.6% of the Christians admit to receiving lump or monthly benefits. None of the representatives of the other studied group admits to receiving social benefits. They are not listed as an income source in the Turkish families.

TABLE 20. IN WHAT CASES DO YOU SEEK MEDICAL HELP FOR THE CHILDREN IN THE HOUSEHOLD?

	Religion March 2005		Religion September 2005		Religion March 2007	
	Christians	Muslims	Christians	Muslims	Christians	Muslims
	Col %	Col %	Col %	Col %	Col %	Col %
1 Only when they are seriously ill	25.9	23.3	18,0	27,2	4,3	10,9
2 Always, even when they have minor ailments	58.6	66.4	62,0	59,2	56,5	63,0
3 I take them to preventive visits even though they are not ill	10.3	10.3	20,0	11,7	34,8	21,7
4 We do not seek medical help, we use other methods	5.2	-	-	1,9	4,3	4,3

Base - only households with children

TABLE 21. IN WHAT CASES DO YOU PERSONALLY VISIT A PHYSICIAN?

	Religion March 2005		Religion September 2005		Religion March 2007	
	Christians	Muslims	Christians	Muslims	Christians	Muslims
	Col %	Col %	Col %	Col %	Col %	Col %
1 I visit the doctor when I am seriously ill	59,8	63,2	51,0	63,1	55,0	55,0
2 I visit the doctor even when I have minor ailments	20,6	19,4	27,7	18,7	17,5	18,8
3 I go to a preventive check-up even when I am not ill	13,6	9,0	13,9	10,1	15,0	11,3
4 I do not visit a physician; I use alternative methods	5,5	8,5	7,4	8,1	12,5	15,0
9 Do not know. No answer.	0,5	0,0	-	-	-	-

TABLE 22. DO YOU HAVE A HEALTH INSURANCE?

	Religion March 2005		Religion September 2005		Religion March 2007	
	Christians	Muslims	Christians	Muslims	Christians	Muslims
	Col %	Col %	Col %	Col %	Col %	Col %
1 Yes	92,5	80,6	92,1	80,3	98,8	88,8
2 No	6,5	19,4	5,9	16,7	1,3	11,3
9 No answer.	1,0	0,0	2,0	3,0	-	-

4. Participation in local government

In Ispirih Municipality the population has also difficulties in giving a definite assessment of whether the different institutions take into account their opinion. The general tendency is for the people to provide answers related to the institutions at a local level such as the mayor, the municipal council, and more rarely the district administration. These are the institutions from whose work the population has first-hand impressions given the proximity and the direct impact in the work and the decisions taken at these levels about the life in the populated area. In accordance with this general reasoning, the citizens of Ispirih Municipality are also likely to give their evaluations of the mayor and the municipal council.

A change can be observed in the Bulgarians' opinion mainly in relation to the Mayor of Ispirih in the period of the last two years. In 2005 they believed to a less extent than the Turks that the Mayor considers their opinion. As at the moment the people who believe that their opinion is taken into account by the Mayor are 10% more than the Turks who hold the same views.

The evaluations of the Christians and the Muslims are similar in relation to the municipal council and the district administration. On the issue of the municipal council, the opinions of the two groups are divided between the two poles. The opinions of the district administration seem more explicit. The predominant evaluation of both the Bulgarians and the Turks is that it does not consider the opinion of the citizens from Ispirih Municipality.

TABLE 23. WHAT IS THE EXTENT TO WHICH THE FOLLOWING INSTITUTIONS CONSIDER THE OPINION OF PEOPLE LIKE YOU?

		Religion March 2005		Religion September 2005		Religion March 2007	
		Christians	Muslims	Christians	Muslims	Christians	Muslims
		Col %	Col %	Col %	Col %	Col %	Col %
Mayor of the populated area	1 It is considered in general	40,2	48,3	30,2	39,4	35,0	25,0
	2 It is not considered	35,7	19,9	36,1	18,2	18,8	22,5
	9 I cannot decide	24,1	31,8	33,7	42,4	46,3	52,5
Municipal Council	1 It is considered in general	15,6	18,4	9,9	23,2	21,3	17,5
	2 It is not considered	37,2	22,4	34,2	21,2	22,5	17,5
	9 I cannot decide	47,2	59,2	55,9	55,6	56,3	65,0
District Administration	1 It is considered in general	3,5	6,0	3,5	13,1	10,0	11,3
	2 It is not considered	33,2	23,9	32,2	22,7	21,3	20,0
	9 I cannot decide	63,3	70,1	64,4	64,1	68,8	68,8
Government	1 It is considered in general	14,6	14,9	4,0	14,1	6,3	11,3
	2 It is not considered	33,2	29,9	34,2	28,8	35,0	32,5
	9 I cannot decide	52,3	55,2	61,9	57,1	58,8	56,3
NGO in the region	1 It is considered in general	1,5	3,0	3,0	5,6	10,0	2,5
	2 It is not considered	19,1	15,9	21,8	25,3	15,0	20,0
	9 I cannot decide	79,4	81,1	75,2	69,2	75,0	77,5

5. Relations between the ethnic and religious groups

The two main ethnic groups living in the municipality, the Bulgarians and the Turks, accept to a great extent otherness and life with the representatives of the other ethnic group. A great number of them agree to be colleagues, neighbors, and friends. However, only 8% and 4 times more Turks would accept in their family a representative of the other ethnic group as a spouse of their son/ daughter.

The Christians place a limit on proximity to which they would permit access for their Roma fellow-citizens. About 40-50% of them would have Roma people as neighbors or colleagues. There are single cases, however, when the Bulgarians would allow their children to marry a Roma person. The representatives of the Turkish ethnic group are more tolerant to the Roma people. The fact that 15% of them do not mind their children marrying a Roma person is indicative of that.

The data from the study reveal that the concept of lack of special merits and positive traits in the Roma ethnic group is common among the Bulgarians and the Turks in Ispirih Municipality. Nevertheless, one fifth of the interviewed people from both studied groups believes that the Roma people can be defined as industrious. However, in general nine of such qualities as discipline, good hygiene maintenance, trustworthiness, studiousness, or being responsible applies to them.

Positive opinions of the merits of the other ethnic group are expressed by both Bulgarians and Turks. Statements such as "I would trust the Turks" and "They're responsible" find only a low degree of confidence among the Bulgarians; about 40% of them agree with such views, while over 60% of the Bulgarians find also other positive traits in the Turks.

The co-existence of the people from the Turkish and Bulgarian ethnic groups in Ispirih Municipality cannot be described as fully lacking problems. Although the problems between the ethnic groups do not arise very often, they still take place. 18% of the Bulgarians and three times fewer Turks report such rare occasions of problems. Nevertheless, in general the data from this study in relation to the presence of conflicts in the municipality are much more favorable in comparison to September 2005.

TABLE 24. PRESENCE OF CONFLICTS

	Religion March 2005		Religion September 2005		Religion March 2007	
	Christians	Muslims	Christians	Muslims	Christians	Muslims
	Col %	Col %	Col %	Col %	Col %	Col %
The separate ethnic groups in our populated area co-exist peacefully	84,9	91,0	76,2	88,9	80,0	92,5
There are problems, though rarely, between the ethnic groups in our populated area	14,6	7,5	19,8	8,6	17,5	6,3
There are very often problems between the ethnic groups in our populated area	0,0	0,5	3,0	1,5	2,5	1,3
Does not know. No answer.	0,5	1,0	1,0	1,0		

AYTOS MUNICIPALITY

1. Employment and unemployment. Standard of living.

Employment and unemployment

As at present the employed Christians are more than the employed Muslims by approximately 10%. While the Christians work in both the private and the public sector, the main part of the Muslims (88%) have employment in the private sector of the economy.

In the process of job search the Bulgarians in the study have been confronted mainly with the following reasons for refusal: inappropriate age, as well as lack of qualifications and experience. The Muslims declare as main reasons for refusal the lack of qualifications, experience, and education. One fourth of them believe that their ethnic and religious background is also perceived as an obstacle to finding a job.

30% of the Christians and 45% of the Muslims have looked for ways to overcome the unemployment through obtaining qualifications and re-training. The courses turned out to be more useful to the Muslims, over 67% of whom managed to find consequently a job. The events took this turn for 10% less Christians.

TABLE 25. HAVE YOU BEEN REFUSED A JOB FOR ANY OF THE FOLLOWING REASONS?

	Religion March 2005		Religion September 2005		Religion March 2007	
	Christians	Muslims	Christians	Muslims	Christians	Muslims
	Col %	Col %	Col %	Col %	Col %	Col %
Lack of qualifications	4,7	19,8	14,3	10,3	17,9	28,9
Lack of experience	6,2	17,2	10,7	10,8	11,5	21,1
Lack of education	4,7	12,0	17,3	28,1	5,1	19,7
Because of ethnic background	1,4	2,6	4,1	2,0	5,1	25,0
Because of my sex	0,5	1,0	1,0	0,5	2,6	11,8
Because of my age	6,6	3,1	10,7	4,4	20,5	21,1
I did not have the necessary qualities	1,4	6,8	3,1	11,8	2,6	18,4
Other reasons	2,8	1,0	2,6	0,0	2,6	1,3
I have not been refused a job	44,1	42,7	24,5	24,1	44,9	25,0
I have not looked for a job yet	23,2	14,6	25,5	25,1	5,1	
Does not know. No answer.	13,3	10,9	7,1	4,4		1,3

TABLE 26. DO YOU HAVE A JOB AT PRESENT?

	Religion March 2005		Religion September 2005		Religion March 2007	
	Christians	Muslims	Christians	Muslims	Christians	Muslims
	Col %	Col %	Col %	Col %	Col %	Col %
1 Yes	43,1	46,4	57,1	58,1	73,1	64,5
2 No	56,9	53,6	42,9	41,9	26,9	35,5

Standard of living

The main sources of income for the Christians in the Municipality are limited mainly to the funds obtained from permanent employment, which take part in the formation of the household budgets of 80% of the Bulgarians in the community. The second important income source is the old-age pensions received in one fourth of the Christian households.

The Turkish families which rely on the regular monthly salary from permanent job of some of the household members have the same number as the Bulgarian ones. Among them, however, income from temporary employment (12%) and income from trade (9%) can be more frequently observed.

The Bulgarians and the Turks have almost identical financial status; the share of households living on monthly amounts per household members which are higher than the average ones for the country amounts to 8% for the Bulgarian ones and 9% for the Turkish ones.

The number of the Bulgarians (68%) who possess over 5 of the goods typical of households with a good economic status is higher: This share for the Turkish households in Aytos Municipality amounts to 40%.

TABLE 27. ECONOMIC STATUS OF THE HOUSEHOLD

	Religion March 2005		Religion September 2005		Religion March 2007	
	Christ.	Musl.	Christ.	Musl.	Christ.	Musl.
	Col %	Col %	Col %	Col %	Col %	Col %
Telephone	84,8	68,8	62,2	44,3	79,5	34,2
Radio	41,2	29,2	45,9	37,4	50,0	67,1
Cassette recorder	50,2	42,7	51,5	54,7	50,0	35,5
Video player	33,6	21,9	36,7	34,0	35,9	26,3
Satellite antenna	4,7	62,5	10,2	50,2	14,1	14,5
Cell phone	43,6	55,2	55,1	60,1	75,6	46,1
Electric stove	82,9	63,5	76,5	74,4	89,7	76,3
Wood and coal stove	81,5	82,8	79,1	89,2	80,8	63,2
Electric hot-plate	63,5	42,2	60,2	56,2	62,8	51,3
Refrigerator	94,3	94,3	96,9	94,1	96,2	94,7
Color TV set	93,4	94,3	95,9	97,0	94,9	86,8
Black-and-white TV set	13,3	4,7	5,6	4,9	14,1	15,8
Cable TV	34,6	11,5	34,7	20,7	67,9	56,6
Automatic washing machine	66,4	67,7	67,9	75,9	66,7	32,9
Bed for each household member	95,3	95,3	95,4	99,5	100,0	89,5
Living-room furniture	69,7	59,4	65,3	69,5	97,4	53,9
Carpet - moquette	94,3	94,8	94,9	95,1	98,7	92,1
Car in operation	46,0	44,3	42,3	52,2	65,4	31,6
Running water - taps	98,6	94,3	97,4	98,5	97,4	100,0
Sewerage	74,9	66,1	78,6	71,4	97,4	97,4
Indoor toilet	84,8	88,5	81,6	70,4	92,3	82,9
Outdoor toilet	42,2	67,2	33,7	52,2	21,8	34,2
Electricity	98,1	97,4	97,4	99,0	100,0	100,0
Electrometer	98,6	99,0	98,0	99,0	100,0	100,0
Water-meter	98,6	98,4	97,4	98,5	100,0	100,0
Bathroom in the dwelling	83,4	87,0	93,4	93,6	97,4	92,1
Working street lighting in your street	62,1	62,5	86,2	87,7	74,4	61,8
Does not know. No answer.	0,5	0,0	2,0	0,5		

2. Access to education

The majority of the studied people in Aytos Municipality, regardless of their ethnic or religious belonging, recognize the importance of education for the successful realization on the labor market and believe that education should be compulsory for the children under 16 years of age. Both the Christians (87%) and the Muslims (68%) in the study greatly support this statement. What can be observed is the greater degree of skepticism on behalf of the Muslims towards the benefits of education; most Muslims believe that success in life does not depend on education and fewer of them think that education is a way of finding a better job.

The education of children from the minorities should be more integrated, they should study in the same class with the other children, according to 68% of the Muslims and 56% of the Christians. There is also a significant share of respondents who support the idea that children from the minorities should study in the same school with the other children but in separate classes. Twice more proponents of such manner of education can be discovered among the Muslims (40%). 65% of the ethnic Turks (a decline by 10% in comparison to the study in September 2005) express their consent for the children with a mother tongue different from the Bulgarian to complete a preparatory class.

There are no school-age children who do not attend school in any of the households selected in the study sample.

TABLE 28. WHAT SCHOOLS SHOULD CHILDREN FROM THE MINORITIES ATTEND?

	Religion March 2005		Religion September 2005		Religion March 2007	
	Christ.	Musl.	Christ.	Musl.	Christ.	Musl.
	Col %	Col %	Col %	Col %	Col %	Col %
1 Schools designated only for them	16,6	4,2	17,3	1,0	6,4	2,6
2 The same class together with the other children	70,6	90,6	65,3	89,7	67,9	56,6
3 The same school together with the other children but in different classes	8,1	1,6	11,2	5,9	20,5	39,5
9 Does not know. No answer.	4,7	3,6	6,1	3,4	5,1	1,3

3. Access to health care and social services

The majority of the population in the municipality resorts to medical services only in the event of grave health status due to financial or other reasons; 56% of the Bulgarians and 75% of the Turks share this practice. What is of particular interest is the decrease of the percentage for the Bulgarians and the increase of the percentage for the Turks in the period from the last study in 2005. The rest of the people visit their general practitioner even for minor ailments. The relatively high degree of compliance with the physician's prescriptions has to be noted. Three out of every five interviewed people buy the medication prescribed for their treatment. A certain increase can be observed in the number of the respondents who resort to cheaper medicines; it has grown up to 27% for the Bulgarians and up to 30% for the Turks. Among the latter, almost each second household takes its children to preventive examinations, while only 30% of the Christians share that they follow such practice.

Children's health is subject to no compromises and in over 80% of the cases the medication prescribed for their treatment is purchased by the parents regardless of the price.

A small increase can be observed in the share of the insured Christians in relation to September 2005; it amounts to 95% at present. The increase is more tangible in the Muslims and the share of the Muslims with health insurance stands at 84%.

TABLE 29. IN WHAT CASES DO YOU SEEK MEDICAL HELP FOR THE CHILDREN IN THE HOUSEHOLD?

	Religion March 2005		Religion September 2005		Religion March 2007	
	Christ.	Musl.	Christ.	Musl.	Christ.	Musl.
	Col %	Col %	Col %	Col %	Col %	Col %
1 Only when they are seriously ill	26,2	19,4	12,3	10,2	11,5	18,8
2 Always, even when they have minor ailments	63,9	63,9	78,1	65,6	57,7	21,9
3 I take them to preventive visits even though they are not ill	9,8	14,8	9,6	24,2	30,8	53,1
4 We do not seek medical help, we use other methods	-	1,9	-	-		6,3

Base – only households with children

TABLE 30. IN WHAT CASES DO YOU PERSONALLY VISIT A PHYSICIAN?

	Religion March 2005		Religion September 2005		Religion March 2007	
	Christ.	Musl.	Christ.	Musl.	Christ.	Musl.
	Col %	Col %	Col %	Col %	Col %	Col %
1 I visit the doctor when I am seriously ill	59,7	65,1	64,8	62,6	56,4	75,0
2 I visit the doctor even when I have minor ailments	21,8	24,0	26,0	28,6	5,1	5,3
3 I go to a preventive examination even when I am not ill	9,5	6,8	6,6	4,4	16,7	11,8
4 I do not visit a physician; I use alternative methods	8,5	3,6	1,5	3,4	21,8	7,9
9 Does not know. No answer.	0,5	0,5	1,0	1,0	-	-

TABLE 31. DO YOU HAVE A HEALTH INSURANCE?

	Religion March 2005		Religion September 2005		Religion March 2007	
	Christ.	Musl.	Christ.	Musl.	Christ.	Musl.
	Col %	Col %	Col %	Col %	Col %	Col %
1 Yes	88,2	74,5	93,4	72,9	94,9	84,2
2 No	11,8	22,4	4,6	18,2	5,1	14,5
9 No answer.	0,0	3,1	2,0	8,9		1,3

4. Participation in local government

Within the frames of the other state authority structures, the feeling of respect for the Christians' opinion is most expressed at the level of the town hall. The Muslims believe that their opinion is considered to the greatest extent by the government.

The Christians in turn are stronger in their negative attitudes: between 20 and 30% of them declare that all institutions from the local, municipal, and district administration, even at a national level, disregard the opinion of the people. The share of the Muslims who support such views is lower. They prefer on the whole to remain neutral instead of giving negative evaluations.

TABLE 32. WHAT IS THE EXTENT TO WHICH THE FOLLOWING INSTITUTIONS CONSIDER THE OPINION OF PEOPLE LIKE YOU?

		Religion March 2005		Religion September 2005		Religion March 2007	
		Christ.	Musl.	Christ.	Musl.	Christ.	Musl.
		Col %	Col %	Col %	Col %	Col %	Col %
Mayor of the populated area	1 It is considered in general	35,5	38,5	27,0	25,6	11,5	3,9
	2 It is not considered	26,5	13,0	20,9	10,8	21,8	25,0
	9 I cannot decide	37,9	48,4	52,0	63,5	66,7	71,1
Municipal Council	1 It is considered in general	17,1	29,7	7,1	5,4	6,4	21,1
	2 It is not considered	26,5	14,1	21,9	15,8	21,8	10,5
	9 I cannot decide	56,4	56,3	70,9	78,8	71,8	68,4
District Administration	1 It is considered in general	3,8	8,3	4,6	2,5	3,8	1,3
	2 It is not considered	25,1	13,5	25,0	15,8	21,8	18,4
	9 I cannot decide	71,1	78,1	70,4	81,8	74,4	80,3
Government	1 It is considered in general	0,9	2,6	3,6	2,0	1,3	15,8
	2 It is not considered	30,8	13,5	27,6	16,3	20,5	13,2
	9 I cannot decide	68,2	83,9	68,9	81,8	78,2	71,1
NGO in the region	1 It is considered in general	3,3	1,0	6,1	2,0	2,6	1,3
	2 It is not considered	19,9	13,0	21,9	14,3	15,4	10,5
	9 I cannot decide	76,8	85,9	71,9	83,7	82,1	88,2

5. Relations between the ethnic and religious groups

This study confirms the situation observed in 2005 in relation to ethnic tolerance in the municipality. It might be due to the presence of a big Roma community in Aytos that the evaluations of the Roma by the Christians and the Muslims are mainly negative. The close relations that the Christians might accept with the representatives of the Roma ethnic group are limited to three basic issues: live in the same city with Roma people, have their children study in the same school with Roma children, and have a friend from the Roma ethnic group.

The Muslims are a little more tolerant and open to the Roma. They express greater degree of willingness to accept in the lives representatives of the Roma ethnic group and a greater number of them, 25% of the Turks, agree to live in the same city with the Roma people. Other forms of close relations with the Roma are accepted by less than 10% of the Bulgarians and the Turks.

Greater tolerance can be observed between the Bulgarians and the Turks. The Muslims voice more favorable opinions of the Bulgarians when they have to highlight their positive qualities. More than 50% of them state that they would have confidence in a Bulgarian, while the other way round applies to only 19% of the Bulgarians. Both the Muslims and the Christians, about 86% of them, regard the other ethnic and religious community as industrious.

The respondents had difficulties in pointing out good characteristics which the Roma people possess. Both the Christians and the Muslims are unanimous in their negative evaluation of the representatives of the Roma ethnic group.

The opinions of the Christians and the Muslims in Aytos Municipality as regards existing problems in their populated area reveal the values from the study held two years ago, when most of the representatives of both studied groups stated that the coexistence of the ethnic groups is good and

peaceful. Only 8-9% of the representatives of both groups hold the opinion of occasional problems which arise.

TABLE 33. PRESENCE OF CONFLICTS

	Religion March 2005		Religion September 2005		Religion March 2007	
	Christ.	Musl.	Christ.	Musl.	Christ.	Musl.
	Col %	Col %	Col %	Col %	Col %	Col %
The separate ethnic groups in our populated area co-exist peacefully	84,4	85,4	67,3	83,7	82,1	86,8
There are problems, though rarely, between the ethnic groups in our populated area	8,5	8,9	13,3	3,4	9	7,9
There are very often problems between the ethnic groups in our populated area	1,9	0,5	2,0	0,0	1,3	
Does not know. No answer.	5,2	5,2	17,3	12,8	7,7	5,3

DEVIN MUNICIPALITY

Before presenting the data on Devin Municipality, it has to be noted that the religious self-identification of the population does not coincide with its ethnic belonging. This is due to the great number of Bulgarian Mohammedans in the Municipality. For this reason the results in Devin Municipality are analyzed at variance with the religious belonging.

1. Employment and unemployment. Standard of living.

Employment and unemployment

This study records a little bit higher share of employed Muslims in Devin Municipality. On the whole the data for both religious groups have a marked growth from the previous two studies. A little bigger number of the Christians (40%) in comparison to the Muslims (36%) work in state institutions and in companies, while the Muslims predominantly work in the private sector.

Unlike the previous two studies in which a considerable share of the respondents from both studied groups refuse to answer the question "Have you been refused a job for any of the following reasons?", at present all the interviewed have shared their experience of looking for a job. The data show that 13% of the Christians and 16% of the Muslims in the municipality have faced a refusal to be employed for one or another reason. For the latter, the lack of education stands out as the main reason, while no major reason required by the employed can be observed for the Christians.

The share of the employed Christians and Muslims in the study is equal: 9,6% for the first group and 9,1% for the second group.

One of the measures towards finding employment is attendance of training and re-training courses. This has been accomplished by 30% of the Christians and two times fewer Muslims. Consequently a high degree of effectiveness can be observed: between 60 and 70% of the people who took part in such courses managed to find later a job.

TABLE 34. HAVE YOU BEEN REFUSED A JOB FOR ANY OF THE FOLLOWING REASONS?

	Religion March 2005		Religion September 2005		Religion March 2007	
	Christ.	Musl.	Christ.	Musl.	Christ.	Musl.
	Col %	Col %	Col %	Col %	Col %	Col %
Lack of qualifications	5.9	5.7	4,0	5,1	3,6	2,6
Lack of experience	1.5	1.0	1,0	1,5	1,2	1,3
Lack of education	1.5	2.1	3,0	3,0	2,4	7,8
Because of ethnic background	0.5	3.1	1,0	1,0	1,2	1,3
Because of my sex	0.5	0.0	0,5	0,5	3,6	
Because of my age	5.4	6.2	2,5	6,1	2,4	1,3
I did not have the necessary qualities	1.0	0.5	1,0	1,5		
Other reasons	3.9	2.6	8,4	3,5	3,6	3,9
I have not been refused a job	25.6	14.4	31,2	16,2	63,9	67,5
I have not looked for a job yet	23.2	28.9	44,1	44,9	22,9	16,9
Does not know. No answer.	35.0	38.7	9,4	22,7		

TABLE 35. DO YOU HAVE A JOB AT PRESENT?

	Religion March 2005		Religion September 2005		Religion March 2007	
	Christ.	Musl.	Christ.	Musl.	Christ.	Musl.
	Col %	Col %	Col %	Col %	Col %	Col %
1 Yes	45.8	30.9	42,6	30,8	48,2	54,5
2 No	54.2	69.1	56,4	69,2	51,8	45,5
9 Does not know. No answer.	-	-	1,0	0,0	-	-

Standard of living

This study records a close financial status of both religious communities in Devin. Some of the Muslims are in more unfavorable condition, among whom 27% live on a monthly income per household of lower than BGN 200. The Christians who have stated such an amount are fewer by 5%.

There are also no differences between the data of both groups on the issue of the average monthly income per household member – 15% of the representatives of both religious groups live on income per household member higher than the average one for the country.

The main sources of income from permanent employment, old-age pensions, and monthly child allowances are the same for both the Muslims and the Christians. Funds are also provided for some of the people living in Devin Municipality from temporary employment (10% of the Muslims) as well as from relatives from other parts of the country (6% of the Christians and 5% of the Muslims).

The economic status of both groups is also very identical. More than the half of the 8 luxury goods was present in 53% of the Christian and 59% of the Muslim households in the Municipality.

TABLE 36. ECONOMIC STATUS OF THE HOUSEHOLD

	Religion March 2005		Religion September 2005		Religion March 2007	
	Christ.	Musl.	Christ.	Musl.	Christ.	Musl.
	Col %	Col %	Col %	Col %	Col %	Col %
Telephone	85.2	68.6	84,2	78,3	78,3	76,6
Radio	38.4	24.7	39,1	24,7	51,8	42,9
Cassette recorder	25.1	12.4	24,8	13,1	43,4	36,4
Video player	10.8	7.7	14,4	7,6	31,3	27,3
Satellite antenna	2.5	4.6	4,5	2,0	10,8	13,0
Cell phone	33.5	25.3	41,6	32,3	72,3	68,8
Electric stove	64.0	43.3	71,8	48,5	80,7	72,7
Wood and coal stove	81.3	89.2	86,6	90,9	78,3	87,0
Electric hot-plate	36.5	29.4	36,6	32,8	50,6	44,2
Refrigerator	88.7	70.1	90,1	82,8	89,2	90,9
Color TV set	86.7	73.2	89,6	76,3	98,8	96,1
Black-and-white TV set	10.3	13.9	6,9	12,6	1,2	1,3
Cable TV	46.8	36.6	47,5	40,9	55,4	61,0
Automatic washing machine	55.2	38.1	59,9	44,9	74,7	75,3
Bed for each household member	97.5	96.4	99,5	99,5	98,8	100,0
Living-room furniture	62.1	38.7	56,9	40,4	74,7	75,3
Carpet - moquette	80.3	78.4	92,6	89,9	96,4	100,0
Car in operation	29.6	18.6	38,6	20,7	48,2	35,1
Running water - taps	97.0	97.9	98,0	98,5	100,0	100,0
Sewerage	87.2	81.4	89,1	91,9	98,8	100,0
Indoor toilet	90.6	77.8	90,6	68,2	94,0	85,7
Outdoor toilet	20.2	43.8	16,3	35,9	10,8	20,8
Electricity	96.1	99.0	99,0	99,5	100,0	100,0
Electrometer	97.0	98.5	99,5	99,5	100,0	100,0
Water-meter	98.0	93.3	99,0	99,5	100,0	100,0
Bathroom in the dwelling	88.2	71.1	92,6	74,2	96,4	89,6
Working street lighting in your street	52.7	47.4	62,4	54,5	81,9	81,8
Does not know. No answer.	1.5	0.0	0,5	0,0	-	-

2. Access to education

Despite the large number of Christians who believe that the children of minorities should study in the same class with the other children, there is also a sufficient number of more extreme opinions of representatives of this community. About 11% of them believe that minority integration should be limited to educating children in separate classes the same school, while another 8% are firmly against their integration and believe that there should be separate schools for such children. Most Muslims support joint education of children from different ethnic groups but there are also proponents of segregation in schools.

A striking majority supports some of the statements related to education both among the Christians and the Muslims. The common opinion is that education is of great importance for finding a better job. Apart from that, education should remain compulsory for the children below 16 and the school-age children whose mother tongue is not Bulgarian should attend a preparatory class with the aim of improving their knowledge of Bulgarian. Christians agree to a greater extent with such statements. About 22% of the

Muslims, for instance, do not consider integration and learning the schools subjects as difficult for the children who speak a different mother tongue.

Just like in the other municipalities, the Muslims in Devin support the opinion that better knowledge of the culture of the different ethnic and religious groups living in the country should be more extensively covered in school curriculum.

There are children who have dropped out of the education system but these are rather single cases, between 1,2% in the Christian households and 2,6% in the Muslim ones.

TABLE 37. WHAT SCHOOLS SHOULD CHILDREN FROM THE MINORITIES ATTEND?

	Religion March 2005		Religion September 2005		Religion March 2007	
	Christ.	Musl.	Christ.	Musl.	Christ.	Musl.
	Col %	Col %	Col %	Col %	Col %	Col %
1 Schools designated only for them	12.8	11.9	3,0	4,5	8,4	2,6
2 The same class together with the other children	68.5	58.2	71,8	65,2	78,3	83,1
3 The same school together with the other children but in different classes	4.9	4.1	11,9	5,1	10,8	5,2
9 Does not know. No answer.	13.8	25.8	13,4	25,3	2,4	9,1

3. Access to health care and social services

An increase of the share of people in the municipality included in the health system is registered in comparison to the previous two studies. At present 95% of the Muslims and 96% of the Christians are health insured.

A great number of people, about 60% of the Christians and 57% of the Muslims, seek medical help only in case of serious diseases or do not seek at all medical help.

Greater concern for children's health than that of the adult household members can be also observed in Devin. Children are regularly taken to the physician in the event of a slight illness and the physician's prescriptions for them are strictly observed. One third of the Christians take their children to preventive examinations while 10% less Muslims follow this practice.

Social services

In September 2005 the share of the people who receive social benefits in the municipality was 22% of the Muslims and 10% of the Christians. At present the data is rather different in comparison t September 2005: only 3.6% of the Christians and 2.6% of the Muslims receive benefits (mainly for unemployment and heating).

TABLE 38. IN WHAT CASES DO YOU SEEK MEDICAL HELP FOR THE CHILDREN IN THE HOUSEHOLD?

	Religion March 2005		Religion September 2005		Religion March 2007	
	Christians	Muslims	Christians	Muslims	Christians	Muslims
	Col %	Col %	Col %	Col %	Col %	Col %
1 Only when they are seriously ill	24,3	21,5	8,1	17,0		5,9
2 Always, even when they have minor ailments	62,2	64,6	64,5	69,8	67,7	73,5
3 I take them to preventive visits even though they are not ill	10,8	13,8	22,6	9,4	32,3	20,6
4 We do not seek medical help, we use other methods	2,7	-	4,8	3,8	-	-

Base – only households with children

TABLE 39. IN WHAT CASES DO YOU PERSONALLY VISIT A PHYSICIAN?

	Religion March 2005		Religion September 2005		Religion March 2007	
	Christ.	Musl.	Christ.	Musl.	Christ.	Musl.
	Col %	Col %	Col %	Col %	Col %	Col %
1 I visit the doctor when I am seriously ill	56,7	61,9	54,0	53,5	54,2	53,2
2 I visit the doctor even when I have minor ailments	13,8	10,3	13,9	13,1	18,1	18,2
3 I go to a preventive examination even when I am not ill	17,7	16,5	23,3	21,2	21,7	24,7
4 I do not visit a physician; I use alternative methods	10,8	10,3	7,9	11,6	6,0	3,9
9 Does not know. No answer.	1,0	1,0	1,0	0,5	-	-

TABLE 40. DO YOU HAVE A HEALTH INSURANCE?

	Religion March 2005		Religion September 2005		Religion March 2007	
	Christ.	Musl.	Christ.	Musl.	Christ.	Musl.
	Col %	Col %	Col %	Col %	Col %	Col %
1 Yes	85,2	75,8	79,7	70,2	96,4	94,8
2 No	12,8	14,9	5,9	10,6	3,6	5,2
9 No answer.	2,0	9,3	14,4	19,2	-	-

4. Participation in local government

The predominantly negative evaluations expressed by the population in 2005 in relation to the different institutions working in the municipality, the district and the state are much more favorable at present. The majority of the people believe that the Mayor of Devin, the municipal council, and even the district administration take into account the opinion of the ordinary people. Even the opinions of the work of the state tend to be more positive.

TABLE 41. WHAT IS THE EXTENT TO WHICH THE FOLLOWING INSTITUTIONS CONSIDER THE OPINION OF PEOPLE LIKE YOU?

		Religion March 2005		Religion September 2005		Religion March 2007	
		Christ.	Musl.	Christ.	Musl.	Christ.	Musl.
		Col %	Col %	Col %	Col %	Col %	Col %
Mayor of the populated area	1 It is considered in general	24.1	23.2	16,8	7,1	44,6	51,9
	2 It is not considered	42.9	36.6	28,7	34,8	32,5	24,7
	9 I cannot decide	33.0	40.2	54,5	58,1	22,9	23,4
Municipal Council	1 It is considered in general	5.4	5.2	7,9	2,5	39,8	48,1
	2 It is not considered	66.0	49.5	44,1	41,4	32,5	24,7
	9 I cannot decide	28.6	45.4	48,0	56,1	27,7	27,3
District Administration	1 It is considered in general	3.0	0.5	6,4	0,5	34,9	33,8
	2 It is not considered	40.4	31.4	41,6	39,4	24,1	14,3
	9 I cannot decide	56.7	68.0	52,0	60,1	41,0	51,9
Government	1 It is considered in general	0.5	0.5	5,9	1,0	34,9	36,4
	2 It is not considered	45.8	31.4	41,1	39,4	32,5	32,5
	9 I cannot decide	53.7	68.0	53,0	59,6	32,5	31,2
NGO in the region	1 It is considered in general	1.5	0.5	6,9	3,0	19,3	27,3
	2 It is not considered	40.9	29.9	24,3	25,8	20,5	13,0
	9 I cannot decide	57.6	69.6	68,8	71,2	60,2	59,7

5. Relations between the ethnic and religious groups

The respondents in both groups reveal a similarly high degree of willingness to accept the Bulgarians in the lives in one or another way. 28% of the Christians are ready to accept a Muslim as a spouse for their children. Of course, at least due to the common religious belonging, 65% of the Muslims in Devin are willing to accept a person from Turkish origin as a new member of their household.

The Christians and the Muslims are relatively less tolerant towards the Roma. More than half of the respondents agree to live with them in the same city, the same neighborhood and to have their children attend the same school with Roma children. A little over one half of the Muslims would even accept a Roma as their colleague. The support for closer relations is waning however and about 15% of the Christians and 22% of the Muslims would accept a Roma person as a member of their family.

About one fourth of the interviewed people from both groups in Devin recognize also positive traits in the Roma ethnic group. Its representatives are mainly perceived as industrious and to some extent disciplined and responsible.

The presence of an ethnic peace in the municipality is indicated by the firm evaluation of the interviewed people that the ethnic and religious groups coexist peacefully in Devin and there are no conflicts between them. Even if there used to be conflicts in the past, they are already bygone.

TABLE 42. PRESENCE OF CONFLICTS

	Religion March 2005		Religion September 2005		Religion March 2007	
	Christ.	Musl.	Christ.	Musl.	Christ.	Musl.
	Col %	Col %	Col %	Col %	Col %	Col %
The separate ethnic groups co-exist peacefully in our populated area	93.1	92.8	87,6	90,9	100	98,7
There are problems, though rarely, between the ethnic groups in our populated area	2.5	3.1	8,4	3,5		1,3
There are very often problems between the ethnic groups in our populated area	-	-	0,5	0,0	-	-
Does not know. No answer.	4.4	4.1	3,5	5,6	-	-

KARDJALI MUNICIPALITY

1. Employment and unemployment. Standard of living.

Employment and unemployment

66% of the Christians and 60% of the Muslims participate in the labor market in Kardjali Municipality and in both groups the employment distribution in the public and the private sector is almost identical. Nevertheless, a higher percent of the employed Christians work in the public sector (50,9%), while the Muslims employed in the public sector amount to 45,3%.

In the cases of refusal to employ a Bulgarian, the reason pointed out by the employer is mainly the age of the job applicant. Ethnic belonging holds the second place among the reasons, that is not the Turks but the Bulgarians in Kardjali Municipality believe to be discriminated against in their search for jobs.

Among the Turks, the most common reason for the refusal to be employed is the lack of necessary quality required to perform the job; 11,1 of the Turks mention the latter reason, while ethnic belonging comes last in the list of reasons mentioned.

TABLE 43. HAVE YOU BEEN REFUSED A JOB FOR ANY OF THE FOLLOWING REASONS?

	Religion March 2005		Religion September 2005		Religion March 2007	
	Christ.	Musl.	Christ.	Musl.	Christ.	Musl.
	Col %	Col %	Col %	Col %		
Lack of qualifications	2,0	7,0	4,1	7,7	6,3	4,9
Lack of experience	3,5	3,0	3,6	5,3	3,8	4,9
Lack of education	2,5	6,5	3,0	3,9	2,5	4,9
Because of ethnic background	2,5	3,5	4,6	1,0	7,5	1,2
Because of my sex	0,0	1,0	0,0	0,5	-	-
Because of my age	6,0	6,5	5,6	2,9	12,5	7,4
I did not have the necessary skills	2,0	1,5	0,0	7,2	1,3	11,1
Other reasons	9,5	8,0	3,6	3,9	2,5	4,9
I have not been refused a job	52,3	42,8	44,7	43,0	45,0	42,0
I have not looked for a job yet	23,1	26,4	31,0	22,2	30,0	23,5
Does not know. No answer.	4,0	8,5	6,1	10,6	2,5	6,2

TABLE 44. DO YOU HAVE A JOB AT PRESENT?

	Religion March 2005		Religion September 2005		Religion March 2007	
	Christ.	Musl.	Christ.	Musl.	Christ.	Musl.
	Col %	Col %	Col %	Col %	Col %	Col %
1 Yes	48,2	37,3	49,7	54,6	66,3	59,3
2 No	51,8	62,7	50,3	45,4	33,8	40,7

Standard of living

In order to present more accurately the data on income of the studied ethnic groups in the municipality, average income per household member was calculated for both the Bulgarians and the Turks, which reveals an almost identical number of people from the two ethnic groups, 25% of the Christians and 26% of the Muslims, who live with financial means over the average for the country.

The main income sources for the two ethnic groups are one and the same: the income from permanent employment and the pensions received by the elderly household members. The financial revenues for 14% of the Muslims are obtained from temporary jobs.

In comparative terms, the economic status of the Bulgarians and the Turks who live in Kardjali Municipality seems to be very similar. Still the number of the Christians (80%) who possess over 4 luxury goods is higher, which is indicative of their relatively better economic status. The share of such people among the Muslims is lower by 10%.

TABLE 45. ECONOMIC STATUS OF THE HOUSEHOLD

	Religion March 2005		Religion September 2005		Religion March 2007	
	Christ.	Musl.	Christ.	Musl.	Christ.	Musl.
	Col %	Col %	Col %	Col %	Col %	Col %
Telephone	89,9	71,1	87,3	58,5	88,8	63,0
Radio	65,3	38,8	47,2	25,1	52,5	21,0
Cassette recorder	56,8	41,3	58,4	30,4	48,8	40,7
Video player	34,7	14,9	28,4	15,5	37,5	27,2
Satellite antenna	1,5	53,7	4,1	69,1		74,1
Cell phone	57,8	50,7	59,9	44,9	72,5	60,5
Electric stove	94,5	68,7	91,4	75,4	93,8	84,0
Wood and coal stove	36,7	74,6	46,7	73,4	35,0	65,4
Electric hot-plate	56,3	29,4	59,9	31,4	50,0	39,5
Refrigerator	93,5	85,1	94,9	91,3	100,0	93,8
Color TV set	96,0	90,5	95,9	93,2	100,0	95,1
Black-and-white TV set	7,0	2,5	4,1	3,4	8,8	8,6
Cable TV	75,4	26,9	68,0	20,8	88,8	43,2
Automatic washing machine	72,4	49,8	75,1	65,7	95,0	77,8
Bed for each household member	99,5	97,5	98,5	98,6	98,8	93,8
Living-room furniture	85,9	49,3	82,2	67,6	91,3	77,8
Carpet - moquette	95,0	74,6	90,9	90,8	96,3	82,7
Car in operation	49,7	36,3	37,6	34,8	58,8	53,1
Running water - taps	98,5	98,0	99,0	98,6	98,8	100,0
Sewerage	97,0	62,7	87,3	63,3	87,5	84,0
Indoor toilet	98,0	79,1	87,8	60,9	100,0	95,1
Outdoor toilet	3,5	39,8	13,7	40,6	2,5	18,5
Electricity	99,0	98,5	97,5	99,5	100,0	100,0
Electrometer	99,0	99,0	98,5	100,0	100,0	100,0
Water-meter	98,5	89,1	98,5	100,0	100,0	100,0
Bathroom in the dwelling	98,0	78,1	94,9	89,9	100,0	97,5
Working street lighting in your street	86,4	66,2	89,8	89,4	95,0	95,1
Does not know. No answer.	-	-	0,5	0,0	-	-

2. Access to education

In their fundamental attitude to education, the opinions of the two studied religious communities do not differ greatly. Actually the data from the study distinctly reveal that both the Muslims and the Christians perceive education as having a great value. It is declared to be important not only for the professional realization of the person but also for the overall achievements in life. By great majority the representatives of both religious groups support compulsory education of children under 16 years of age as well as the education of children of minorities in preparatory classes.

A relatively wide support of segregation in the education of minority groups can be observed among the Christian population in Kardjali Municipality. Such opinion is based on the answers to the questions in which schools and classes the education of children of minorities should be conducted. In the last two years a trend can be established for an increasing support among the Christians of a softer form of segregation in education. The number of the Bulgarians who responded that the children of minorities should study in separate schools remains stable. There is, however, an increase of the number of people who believe that minority children should study in separate classes (in March 2005 they stand at 14,6%, while two years later they are 23,8%). This trend develops together with the decreasing number of Bulgarians who think that schools and classes should be common for all children. The opinion among the Muslims that the education of the children of minorities should take place together with that of the other children remains relatively stable and widely supported, despite the slight decline in comparison to September 2005. A significant difference can be observed in relation to the view that children from the minorities should study in separate classes; the percent of the people who support this idea has twice increased in comparison to March 2005. What can be observed from the data presented so far is the common tendency in both the Muslims and the Christians for a waning support of integrated education of children from the minority groups, support continuing to be much weaker in Christians.

Only one Christian household mentioned that they have a school-age child who does not attend the school.

TABLE 46. WHAT SCHOOLS SHOULD CHILDREN FROM THE MINORITIES ATTEND?

	Religion March 2005		Religion September 2005		Religion March 2007	
	Christ.	Musl.	Christ.	Musl.	Christ.	Musl.
	Col %	Col %	Col %	Col %	Col %	Col %
1 Schools designated only for them	17,6	7,5	14,7	4,8	16,3	2,5
2 The same class together with the other children	65,8	72,1	65,0	82,1	55,0	76,5
3 The same school together with the other children but in different classes	14,6	8,5	17,8	8,7	23,8	17,3
9 Does not know. No answer.	2,0	11,9	2,5	4,3	5,0	3,7

3. Access to health care and social services

96% of the Christians have health insurances and their share is approximately equal to that of the health insured Muslims - 95%. A trend can be observed in the last two years towards the increase of the share of health insured Muslims and it has reached the percentage of the health insured Christians. More than half of the Bulgarians (63%) and the Turks (55%) postpone the use of medical help only for grave health problems. This reveals the weak connection between the opportunity for cheap health assistance, secured by the health insurances, and the actual taking advantage of such an opportunity, which can to some extent be regarded as indicative of problems in the health system.

Each fourth Bulgarian turns also to the physician for minor illnesses, while 8% undergo preventive examinations. The data about the Muslims in the municipality are as follows: 27% visit the physician for minor health problems, while 11% undergo preventive check-ups. The low number of people who undergo preventive examinations reveals that the level of health culture remains low. This study records a share of the households with children taken to a preventive examination which is similar to the data from March 2005: about 9-10%.

Social services

In March 2007 a higher number of people who receive social benefits is recorded among the Turkish ethnic group. About 7% of the Muslims have stated that they receive some social aid. At the same time the percent of Bulgarians relying on social benefits in cash or in kind is insignificant and for them, as well as for the Muslims, these are mainly benefits for heating.

TABLE 47. IN WHAT CASES DO YOU SEEK MEDICAL HELP FOR THE CHILDREN IN THE HOUSEHOLD?

	Religion March 2005		Religion September 2005		Religion March 2007	
	Christ.	Musl.	Christ.	Musl.	Christ.	Musl.
	Col %	Col %	Col %	Col %	Col %	Col %
1 Only when they are seriously ill	14,9	28,4	16,1	16,2	21,9	20,5
2 Always, even when they have minor ailments	71,6	62,1	58,1	65,7	68,8	69,2
3 I take them to preventive visits even though they are not ill	10,4	8,4	25,8	17,1	9,4	10,3
4 We do not seek medical help, we use other methods	3,0	1,1	-	1,0	-	-

Base – only households with children

TABLE 48. IN WHAT CASES DO YOU PERSONALLY VISIT A PHYSICIAN?

	Religion March 2005		Religion September 2005		Religion March 2007	
	Christ.	Musl.	Christ.	Musl.	Christ.	Musl.
	Col %	Col %	Col %	Col %	Col %	Col %
1 I visit the doctor when I am seriously ill	56,3	48,3	61,4	69,6	62,5	54,3
2 I visit the doctor even when I have minor ailments	20,6	22,9	21,8	17,9	25	27,2
3 I go to a preventive examination even when I am not ill	14,1	13,4	10,7	5,8	7,5	11,1
4 I do not visit a physician; I use alternative methods	7,5	13,4	5,1	3,9	3,8	4,9
9 Does not know. No answer.	1,5	2,0	1,0	2,9	1,3	2,5

TABLE 49. DO YOU HAVE A HEALTH INSURANCE?

	Religion March 2005		Religion September 2005		Religion March 2007	
	Christ.	Musl.	Christ.	Musl.	Christ.	Musl.
	Col %	Col %	Col %	Col %	Col %	Col %
1 Yes	93,5	76,6	87,3	78,3	96,3	95,1
2 No	5,0	20,9	6,6	13,0	1,3	4,9
9 No answer.	1,5	2,5	6,1	8,7	2,5	

4. Participation in local government

A curious contrast can be observed in the opinions on this issue of the two religious groups in Kardjali Municipality. The Muslim population shares its view that its opinion is considered at all levels of governance. The number of Muslims who believe that the politicians are taking them into account has gradually increased through the years. They have the feeling and the conviction that they are involved in the government at local, as well as district and national levels. Certain hesitations are registered only in relation to the government; nevertheless the perception of involvement in the government remains relatively strong.

The feeling of lack of representation in administration has increased among the Bulgarians. Their opinion is mostly considered by the nongovernmental organizations. In relation to all the other executive bodies, a slight increase of the share of Bulgarians who believe that their opinion is considered can be registered, however this is accompanied by a much greater increase of the share of the people who hold the view that their opinions are disregarded.

TABLE 50. HAT IS THE EXTENT TO WHICH THE FOLLOWING INSTITUTIONS CONSIDER THE OPINION OF PEOPLE LIKE YOU?

		Religion March 2005		Religion September 2005		Religion March 2007	
		Christ.	Musl.	Christ.	Musl.	Christ.	Musl.
		Col %	Col %	Col %	Col %	Col %	Col %
Mayor of the populated area	1 It is considered in general	18,1	41,8	16,2	42,5	23,8	48,1
	2 It is not considered	28,6	17,4	30,5	12,6	41,3	8,6
	9 I cannot decide	53,3	40,8	53,3	44,9	35,0	43,2
Municipal Council	1 It is considered in general	10,6	25,9	11,7	33,8	13,8	33,3
	2 It is not considered	29,1	16,9	31,5	15,5	41,3	14,8
	9 I cannot decide	60,3	57,2	56,9	50,7	45,0	51,9
District Administration	1 It is considered in general	12,6	11,9	10,2	23,7	23,8	29,6
	2 It is not considered	19,6	14,9	27,4	12,6	31,3	17,3
	9 I cannot decide	67,8	73,1	62,4	63,8	45,0	53,1
Government	1 It is considered in general	12,1	19,9	10,2	27,1	13,8	24,7
	2 It is not considered	44,7	24,9	48,7	19,8	58,8	30,9
	9 I cannot decide	43,2	55,2	41,1	53,1	27,5	44,4
NGO in the region	1 It is considered in general	9,0	11,4	8,6	23,2	26,3	19,8
	2 It is not considered	16,6	9,5	16,8	7,2	11,3	11,1
	9 I cannot decide	74,4	79,1	74,6	69,6	62,5	69,1

5. Relations between the ethnic and religious groups

Although the Christians feel isolated from the local authority, the representatives of the different religious groups in the municipality show great tolerance to otherness in their relations. The Muslims are more tolerant and willing to accept relations with the Bulgarians; the data on one of the closest, most sensitive and conservative relations are indicative of that, as they reveal that only 15% of the Christians would accept their child to marry a Turk, compared to the 55% of the Muslims who would accept a marriage of their child to a Bulgarian.

Almost every fifth from the Christians and 7% of the Muslims mention conflicts which arise, though rarely, in the municipality. A stable and high percent of the Bulgarians can be observed in the last two years who believe that the different ethnic groups live well together. The share of the Muslims who hold the same opinion is even higher.

TABLE 51. PRESENCE OF CONFLICTS

	Religion March 2005		Religion September 2005		Religion March 2007	
	Christ.	Musl.	Christ.	Musl.	Christ.	Musl. <<
	<<<	<<	<<<	<<	<<<	<<
	Col %	Col %	Col %	Col %	Col %	Col %
The separate ethnic groups co-exist peacefully in our populated area	88,4	87,1	83,8	95,2	73,8	88,9
There are problems, though rarely, between the ethnic groups in our populated area	9,5	2,0	13,2	1,4	21,3	7,4
There are very often problems between the ethnic groups in our populated area	0,5	0,0	1,5	0,5	1,3	
Does not know. No answer.	1,5	10,9	1,5	2,9	3,8	3,7

MOMCHILGRAD MUNICIPALITY

1. Employment and unemployment. Standard of living.

Employment and unemployment

The employed Christians in Momchilgrad Municipality find their professional realization mainly in the public sector of the economy; 62% claim that they work in state companies and institutions. Unlike them, the Muslims, whose number is greater in this study than the one of the Christians, most often work for private companies and enterprises in the municipality.

The people seeking employment in Momchilgrad have almost never been confronted directly with discrimination on ethnic grounds and this applies for both the Christians and the Muslims. The latter, however, have been refused a job for other reasons, among which lack of proper qualifications and inappropriate for the employers age clearly stand out.

The share of unemployed in both religious groups is relatively equal - 11% of the Christians and 15% of the Muslims. The courses for unemployed are not particularly popular among the population - 15% of all studied Christians and 13% of the Muslims have attended such courses. This decision has proved to be more successful for the Muslims, half of whom have managed to find a job later. Successful performance for the Christians equals one third of all the re-trained people.

TABLE 52. HAVE YOU BEEN REFUSED A JOB FOR ANY OF THE FOLLOWING REASONS?

	Religion March 2005		Religion September 2005		Religion March 2007	
	Christ.	Musl.	Christ.	Musl.	Christ.	Musl.
	Col %	Col %	Col %	Col %	Col %	Col %
Lack of qualifications	1,6	6,0	0,5	3,6	2,5	8,8
Lack of experience	1,1	3,7	1,0	1,0	2,5	3,8
Lack of education	0,5	7,4	0,0	5,1	1,3	5,0
Because of ethnic background	12,0	0,5	2,5	0,0	1,3	1,3
Because of my sex	0,0	0,5				1,3
Because of my age	1,1	5,5	1,0	3,0		6,3
I did not have the necessary qualities	0,5	3,2	1,5	4,1	1,3	3,8
Other reasons	2,2	12,4	1,5	3,6	5,0	2,5
I have not been refused a job	49,7	29,0	38,4	56,9	53,8	47,5
I have not looked for a job yet	26,8	33,6	51,2	24,9	26,3	26,3
Does not know. No answer.	8,2	9,2	2,5	3,6	6,3	5,0

TABLE 53. DO YOU HAVE A JOB AT PRESENT?

	Religion March 2005		Religion September 2005		Religion March 2007	
	Christ.	Musl.	Christ.	Musl.	Christ.	Musl.
	Col %	Col %	Col %	Col %	Col %	Col %
1 Yes	47,0	37,3	49,8	43,7	42,5	47,5
2 No	52,5	62,7	50,2	56,3	56,3	52,5
9 Does not know. No answer.	0,5	0,0	-	-	1,3	

Standard of living

The Bulgarians and the Turks living in Momchilgrad have a relatively equal financial status. About 20% of the households in the municipality live on income of up to 300 BGN per month. A more detailed

analysis of the data on income and the number of household members in both communities revealed that the monthly income per household member in 23% of the Christian families is above the average for the country. About 3 times fewer are the Muslim households with such income.

The main sources of income are the same as in the other municipalities: permanent salary, pensions, received by the elderly members, and monthly child allowances. About 14% of the Muslims receive also income from temporary jobs, while 7% maternity allowance. The share of the other sources of financial means is too small.

There are no significant differences between the economic status of the representatives of both ethnic groups in the municipality. 60% of the Christians and 59% of the Muslims possess five and more luxury goods.

TABLE 54. ECONOMIC STATUS OF THE HOUSEHOLD

	Religion March 2005		Religion September 2005		Religion March 2007	
	Christ.	Musl.	Christ.	Musl.	Christ.	Musl.
	Col %	Col %	Col %	Col %	Col %	Col %
Telephone	90,7	55,8	89,2	80,7	75,0	67,5
Radio	61,7	36,9	44,3	29,9	55,0	48,8
Cassette recorder	50,8	39,6	38,9	38,1	50,0	38,8
Video player	29,0	11,5	23,6	11,7	32,5	23,8
Satellite antenna	1,6	52,5	2,0	53,8	6,3	48,8
Cell phone	55,2	44,2	62,1	68,0	65,0	60,0
Electric stove	86,9	52,5	87,7	65,5	81,3	73,8
Wood and coal stove	47,5	84,3	71,9	92,9	46,3	70,0
Electric hot-plate	62,8	36,4	40,4	24,4	53,8	60,0
Refrigerator	93,4	81,1	93,1	95,4	88,8	92,5
Color TV set	87,4	84,8	93,1	93,4	97,5	96,3
Black-and-white TV set	6,0	8,8	4,9	4,6	2,5	5,0
Cable TV	65,6	31,3	78,3	36,0	70,0	52,5
Automatic washing machine	72,1	60,8	71,9	70,1	68,8	75,0
Bed for each household member	98,9	93,5	97,5	99,0	97,5	96,3
Living-room furniture	85,8	56,7	83,3	65,5	82,5	75,0
Carpet - moquette	96,2	77,4	94,1	88,8	92,5	98,8
Car in operation	45,9	44,7	46,3	43,1	51,3	43,8
Running water - taps	96,2	85,7	99,0	99,0	95,0	100,0
Sewerage	97,8	49,8	91,6	45,7	96,3	100,0
Indoor toilet	98,4	71,9	97,0	55,3	91,3	87,5
Outdoor toilet	7,7	51,6	9,9	55,8	16,3	30,0
Electricity	98,9	97,2	99,0	99,5	97,5	100,0
Electrometer	98,9	96,3	100,0	100,0	97,5	100,0
Water-meter	98,9	86,6			97,5	100,0
Bathroom in the dwelling	97,3	71,4	99,5	95,9	97,5	97,5
Working street lighting in your street	73,2	50,7	90,1	76,6	95,0	96,3
Does not know. No answer.	0,5	0,0	-	-	-	-

2. Access to education

In the previous studies Momchilgrad used to be one of the municipalities with the greatest number of supporters of integrated education of children from the minorities in the same classes with the other children. At present the support does not seem to be so firm both on behalf of the Christians and the Muslims. Between 14 and 15% of both groups defend the opinion that minority children should study in the same school with the other children but in different classes. In addition, 6.3% of the Christians voiced the opinion that it would be better for such children to study in separate schools envisaged only for them.

A great number of the respondents from both groups share the opinion that education is an important condition for a person to ensure a proper and good job. Apart from that, although education does not necessarily predetermine success in life of a given person, it has an impact on it.

The Muslims, as well as the Christians, do not support so firmly the idea of including in the preparatory class children whose mother tongue is different from Bulgarian.

TABLE 55. WHAT SCHOOLS SHOULD CHILDREN FROM THE MINORITIES ATTEND?

	Religion March 2005		Religion September 2005		Religion March 2007	
	Christ.	Musl.	Christ.	Musl.	Christ.	Musl.
	Col %	Col %	Col %	Col %	Col %	Col %
1 Schools designated only for them	1,6	4,6	0,0	1,5	6,3	2,5
2 The same class together with the other children	92,9	81,1	98,5	97,0	75,0	81,3
3 The same school together with the other children but in different classes	3,3	4,1	0,5	1,0	15,0	13,8
9 Does not know. No answer.	2,2	10,1	1,0	0,5	3,8	2,5

3. Access to health care and social services

This study records a considerable increase of the number of people who have health insurance in the two target groups. Nevertheless, between 54% and 64% of the Bulgarians and the Turks in Momchilgrad visit the physician only when this is absolutely necessary. A similar attitude to the to the children's health in the households of the interviewed people cannot be observed, however, since not only the relatives seek medical help for the children on the event of slight illnesses but also 14 - 15% of the households take the children to preventive check-ups. In 95% of the cases there is no compromise with the financial funds and the medication prescribed to the ill children by the physician.

Social benefits assist financially or in kind, in the form of material for heating, about 9% of the Bulgarian households in the municipality. 4% of the Turkish families also receive benefits.

TABLE 56. IN WHAT CASES DO YOU SEEK MEDICAL HELP FOR THE CHILDREN IN THE HOUSEHOLD?

	Religion March 2005		Religion September 2005		Religion March 2007	
	Christ.	Musl.	Christ.	Musl.	Christ.	Musl.
	Col %	Col %	Col %	Col %	Col %	Col %
1 Only when they are seriously ill	20,0	18,6	4,5	5,9	8,8	9,3
2 Always, even when they have minor ailments	65,7	75,5	81,8	78,4	76,5	74,4
3 I take them to preventive visits even though they are not ill	14,3	4,9	13,6	14,7	14,7	14
4 We do not seek medical help, we use other methods	-	1,0	-	1,0		2,3

Base - only households with children

TABLE 57. IN WHAT CASES DO YOU PERSONALLY VISIT A PHYSICIAN?

	Religion March 2005		Religion September 2005		Religion March 2007	
	Christ.	Musl.	Christ.	Christ.	Musl.	Christ.
	Col %	Col %	Col %	Col %	Col %	Col %
1 I visit the doctor when I am seriously ill	73,8	72,8	64,5	67,5	53,8	63,8
2 I visit the doctor even when I have minor ailments	15,8	17,1	25,1	24,9	25,0	26,3
3 I go to a preventive examination even when I am not ill	4,4	2,3	9,4	4,6	13,8	7,5
4 I do not visit a physician; I use alternative methods	4,9	7,8	0,5	2,0	6,3	
9 Does not know. No answer.	1,1	0,0	0,5	1,0	1,3	2,5

TABLE 58. DO YOU HAVE A HEALTH INSURANCE?

	Religion March 2005		Religion September 2005		Religion March 2007	
	Christ.	Musl.	Christ.	Musl.	Christ.	Musl.
	Col %	Col %	Col %	Col %	Col %	Col %
1 Yes	89,1	60,8	81,3	69,0	97,5	87,5
2 No	9,3	27,6	8,9	21,3	2,5	8,8
9 No answer.	1,6	11,5	9,9	9,6		3,8

4. Participation in local government

A great part of the people in the municipality, regardless of their ethnic belonging (between 55 and 78%) have difficulties in answering the question to what extent the opinion of ordinary citizens is taken into account by the government and the local nongovernmental organizations, even by the district administration. Those people who have been interviewed in a more unofficial manner share their evaluations of the local institutions such as the Mayor of the populated area and the municipal council. They are mainly convinced that these authorities take into consideration the people with their social and public status, in other words both groups have a high degree of awareness of involvement in the local government.

TABLE 59. WHAT IS THE EXTENT TO WHICH THE FOLLOWING INSTITUTIONS CONSIDER THE OPINION OF PEOPLE LIKE YOU?

		Religion March 2005		Religion September 2005		Religion March 2007	
		Christ.	Musl.	Christ.	Musl.	Christ.	Musl.
		Col %	Col %	Col %	Col %	Col %	Col %
Mayor of the populated area	1 It is considered in general	27,9	45,6	20,7	36,0	40,0	40,0
	2 It is not considered	18,0	11,5	11,3	4,6	17,5	7,5
	9 I cannot decide	54,1	42,9	68,0	59,4	42,5	52,5
Municipal Council	1 It is considered in general	21,3	26,3	11,3	14,2	35,0	36,3
	2 It is not considered	21,9	9,2	11,8	3,6	20,0	6,3
	9 I cannot decide	56,8	64,5	76,8	82,2	45,0	57,5
District Administra- tion	1 It is considered in general	5,5	10,1	2,0	0,5	16,3	15,0
	2 It is not considered	12,6	5,5	7,4	1,5	20,0	6,3
	9 I cannot decide	82,0	84,3	90,6	98,0	63,8	78,8
Government	1 It is considered in general	12,0	9,2	2,0	1,5	23,8	26,3
	2 It is not considered	34,4	15,7	27,1	13,7	21,3	10,0
	9 I cannot decide	53,6	75,1	70,9	84,8	55,0	63,8
NGO in the region	1 It is considered in general	4,9	5,1	-	-	11,3	15,0
	2 It is not considered	14,8	5,1	6,4	2,5	18,8	7,5
	9 I cannot decide	80,3	89,9	93,6	97,5	70,0	77,5

5. Relations between the ethnic and religious groups

The study conducted presents a very high degree of tolerance and acceptance between the two ethnic groups, the Bulgarians and the Turks, who have been living for decades together in Momchilgrad Municipality. Both ethnic groups are willing to develop very close relations with people from the other community. In this municipality we can observe the highest degree of willingness declared by the Bulgarians to allow their son/daughter to enter into family relations with a person from the Turkish ethnic group (30%). 55% of the Turks in the municipality would accept their son/daughter to conclude a marriage with a Bulgarian.

There is a completely different attitude towards the Roma people. The close relations that more than the half of the interviewed Christians and Muslims would develop are limited only to living together in the same city and to having the children of the respondents attend the same schools with Roma children. The lack of acceptance of the Roma community is also revealed in the evaluations of the interviewed of the merits of this ethnic group. Hardly 6% and about 11% of the Turks are able to point out some positive trait of the Roma people.

The municipality in general is characterized by peaceful and amiable co-existence between the ethnic groups. This is the opinion of most of the Christians and Muslims. Only 9% of the Christians mention rare cases of tension, just like in March 2005.

TABLE 60. PRESENCE OF CONFLICTS

	Religion March 2005		Religion September 2005		Religion March 2007	
	Christ.	Musl.	Christ.	Musl.	Christ.	Musl.
	Col %	Col %	Col %	Col %	Col %	Col %
The separate ethnic groups co-exist peacefully in our populated area	90,7	71,9	94,6	99,0	90,0	98,8
There are problems, though rarely, between the ethnic groups in our populated area	8,7	0,0	4,4	1,0	8,8	
There are very often problems between the ethnic groups in our populated area	-	-	0,5	0,0		
Does not know. No answer.	0,5	28,1	0,5	0,0	1,3	1,3

Unlike the other municipalities, where the main selection criterion for the respondents used to be their religious belonging, in Asenovgrad, Targovishte, Dupnitsa, and Samokov the leading criterion was the ethnic belonging of the interviewed people according to their ethnic self-identification.

ASENOVGRAD MUNICIPALITY

1. Employment and unemployment. Standard of living.

Employment and unemployment

The data on the Bulgarians and the Turks employed in Asenovgrad Municipality is very close - 50%. Although the Roma remain the ethnic group more isolated on the labor market, the share of the employed ones among them has significantly grown. At present, this applies to 44% of the interviewed Roma people. The share of the unemployed Roma is the greatest - 30%. The interviewed Turks who were not employed as at the time the study was conducted were 19%, while the Bulgarians were only 6%.

The majority of the working representatives of the three ethnic groups are employed in the private economic sector. 15% of the Bulgarians, 11% of the Roma, and 5% of the Turks in this study work for the state.

Only the Roma claim to have experienced discrimination on the labor market due to their ethnic belonging. According to 15% of them, they have been refused a job due to the fact that they are Roma. Other reasons for which the representatives of the community have not been employed most often is that they do not possess the necessary skills, required for the respective job, as well as for lack of education.

Bulgarians have also been refused a job mainly due to lack of qualifications and inappropriate age, while the Turks in the municipality have not been employed mainly because of the lack of experience, the necessary skills and the age.

Although the lack of employment is much more serious problem for the Roma and the Turks, none of the persons in reviewed from those ethnic groups has undertaken any measures for finding a job by attending qualification and re-training courses. Only 8% of the Bulgarians have attended such training in the past and 50% of the persons re-trained have had consequently success in their professional realization.

TABLE 61. HAVE YOU BEEN REFUSED A JOB FOR ANY OF THE FOLLOWING REASONS?

	Ethnic background September 2005			Ethnic background March 2007		
	Bulgarians	Turks	Roma	Bulgarians	Turks	Roma
	Col %	Col %	Col %	Col %	Col %	Col %
Lack of qualifications	2,5	4,1	11,6	13,8	3,8	2,5
Lack of experience	2,5	1,0	6,5	5,0	8,8	3,8
Lack of education	1,5	3,6	11,1	3,8	5,0	7,5
Because of my ethnic background	0,0	3,1	25,6			15,0
Because of my sex	0,5	0,0	0,5			
Because of my age	12,3	3,6	9,0	10,0	6,3	3,8
I did not have the necessary qualities	2,5	1,0	3,0	2,5	6,3	11,3
Other reasons	3,0	3,1	4,5	1,3	2,5	
I have not been refused a job	36,9	37,9	13,1	48,8	51,3	53,8
I have not looked for a job yet	34,5	31,3	34,2	12,5	18,8	16,3
Does not know. No answer.	8,4	14,9	9,0	5,0	6,3	5,0

TABLE 62. DO YOU HAVE A JOB AT PRESENT?

	Ethnic background September 2005			Ethnic background March 2007		
	Bulgarians	Turks	Roma	Bulgarians	Turks	Roma
	Col %	Col %	Col %	Col %	Col %	Col %
1 Yes	39,9	30,3	21,1	50,0	51,3	43,8
2 No	60,1	68,2	78,9	50,0	48,8	56,3
9 Does not know. No answer.	0,0	1,5	0,0	-	-	-

Standard of living

The Roma population have diverse sources of income in Asenovgrad Municipality. Income originates mainly from permanent (56%) and temporary (49%) employment and monthly child allowance (48%). Social benefits, pensions for older people and trade are part of the household budget of 10-20% of the interviewed Roma people. The other two ethnic groups mainly receive income from permanent jobs, pensions for older people as well as monthly child allowance. The latter are received least by the Bulgarians (19%) and by one third of the Turks. Roma households in the municipality rely to the greatest extent on monthly child allowances, while the Bulgarian ones rely mainly on old-age pensions.

It is in the structure of the income sources that the explanation of the monthly benefits of the households of the three ethnic groups lies. 31% of the Bulgarian households and 33% of the Roma households live on monthly income under 300 BGN. The share of the Turks in this income group is only 9%. The reason due to which a similar financial status is registered for both the Roma and the Bulgarians is that a considerable number of the members of these groups have relatively low income, such as pensions, monthly child allowance, and social benefits are. The household income as an absolute value can be misleading if the number of the household members is not taken into account. Thus, after calculating the average income per household member, it became clear that almost 100% of the Roma people live on income which is lower than the average national income and the households with higher income are single cases. In 20% of the Bulgarian and 14% of the Turkish households, the household members live on more than the average national income of 237 BGN per month.

The Roma people differ also from the other two ethnic groups in the municipality in terms of economic status. Only 1.3% of them possess 6 out of the 8 luxury goods. The Bulgarians and the Turks have a similar economic status; 57.6% is the share of the people who have more than the half of these belongings.

TABLE 63. ECONOMIC STATUS OF THE HOUSEHOLD

	Ethnic background September 2005			Ethnic background March 2007		
	Bulgarians	Turks	Roma	Bulgarians	Turks	Roma
	Col %	Col %	Col %	Col %	Col %	Col %
Telephone	73,4	41,0	1,5	78,8	64,9	1,3
Radio	58,6	35,4	9,5	32,5	9,1	5,0
Cassette recorder	56,7	42,1	27,1	32,5	63,6	28,8
Video player	27,6	16,9	1,5	21,3	24,7	3,8
Satellite antenna	2,5	45,6	7,0		3,9	21,3
Cell phone	51,2	41,5	7,5	65,0	64,9	3,8
Electric stove	84,7	60,0	16,1	91,3	92,5	27,5
Wood and coal stove	51,7	85,1	93,0	23,8	42,5	96,3
Electric hot-plate	30,5	46,2	37,2	67,5	67,5	70,0
Refrigerator	95,6	86,7	43,7	97,5	98,8	87,5
Color TV set	95,6	86,7	52,3	98,8	98,8	86,3
Black-and-white TV set	3,0	9,7	25,1		1,3	15,0
Cable TV	65,5	32,3	11,1	71,3	68,8	1,3
Automatic washing machine	72,9	51,8	3,5	71,3	73,8	3,8
Bed for each household member	97,5	94,9	51,8	100,0	98,8	76,3
Living-room furniture	78,3	56,9	8,0	70,0	75,0	15,0
Carpet - moquette	97,0	85,1	46,7	97,5	97,5	85,0
Car in operation	37,9	41,0	4,0	32,5	50,0	7,5
Running water - taps	98,0	93,8	87,4	100,0	98,8	96,3
Sewerage	95,1	91,3	49,2	100,0	93,8	95,0
Indoor toilet	82,3	64,1	3,0	97,5	93,8	12,5
Outdoor toilet	27,1	66,7	90,5	1,3	10,0	95,0
Electricity	99,0	95,4	89,9	98,8	98,8	97,5
Electrometer	99,5	95,4	91,0	98,8	98,8	100,0
Water-meter	98,5	94,9	85,4	91,3	88,8	85,0
Bathroom in the dwelling	91,6	82,6	7,5	90,0	90,0	30,0
Working street lighting in your street	87,2	76,9	35,7	96,3	95,0	2,5
Does not know. No answer.	0,5	4,1	1,0			

2. Access to education

The diversity of ethnic groups in Asenovgrad Municipality, the different way of life, beliefs and values of each of these groups determine also the different attitude of the respondents to education. In comparison to the other two communities, the opinion of the Roma people in the study is of great interest.

In the first place, a great number of the representatives of this ethnic groups believe that their children do not have an equal start in general in comparison with the Bulgarian or the Turkish children. It is particularly for this reason that 77% of them declare that even if their children study, they have fewer chances to achieve success in life. In comparison, 10% of the Turks and hardly 4% of the Bulgarians hold the same opinion.

In the second place, the Roma people least of all support the compulsory education for children below 16 years of age; only 30% of them support such practice. What is more typical of them is that half of the Roma people cannot or refuse to take up a position on the issue.

Thirdly, according to 40% of the interviewed Roma people, education itself does not attract the interest of the children in school. Such views are expressed also by some of the representatives of the other two communities but their share is limited within 13-14%. Nevertheless, the Roma as well as the other respondents confirm, however, that education “opens more doors” and presents an opportunity for people to achieve better realization on the labor market.

The Roma show the greatest support for the integrated education of minority children in schools. The majority of the respondents in the three communities are in favor of the integrated education in the same classes of all children regardless of the minority group. The Turks, however, least support the idea and a considerable number of them (28%) are in favor of the softer form of segregation, namely the separation of the minority children in separate classes. 18% of the Bulgarians hold the same opinion.

The problem with the school-age children who do not attend school classes is usually most serious among the Roma ethnic group in the country. The situation in Asenovgrad Municipality also confirms this position. Each of the ten families has a child who should attend the school classes but actually does not do so.

TABLE 64. WHAT SCHOOLS SHOULD CHILDREN FROM THE MINORITIES ATTEND?

	Ethnic background September 2005			Ethnic background March 2007		
	Bulgarians	Turks	Roma	Bulgarians	Turks	Roma
	Col %	Col %	Col %	Col %	Col %	Col %
1 Schools designated only for them	12,8	1,0	0,0	10,0	2,5	
2 The same class together with the other children	57,1	77,4	82,4	57,5	47,5	65,0
3 The same school together with the other children but in different classes	21,7	6,2	5,5	17,5	27,5	2,5
9 Does not know. No answer.	8,4	15,4	12,1	15,0	22,5	32,5

3. Access to health care and social services

At present a very small number of the Roma who participated in the study have social insurance. The share of the insured Turks is also lower in comparison to September 2005. The lack of health insurance to a great extent determines the actions of the interviewed people in relation to their own health. They postpone medical visits except in cases of a serious disease and in most cases they do not turn to a physician at all but apply alternative methods of treatment. A predominant number of the Bulgarians and the Turks purchase strictly the prescribed medication but about one third of them can only afford cheaper medication. 54% of the Roma people also act in the same way when the issue concerns the interviewed people themselves.

Attention to children and their health has a much greater priority than that of adults in the household. Most Bulgarians and Turks in Asenovgrad Municipality take their children to a physician even for minor complaints. The case with the Roma people stands in a different way: 57% of them visit the doctor only as a last resort in the event of a serious illness of the child. Other 43% provide medical help to their children whenever necessary even without being health insured.

TABLE 65. IN WHAT CASES DO YOU SEEK MEDICAL HELP FOR THE CHILDREN IN THE HOUSEHOLD?

	Ethnic background September 2005			Ethnic background March 2007		
	Bulgarians	Turks	Roma	Bulgarians	Turks	Roma
	Col %	Col %	Col %	Col %	Col %	Col %
1 Only when they are seriously ill	14,3	14,6	56,9		12,5	57,1
2 Always, even when they have minor ailments	73,2	74,8	38,2	96,2	87,5	42,9
3 I take them to preventive visits even though they are not ill	12,5	8,7	3,3			
4 We do not seek medical help, we use other methods		1,9	1,6	3,8		

Base – only households with children

TABLE 66. IN WHAT CASES DO YOU PERSONALLY VISIT A PHYSICIAN?

	Ethnic background September 2005			Ethnic background March 2007		
	Bulgarians	Turks	Roma	Bulgarians	Turks	Roma
	Col %	Col %	Col %	Col %	Col %	Col %
1 I visit the doctor when I am seriously ill	52,7	51,3	74,4	58,8	71,3	60,0
2 I visit the doctor even when I have minor ailments	25,1	20,5	7,5	15,0	7,5	3,8
3 I go to a preventive examination even when I am not ill	17,2	15,9	5,5	22,5	5,0	
4 I do not visit a physician; I use alternative methods	3,9	10,3	9,5	3,8	16,3	33,8
9 Does not know. No answer.	1,0	2,1	3,0			2,5

TABLE 67. DO YOU HAVE A HEALTH INSURANCE?

	Ethnic background September 2005			Ethnic background March 2007		
	Bulgarians	Turks	Roma	Bulgarians	Turks	Roma
	Col %	Col %	Col %	Col %	Col %	Col %
1 Yes	87,2	71,3	37,2	91,3	62,5	6,3
2 No	8,9	15,4	51,8	7,5	20,0	86,3
9 No answer.	3,9	13,3	11,1	1,3	17,5	7,5

4. Participation in local government

Great disappointment and lack of confidence can be established in two of the ethnic groups in Asenovgrad Municipality – the Bulgarian and the Roma ones. Although a great number of the representatives cannot decide whether the Mayor of the city, the municipal council, the district administration, the government, and the NGOs take into consideration the opinion of the ordinary people, the negative assessments are dominant. Actually there are no Roma people who believe that their opinion is considered by any of the institutions. Only the Turks in the municipality claim that their opinion is taken into account by the authorities at a local and national level.

TABLE 68. WHAT IS THE EXTENT IN WHICH THE FOLLOWING INSTITUTIONS CONSIDER THE OPINION OF PEOPLE LIKE YOU?

		Ethnic background September 2005			Ethnic background March 2007		
		Bulgarians	Turks	Roma	Bulgarians	Turks	Roma
		Col %	Col %	Col %	Col %	Col %	Col %
Mayor of the populated area	1 It is considered in general	34,0	30,8	24,1	7,5	36,3	
	2 It is not considered	26,1	17,9	26,6	31,3	17,5	81,3
	9 I cannot decide	39,9	51,3	49,2	61,3	46,3	18,8
Municipal Council	1 It is considered in general	14,8	20,5	11,1	5,0	35,0	
	2 It is not considered	28,1	17,9	21,1	33,8	17,5	82,5
	9 I cannot decide	57,1	61,5	67,8	61,3	47,5	17,5
District Administration	1 It is considered in general	9,4	12,3	5,5	3,8	32,5	
	2 It is not considered	27,1	14,9	18,1	33,8	17,5	82,5
	9 I cannot decide	63,5	72,8	76,4	62,5	50,0	17,5
Government	1 It is considered in general	6,4	7,7	4,0	5,0	30,0	
	2 It is not considered	38,9	23,6	32,7	38,8	21,3	82,5
	9 I cannot decide	54,7	68,7	63,3	56,3	48,8	17,5
NGO in the region	1 It is considered in general	3,4	3,1	3,0	3,8	23,8	
	2 It is not considered	16,7	10,3	12,6	37,5	18,8	77,5
	9 I cannot decide	79,8	86,7	84,4	58,8	57,5	22,5

5. Relations between the ethnic and religious groups

The most marginalized group of the Roma in the municipality show the greatest degree of tolerance towards the other two ethnic groups. They are willing to accept and allow a person from the Bulgarian or the Turkish community to enter their lives regardless whether as a friend, a colleague, or a spouse for their children. This is not the attitude of the Bulgarians and the Turks towards them. As in all municipalities with Roma population, the other ethnic groups do not accept them. The assessments of the Turks are more negative; more than half of them would accept to live in the same city with Roma people but all other aspects of developing closer relations are supported by less than one half of them. The Bulgarians turn out to be more tolerant to the Roma ethnicity. Over 50% of them agree to live in the same city with Roma people, to have their children study together with Roma children, and to have a Roma colleague.

The acceptance of Bulgarians and Turks towards each other is considerably greater. About 23-24% of the representatives of both groups are even willing to allow their children to found a family with a representative of the other ethnic group.

Most opinions point out that even though multi-ethnic, the situation in the municipality remains quiet and peaceful without any particular conflicts between the communities living there. 8% of the Bulgarians and a small share of the Turks and the Roma mention single cases of problems.

TABLE 69. PRESENCE OF CONFLICTS

	Ethnic background September 2005			Ethnic background March 2007		
	Bulgarians	Turks	Roma	Bulgarians	Turks	Roma
	Col %	Col %	Col %	Col %	Col %	Col %
The separate ethnic groups co-exist peacefully in our populated area	78,3	91,8	94,5	87,5	93,8	97,5
There are problems, though rarely, between the ethnic groups in our populated area	11,8	1,0	1,0	7,5	2,5	1,3
There are very often problems between the ethnic groups in our populated area	3,0	0,5	0,5			
Does not know. No answer.	6,9	6,7	4,0	5,0	3,8	1,3

TARGOVISHTE MUNICIPALITY

1. Employment and unemployment. Standard of living.

Employment and unemployment

An increase of the employment has been registered among all ethnic groups in Targovishte Municipality for the period from September 2005 to March 2007. The difference in the shares of the employed Bulgarians and Turks is only within 5%, while the employment among the Roma population in the municipality, even though it has increased, continues to be too low. The predominant number of the employed Bulgarians and Turks work in the private sector, while the working Roma are almost equally distributed in private and state enterprises and institutions.

Apart from the Roma, 40% out of whom declare that they have been discriminated on the labor market due to their ethnic belonging, no representatives of the other communities inform that they have been discriminated in the search of jobs. Other reasons for the refusal of the employers to hire Roma people is their low education and qualifications, and more rarely their inappropriate age. The respondents of the other two ethnic groups have also been refused a job due to the same reasons but their share is much lower, not exceeding 10%.

The highest share of the unemployed is expectedly among the Roma people, as the people who are employed at present amount to 49%. The share of the unemployed among the representatives of the other two ethnic groups is considerably lower – respectively 11% are the unemployed Bulgarians and 19% the unemployed Turks.

Although the traditionally high unemployment level in Targovishte Municipality, a small number of the interviewed people have attended qualification and re-training courses: 6% of the Bulgarians, 1% of the Turks, and 3% of the Roma.

TABLE 70. HAVE YOU BEEN REFUSED A JOB FOR ANY OF THE FOLLOWING REASONS?

	Ethnic background September 2005			Ethnic background March 2007		
	Bulgarians	Turks	Roma	Bulgarians	Turks	Roma
	Col %	Col %	Col %	Col %	Col %	Col %
Lack of qualifications	6,1	4,5	19,2	3,8	6,3	32,1
Lack of experience	7,6	3,5	5,6	5,0	3,8	7,4
Lack of education	5,1	4,0	23,2	10,0	8,8	48,1
Because of ethnic background	2,0	2,5	16,7			39,5
Because of my sex	0,5	1,0	0,0			
Because of my age	10,2	7,9	10,6	5,0	7,5	18,5
I did not have the necessary qualities	5,1	5,9	7,6	1,3	2,5	6,2
Other reasons	3,6	3,0	4,5			1,2
I have not been refused a job	34,0	31,2	17,7	62,5	55	7,4
I have not looked for a job yet	26,4	27,7	15,2	12,5	18,8	7,4
Does not know. No answer.	15,2	18,8	18,7		1,3	

TABLE 71. DO YOU HAVE A JOB AT PRESENT?

	Ethnic background September 2005			Ethnic background March 2007		
	Bulgarians	Turks	Roma	Bulgarians	Turks	Roma
	Col %	Col %	Col %	Col %	Col %	Col %
1 Yes	48,2	47,5	13,6	66,3	60,0	24,7
2 No	51,3	52,5	86,4	33,8	40,0	75,3
9 Does not know. No answer.	0,5	0,0	0,0			

Standard of living

The Roma ethnic group in Targovishte Municipality has the worst financial status - 56% of the households live on income below 200 BGN, while three thirds of all groups live on income below 300 BGN monthly. The comparison between the other two ethnic groups reveals at first sight the greater financial well being of the Turks in the municipality. In reality, however, the Bulgarians possess more financial means per household member - 30% of them receive a monthly income per household member which is above the average one for the country. The same applies for 17% of the Turks and hardly 1.3% of the Roma.

The main sources of income for all the studied groups are one and the same - the salaries from permanent employment and monthly child allowances. The Roma households receive also income from temporary employment (16%), social benefits (10%), maternity benefits (10%), and child allowances (15%).

In comparison to the other two ethnic groups in Targovishte, the economic status of the Roma is lower, as 17% of them possess 5 and more luxury goods. Unlike the Roma, over 80% of the Bulgarians possess more of those status-related goods.

TABLE 72. ECONOMIC STATUS OF THE HOUSEHOLD

	Ethnic background September 2005			Ethnic background March 2007		
	Bulgarians	Turks	Roma	Bulgarians	Turks	Roma
	Col %	Col %	Col %	Col %	Col %	Col %
Telephone	74,6	47,5	12,6	58,8	56,3	12,3
Radio	49,7	34,2	20,7	38,8	31,3	1,2
Cassette recorder	46,2	55,9	46,5	63,8	75,0	16,0
Video player	24,4	22,3	3,5	35,0	55,0	2,5
Satellite antenna	1,0	45,5	21,7		45,0	29,6
Cell phone	48,7	57,4	24,2	93,8	92,5	37,0
Electric stove	84,3	74,8	22,7	97,5	96,3	23,5
Wood and coal stove	67,5	85,6	95,5	80,0	88,8	87,7
Electric hot-plate	37,6	30,7	31,8	56,3	41,3	17,3
Refrigerator	84,8	76,7	32,8	96,3	98,8	42,0
Color TV set	95,9	96,0	72,2	100,0	98,8	84,0
Black-and-white TV set	6,6	7,9	20,2			8,6
Cable TV	59,9	43,6	5,6	87,5	57,5	19,8
Automatic washing machine	56,9	55,4	8,1	82,5	80,0	21,0
Bed for each household member	97,0	93,6	76,8	100,0	100,0	90,1
Living-room furniture	68,0	55,9	9,6	97,5	96,3	25,9
Carpet - moquette	86,8	84,2	43,9	98,8	97,5	66,7
Car in operation	41,1	32,7	4,5	56,3	57,5	4,9
Running water - taps	99,0	99,5	99,0	100,0	96,3	91,4
Sewerage	74,1	69,8	58,1	100,0	100,0	93,8
Indoor toilet	73,1	63,4	18,2	98,8	98,8	30,9
Outdoor toilet	29,4	42,6	87,4	3,8	3,8	71,6
Electricity	98,0	98,5	99,5	100,0	98,8	96,3
Electrometer	99,5	99,0	99,0	100,0	100,0	96,3
Water-meter	99,5	99,5	78,8	100,0	98,8	74,1
Bathroom in the dwelling	78,7	73,3	22,7	100,0	98,8	22,2
Working street lighting in your street	83,8	81,7	54,5	72,5	61,3	81,5
Does not know. No answer.	-	-	-			

2. Access to education

All ethnic communities in Targovishte Municipality unanimously hold the opinion that education is an important advantage in the search for jobs. Compulsory education for children below 16 is approved by the majority of the Bulgarians, the Turks, and the Roma. Apart from the equal opinions and assessments, however, differences and specific views can be established in relation to other aspects of education. In this way, 67% of the Roma people voice their concern about their children and believe that their ethnic group is discriminated and that even if their children study better in school, they will have fewer chances of development in life than the children of the other ethnic groups. The opinion that the school and the subjects studied are not interesting to the children is more common among the Roma people than the other groups but they also support to the greatest degree the idea that the children who speak a mother tongue different from the Bulgarian should attend a preparatory class (68%). Although the language issue applies also to the Turkish children, less than one third of the Turks approve of such preliminary training.

The attitude towards segregation and desegregation of minority children has developed in a positive direction in the Bulgarians and the Turks. The share of the people who believe that these children should

study separately in other classes or in other schools has decreased among the first ones, while there are actually no supporters of such measures among the Turks. The change in the opinion of the Roma people in comparison to the previous study, however, is in the opposite direction: 12% of them are in favor of segregation and education of minority children in separate schools.

19% of the interviewed Roma share about school-age children in the household who do not attend school. There are such children in 9% of the Turkish families and there are almost no such children in Bulgarian households.

TABLE 73. WHAT SCHOOLS SHOULD CHILDREN FROM THE MINORITIES ATTEND?

	Ethnic background September 2005			Ethnic background March 2007		
	Bulgarians	Turks	Roma	Bulgarians	Turks	Roma
	Col %	Col %	Col %	Col %	Col %	Col %
1 Schools designated only for them	11,7	0,5	3,5	6,3		12,3
2 The same class together with the other children	62,9	94,1	90,9	78,8	98,8	86,4
3 The same school together with the other children but in separate classes	22,3	3,5	1,5	8,8		
9 Does not know. No answer.	3,0	2,0	4,0	6,3	1,3	1,2

3. Access to health care and social services

The share of the health insured people in Targovishte Municipality remains relatively unchanged and although it is a little bit higher in this study, the values are within the frame of the statistical error. A great number of Roma people; 38%, is established among the uninsured ones. The lack of health insurance and the need to pay the full price of the treatment determines the rarer visits to the physician among the Roma people. In relation to their own health, they seek medical help only in the event of a serious illness in 63% of the cases. One and the same share, 59% of the Bulgarians and the Turks, also visit the physicians when the situation with their health is critical. The Bulgarians still show greater concern for their health in comparison to the other ethnic groups and 15% of them undergo preventive check-ups. In comparison the share of the Turks and the Roma who do that is twice lower. The Bulgarians are also characterized by their attitude toward their children's health and in 27% of the households with children the latter are taken to preventive check-ups. This is valid for a considerably fewer number of the Turks (9%) and the Roma (5%). Paying greater attention to children's health prevails in the actions of all ethnic groups. Almost all Bulgarian and Turkish families observe strictly the medication prescribed to the children, while the Roma purchase in 48% of the cases the medication recommended by the physicians, while in the other 42% they but cheaper substituted for them.

TABLE 74. IN WHAT CASES DO YOU SEEK MEDICAL HELP FOR THE CHILDREN IN THE HOUSEHOLD?

	Ethnic background September 2005			Ethnic background March 2007		
	Bulgarians	Turks	Roma	Bulgarians	Turks	Roma
	Col %	Col %	Col %	Col %	Col %	Col %
1 Only when they are seriously ill	23,1	36,2	42,0	18,9	23,4	33,9
2 Always, even when they have minor ailments	67,3	59,6	53,8	54,1	68,1	57,6
3 I take them to preventive visits even though they are not ill	9,6	4,3	2,8	27,0	8,5	5,1
4 We do not seek medical help, we use other methods	-	-	1,4			3,4

Base – only households with children

TABLE 75. IN WHAT CASES DO YOU PERSONALLY VISIT A PHYSICIAN?

	Ethnic background September 2005			Ethnic background March 2007		
	Bulgarians	Turks	Roma	Bulgarians	Turks	Roma
	Col %	Col %	Col %	Col %	Col %	Col %
1 I visit the doctor when I am seriously ill	65,5	75,7	66,2	58,8	58,8	63,0
2 I visit the doctor even when I have minor ailments	24,4	15,8	22,2	25,0	35,0	24,7
3 I go to a preventive check-up even when I am not ill	7,6	4,5	4,5	15,0	6,3	7,4
4 I do not visit a physician; I use alternative methods	2,5	3,5	7,1	1,3		1,2
9 Does not know. No answer.	0,0	0,5	0,0			3,7

TABLE 76. DO YOU HAVE A HEALTH INSURANCE?

	Ethnic background September 2005			Ethnic background March 2007		
	Bulgarians	Turks	Roma	Bulgarians	Turks	Roma
	Col %	Col %	Col %	Col %	Col %	Col %
1 Yes	92,4	77,2	56,1	88,8	81,3	58,0
2 No	6,1	15,8	32,3	6,3	16,3	38,3
9 No answer.	1,5	6,9	11,6	5,0	2,5	3,7

4. Participation in local government

Just like in the most of the studied municipalities, a great number of the people have difficulties in giving their evaluation as to whether the local or central authorities take in to account the opinion of the ordinary citizens. This can be observed mainly as a problem in Turks, between 60% and 90% of whom do not give any answers to this question. Nevertheless, however, the Turkish ethnic group regards itself as involved in the local government to a greater extent than the Bulgarians and the Roma. In comparison to the other ethnic groups, the share of the Turks who believe that the mayor as well as the municipal council and the district administration take into consideration their demands and regard their voice is greater.

TABLE 77. WHAT IS THE EXTENT TO WHICH THE FOLLOWING INSTITUTIONS CONSIDER THE OPINION OF PEOPLE LIKE YOU?

		Ethnic background September 2005			Ethnic background March 2007		
		Bulgarians	Turks	Roma	Bulgarians	Turks	Roma
		Col %	Col %	Col %	Col %	Col %	Col %
Mayor of the populated area	1 It is considered in general	22,8	17,8	12,6	6,3	25,0	13,6
	2 It is not considered	41,1	24,8	56,6	56,3	12,5	63,0
	9 I cannot decide	36,0	57,4	30,8	37,5	62,5	23,5
Municipal Council	1 It is considered in general	7,1	5,4	3,0	1,3	13,8	6,2
	2 It is not considered	43,7	22,8	55,6	40,0	10,0	54,3
	9 I cannot decide	49,2	71,8	41,4	58,8	76,3	39,5
District Administration	1 It is considered in general	5,1	5,4	2,0	2,5	16,3	
	2 It is not considered	43,7	23,3	57,1	42,5	17,5	64,2
	9 I cannot decide	51,3	71,3	40,9	55,0	66,3	35,8
Government	1 It is considered in general	8,1	1,5	0,5	1,3	5,0	
	2 It is not considered	42,1	25,7	56,6	71,3	22,5	75,3
	9 I cannot decide	49,7	72,8	42,9	27,5	72,5	24,7
NGO in the region	1 It is considered in general	21,8	14,9	4,5	15,0	7,5	6,2
	2 It is not considered	6,6	6,9	39,4	20,0	1,3	49,4
	9 I cannot decide	71,6	78,2	56,1	65,0	91,3	44,4

5. Relations between the ethnic and religious groups

The greatest tolerance is revealed in the relation between the Bulgarians and the Turks in Targovishte Municipality. The Roma also demonstrate a high degree of acceptance of those two communities. They are ready to accept the Bulgarians and the Turks enter their lives and their environment. 32% of them are even willing to let their children marry a Bulgarian, while 72% of them would accept a man from Turkish background to be a new family member.

Unlike the relatively better attitude of the Roma to the other two groups, the latter do not show such tolerance towards the Roma ethnic group. The Turks in the municipality are even less tolerant than the Bulgarians. More than 50% of the representatives of the Bulgarian and Turkish ethnic groups would accept only to live with the Roma in the same city and to have their children attend the same school with the Roma children. In all other aspects otherness is tolerated by less than the half of the respondents.

In relation to the Roma, the Bulgarians and the Turks have difficulties in finding positive characteristics which the Roma possess. Nevertheless, the opinions that the Roma are industrious and strive to maintain a better hygiene receive a little bit greater support.

In comparison to September 2005, a progress has been registered in the development of life in Targovishte towards fewer conflicts and problems between the ethnic groups. At present 5% of the Bulgarians point out that there are problems, although rarely, while a twice higher number of the Roma believe hold the same opinion. Life in the municipality is quiet and peaceful for the Turks.

TABLE 78. PRESENCE OF CONFLICTS

	Ethnic background September 2005			Ethnic background March 2007		
	Bulgarians	Turks	Roma	Bulgarians	Turks	Roma
	Col %	Col %	Col %	Col %	Col %	Col %
The separate ethnic groups co-exist peacefully in our populated area	85,3	84,2	72,7	91,3	100,0	85,2
There are problems, though rarely, between the ethnic groups in our populated area	9,1	10,9	18,7	5,0		9,9
There are very often problems between the ethnic groups in our populated area	2,0	0,5	3,0			2,5
Does not know. No answer.	3,6	4,5	5,6	3,8		2,5

DUPNITSA MUNICIPALITY

1. Employment and unemployment. Standard of living.

Employment and unemployment

The problem of unemployment among the Roma people in Dupnitsa municipality stands out as a serious one. The Roma people who have work are 21% while 60 % from the interviewed in this study are unemployed. Half of the Bulgarians in the municipality have work, while 9 % of the respondents are unemployed. The private sector in Dupnitsa has provided employment for about two thirds of the Bulgarians and 82% of all working Roma people.

41 % of Roma respondents inform about work place refused on grounds of ethnic background. The other reasons due to which Roma people cannot find work are the absence of education, qualification and experience.

Bulgarians have also faced problems when applying for a definite work position. The main impediment for 13% of them has been the age and in fewer cases (9%) the absence of proper education and qualification.

Notwithstanding the significant unemployment among the Roma people in the municipality only 5% of them have undertaken steps towards the acquisition of a qualification or towards re-training. The number of the Bulgarians who have done that is three times higher. The negative point about these courses is that they have been effective only for a small part of those who attended them - for 25% of the Roma people and for 15% for the Bulgarians.

TABLE 79. HAVE YOU BEEN REFUSED A JOB FOR ANY OF THE FOLLOWING REASONS?

	Ethnic background September 2005		Ethnic background March 2007	
	Bulgarians	Roma	Bulgarians	Roma
	Col %	Col %	Col %	Col %
Lack of qualifications	5,5	14,4	8,9	18,8
Lack of experience	6,5	8,5	2,5	11,3
Lack of education	5,0	15,9	8,9	27,5
Because of ethnic background	0,0	20,9	1,3	41,3
Because of my sex	2,0	2,5	1,3	2,5
Because of my age	9,5	11,4	12,7	8,8
I did not have the necessary qualities	2,5	7,0	1,3	2,5
Other reasons	1,5	0,0		
I have not been refused a job	51,8	14,9	49,4	21,3
I have not looked for a job yet	17,1	43,3	22,8	20,0
Does not know. No answer.	6,0	4,5		2,5

TABLE 80. DO YOU HAVE A JOB AT PRESENT

	Ethnic background September 2005		Ethnic background March 2007	
	Bulgarians	Roma	Bulgarians	Roma
	Col %	Col %	Col %	Col %
1 Yes	39,2	16,4	49,4	21,3
2 No	60,3	83,1	50,6	78,8
9 Does not know - No answer.	0,5	0,5	-	-

Standard of living

Generally Dupnitsa municipality is characterized with a great diversity of financing sources for both the Bulgarians and Roma people. The monthly child allowance supports predominantly the Roma people households (31%). Apart from these other financing sources are the salary from a constant work (29%), payment for temporary work (29%) and social benefits (28%). Some 18 % earn a living by collecting and turning in materials for recycling.

The Bulgarian households in the municipality live on the means received from the constant work of one or more members of the family, the pensions of the old people and the monthly child allowance. It is characteristic of the municipality to receive financial means from abroad, which are added to the income of 13% of Bulgarian households.

About 40% of Roma people households live on a monthly income of up to 200 BGN. By way of comparison, the part of the Bulgarian households living on a similar income is 11%. Only 8.5% of the Roma people live with an income per a member of the household higher than the average for the country. The Bulgarian respondents who have such income are three times as much.

The difference in the economic status between the two ethnic groups in the municipality is also considerable. The Roma people, of whom only 8% own more than 4 luxury goods in the household, live more poorly and modestly. In comparison to them, 26 % of the Bulgarians own 5 or more out of the 8 things that illustrate a higher economic standard.

TABLE 81. ECONOMIC STATUS OF THE HOUSEHOLD

	Ethnic background September 2005		Ethnic background March 2007	
	Bulgarians	Roma	Bulgarians	Roma
	Col %	Col %	Col %	Col %
Telephone	68,8	4,5	59,5	6,3
Radio	49,2	12,4	48,1	27,5
Cassette recorder	48,7	15,9	34,2	20,0
Video player	31,7	5,0	26,6	8,8
Satellite antenna	2,0	1,0	8,9	2,5
Cell phone	52,8	18,9	64,6	28,8
Electric stove	94,0	40,3	50,6	31,3
Wood and coal stove	71,4	87,6	73,4	81,3
Electric hot-plate	56,3	26,9	53,2	31,3
Refrigerator	98,5	48,8	89,9	55,0
Color TV set	91,5	58,2	75,9	58,8
Black-and-white TV set	13,1	23,4	25,3	33,8
Cable TV	75,4	14,4	72,2	17,5
Automatic washing machine	83,9	14,9	81,0	27,5
Bed for each household member	97,0	66,2	93,7	73,8
Living-room furniture	76,9	11,4	68,4	15,0
Carpet - moquette	95,5	66,2	83,5	27,5
Car in operation	49,7	6,5	48,1	11,3
Running water - taps	99,5	77,1	97,5	87,5
Sewerage	97,5	51,7	92,4	66,3
Indoor toilet	94,5	19,9	79,7	21,3
Outdoor toilet	24,1	78,1	29,1	80,0
Electricity	99,5	85,6	96,2	86,3
Electrometer	99,5	80,1	92,4	61,3
Water-meter	98,0	46,8	91,1	41,3
Bathroom in the dwelling	93,5	14,9	83,5	18,8
Working street lighting in your street	82,9	23,9	87,3	37,5
Does not know. No answer.	0,0	2,0	1,3	1,3

2. Access to education

The opinions of the studied ethnic groups in Dupnitsa municipality are very close on aspects of education concerning children. Both Bulgarians and Roma people equally support obligatory preparatory classes for children whose mother tongue is not Bulgarian (46%), as they do the idea for studying at school the culture of ethnic groups living in Bulgaria (38-41%).

The part of those who support the obligatory education of children under 16 year-old age is considerably smaller for the Roma people (54%). The Bulgarians who have agreed to the idea are by 20% more. There is no conspicuous difference among the people who have supported the statement “even though my children study they have smaller opportunities”(40% for the Roma people and 32% for the Bulgarians). Facts, however, show that among the Bulgarians in Dupnitsa municipality the part of those who support segregated education for the ethnic groups children rises. About one third of them think that these children should go to different schools designated only for them.

On their part, 14-15% of the Roma people and Bulgarians suggest the idea of educating those children in separate classes as more appropriate even though the school is the same.

A considerable part of the children dropped-out from school at the age of obligatory education have been found among the respondents of the Roma ethnic group in Dupnitsa municipality. There are such children in 16% of the households of the interviewed people.

TABLE 82. WHAT SCHOOLS SHOULD CHILDREN FROM THE MINORTIES ATTEND?

	Ethnic background September 2005		Ethnic background March 2007	
	Bulgarians	Roma	Bulgarians	Roma
	Col %	Col %	Col %	Col %
1 Schools designated only for them	16,6	1,0	31,6	2,5
2 The same class together with the other children	62,8	93,0	48,1	80,0
3 The same school with the other children but separate classes	16,6	2,5	13,9	15,0
9 Does not know. No Answer.	4,0	3,5	6,3	2,5

3. Access to health care and social services

There are fewer Roma people respondents with health insurance in this study in comparison to the one made in September 2005, while the part of Bulgarians with health insurance shows no difference.

Very few are the representatives of both groups who visit the doctor when they have a minor ailment, while only single cases have preventive check-ups. The majority of the respondents resort to medical help only in serious cases, while part of the Roma people do not visit the doctor at all but apply the methods of alternative medicine.

The respondents' care for the health of the children is greater in the households and children are most often taken to the doctor even at the symptoms of slight ailment. Bulgarian children are in a more favorable position in comparison to the Roma people ones. 36% of the Roma people households have their children medically examined only when they are seriously ill, while 53% of them buy cheaper medicines and 23% of other Roma people households do not treat their children with traditional medical methods.

TABLE 83. IN WHAT CASES DO YOU SEEK MEDICAL HELP FOR THE CHILDREN IN THE HOUSEHOLD?

	Ethnic background September 2005		Ethnic background March 2007	
	Bulgarians	Roma	Bulgarians	Roma
	Col %	Col %	Col %	Col %
1 Only when they are seriously ill	30,9	40,5	25,7	36,0
2 Always, even when they have minor ailments	52,7	44,6	60,0	42,0
3 I take them to preventive visits even though they are not ill	10,9	6,6	11,4	8,0
4 We do not seek medical help, we use other methods	5,5	8,3	2,9	14,0

Base – only households with children

TABLE 84. IN WHAT CASES DO YOU PERSONALLY VISIT A PHYSICIAN?

	Ethnic background September 2005		Ethnic background March 2007	
	Bulgarians	Roma	Bulgarians	Roma
	Col %	Col %	Col %	Col %
1 I visit the doctor when I am seriously ill	57,8	69,2	75,9	62,5
2 I visit the doctor even when I have minor ailments	12,1	7,5	16,5	15,0
3 I go to a preventive check-up even when I am not ill	18,6	4,5	2,5	1,3
4 I do not visit a physician; I use alternative methods	11,6	16,4	3,8	21,3
9 Does not know. No answer.	0,0	2,5	1,3	

TABLE 85. DO YOU HAVE A HEALTH INSURANCE?

	Ethnic background September 2005		Ethnic background March 2007	
	Bulgarians	Roma	Bulgarians	Roma
	Col %	Col %	Col %	Col %
1 Yes	86,9	56,2	88,6	46,3
2 No	12,1	34,3	8,9	48,8
9 No answer.	1,0	9,5	2,5	5,0

4. Participation in local government

The data from this study show very weak awareness of involvement of both ethnic communities in the different levels of local and national government. First of all, a large part of the people cannot decide whether their opinion is heard by the governing organs. It turns out that the respondents can most easily speak about the local organs, the Mayor and the Municipal Council. Those institutions, however, accumulate predominantly negative attitude on the part of the interviewed. In other words, the people of Dupnitsa municipality do not feel their opinion regarded at a local municipality or regional level neither they do at a national level.

TABLE 86. WHAT IS THE EXTENT TO WHICH THE FOLLOWING INSTITUTIONS CONSIDER THE OPINION OF PEOPLE LIKE YOU?

		Ethnic background September 2005		Ethnic background March 2007	
		Bulgarians	Roma	Bulgarians	Roma
		Col %	Col %	Col %	Col %
Mayor of the populated area	1 It is considered in general	26,6	8,0	21,5	15,0
	2 It is not considered	17,6	48,3	31,6	40,0
	9 I cannot decide	55,8	43,8	46,8	45,0
Municipal Council	1 It is considered in general	8,0	5,0	8,9	10,0
	2 It is not considered	17,6	45,3	34,2	45,0
	9 I cannot decide	74,4	49,8	57,0	45,0
District Administration	1 It is considered in general	4,0	2,0	3,8	6,3
	2 It is not considered	14,1	31,8	25,3	41,3
	9 I cannot decide	81,9	66,2	70,9	52,5
Government	1 It is considered in general	7,0	3,5	7,6	7,5
	2 It is not considered	25,6	45,3	32,9	36,3
	9 I cannot decide	67,3	51,2	59,5	56,3
NGO in the region	1 It is considered in general	4,0	7,0	3,8	6,3
	2 It is not considered	15,6	43,3	21,5	35,0
	9 I cannot decide	80,4	49,8	74,7	58,8

5. Relationships between the ethnic and religious groups

The answers of the Roma people and Bulgarians about general tolerance towards other ethnic groups outlined the following picture:

The Roma people, similarly to other municipalities where this ethnic group has been studied, show the highest level of readiness to accept in their life people of Bulgarian and Turkish background.

Bulgarians, on the other hand, are less tolerant towards living with other ethnic groups, though they are less reluctant to live with Roma people compared to the Turks. Although Bulgarians acknowledge plenty of issue discussed they express their preference towards living in a familiar environment.

Contrary to the previous study, a larger part of the Bulgarian population nowadays tends to admit to the existence of problems between the ethnic groups in the municipality although they happen relatively rarely. This time more Roma people share this opinion and 6 % of them think that that problems are observed more frequently.

TABLE 87. PRESENCE OF CONFLICTS

	Ethnic background September 2005		Ethnic background March 2007	
	Bulgarians	Roma	Bulgarians	Roma
	Col %	Col %	Col %	Col %
The separate ethnic groups co-exist peacefully in our populated area	69,8	80,6	41,8	62,5
There are problems, though rarely, between the ethnic groups in our populated area	18,6	14,4	46,8	30,0
There are very often problems between the ethnic groups in our populated area	2,5	1,0	3,8	6,3
Does not know. No answer.	9,0	4,0	7,6	1,3

SAMOKOV MUNICIPALITY

1. Employment and unemployment. Standard of living.

Employment and unemployment

The unemployment among the Roma people in Samokov municipality seems to be a serious problem - 48% of the representatives of this ethnic group do not work, while only 10% is the part of the unemployed among the Bulgarians. The data about the employment of Bulgarians and Roma people are very close to those received in September 2005. The observed differences towards more working people are within the limits of the statistical error. More than a half of the interviewed people who have work is employed in the public sector of the municipality, that is 55% of the Bulgarians and 60% of the Roma people.

The main reasons which prevents the Roma people in the municipality from finding work is due to the lack of education. A few, more than half of the interviewed Roma people have not received a job, in particular on grounds of lack of adequate education. The next reason for refusing work place is most often lack of qualifications and more rarely because of lack of necessary qualities, experience and their ethnic background.

Although a significant part of the Roma people have been refuse work because of lack of qualifications, not many of them have undertaken steps in that direction. One person out of ten has attended courses for acquiring qualifications or for re-training. Upon completing such courses a quarter of those Roma people who have attended them have found a job.

TABLE 88. HAVE YOU BEEN REFUSED A JOB FOR ANY OF THE FOLLOWING REASONS?

	Ethnic background September 2005		Ethnic background March 2007	
	Bulgarians	Roma	Bulgarians	Roma
	Col %	Col %	Col %	Col %
Lack of qualifications	4,5	58,7		42,5
Lack of experience	4,5	51,0		20,0
Lack of education	3,0	55,1		51,3
Because of ethnic background	0,0	21,4		18,8
Because of my sex	0,0	0,5		
Because of my age	3,5	3,1	1,3	28,8
I did not have the necessary qualities	3,0	44,9		12,5
Other reasons	0,5	0,0	6,3	2,5
I have not been refused a job	85,6	24,0	2,5	
I have not looked for a job yet	2,0	2,0	90,0	15
Does not know. No answer.	2,5	7,7		3,8

TABLE 89. DO YOU HAVE A JOB AT PRESENT

	Ethnic background September 2005		Ethnic background March 2007	
	Bulgarians	Roma	Bulgarians	Roma
	Col %	Col %	Col %	Col %
1 Yes	33,2	16,8	37,5	18,8
2 No	66,8	83,2	62,5	81,3
9 Does not know - No answer.	-	-		

Standard of living

Temporary employment and monthly child allowances are the main sources of income for the Roma people in Samokov municipality. The households which rely on these financial means present 40% of the interviewed. Contrary to other municipalities where Roma people live, the diversity of ways for receiving financial means in Samokov municipality is not so big. Generally they confine themselves to income from constant and temporary employment, monthly child allowances and pensions for old people, which are received by 8% of these households. For the Bulgarians the sources of income are mainly the pensions, monthly child allowances and payment from constant employment.

The financial means available in the Roma people households are very big – 80% of them live on gross income of up to 200 BGN and only 15% of them have at their disposal up to 300 BGN. The poverty of the Roma people in this municipality shows in that all households live on income per head smaller than the average for the country.

The income of Bulgarians is significantly higher- 60% of the households of the study respondents live on more than 300 BGN monthly, moreover the members of one tenth of every household have at their disposal 237 BGN more per month.

Two thirds of the Bulgarian and one tenth of the Roma people households have relatively high economic standard. All of them have indicated that they own more than 5 luxury goods.

TABLE 90. ECONOMIC STATUS OF THE HOUSEHOLD

	Ethnic background September 2005		Ethnic background March 2007	
	Bulgarians	Roma	Bulgarians	Roma
	Col %	Col %	Col %	Col %
Telephone	75,2	2,6	80,8	8,2
Radio	40,1	7,1	32,9	8,2
Cassette recorder	26,7	13,3	34,2	40,8
Video player	12,9	2,0	27,6	2,0
Satellite antenna	2,5	0,5	17,1	58,0
Cell phone	16,8	6,1	65,8	32,0
Electric stove	76,7	11,7	92,2	21,6
Wood and coal stove	90,6	87,2	89,9	92,0
Electric hot-plate	41,6	5,6	91,0	16,9
Refrigerator	94,1	27,6	96,2	20,3
Color TV set	87,6	57,7	98,7	69,4
Black-and-white TV set	10,9	27,0	1,3	36,9
Cable TV	49,0	8,7	80,5	16,7
Automatic washing machine	68,8	13,3	82,1	20,0
Bed for each household member	95,5	89,8	100,0	97,4
Living-room furniture	47,0	15,3	90,0	16,4
Carpet - moquette	85,1	40,3	100,0	89,3
Car in operation	34,7	11,2	56,3	10,8
Running water - taps	98,5	91,8	98,8	70,3
Sewerage	85,1	66,3	100,0	51,4
Indoor toilet	75,7	25,5	98,8	13,5
Outdoor toilet	34,2	59,7	16,3	87,5
Electricity	95,0	89,3	98,8	88,2
Electrometer	98,5	63,8	100,0	16,9
Water-meter	98,5	49,5	100,0	18,6
Bathroom in the dwelling	89,6	25,0	100,0	16,9
Working street lighting in your street	89,1	19,4	95,0	18,6
Does not know. No answer.	1,0	0,5		

2. Access to education

A predominant part of the Roma people in Samokov municipality (76%), together with most Bulgarians support the statement that education gives opportunities to a person not only to find work but also for good work. The majority from both ethnic groups believes that education should be obligatory for all children under the age of 16 years. However, in 11% of Roma people households there are children who should attend school but they do not.

Only one fourth of the Roma people respondents maintain that if their children study well they would have fewer opportunities in life compared to their peers, that is the feeling of injustice and lack of equal opportunities is not so strongly expressed as it is done by Roma people in the other municipalities.

Most of the Roma people think that the integrated education of children from all ethnic backgrounds is the best approach. The Bulgarians are not convinced to the same degree in favor of desegregation. About 40 % of them maintain that children from ethnic minorities should study in separate schools from the rest of the children. There are some Roma people respondents who support this idea but their share is smaller- 15 %.

TABLE 91. WHAT SCHOOLS SHOULD CHILDREN FROM THE MINORTIES ATTEND?

	Ethnic background September 2005		Ethnic background March 2007	
	Bulgarians	Roma	Bulgarians	Roma
	Col %	Col %	Col %	Col %
1 Schools designated only for them	46,0	34,7	37,5	15
2 The same class together with the other children	38,1	48,5	51,3	82,5
3 The same school with the other children but separate classes	6,9	10,7		2,5
9 Does not know. No Answer.	8,9	6,1	11,3	

3. Access to health care and social services

Once again in Samokov the largest part of health insured Roma people have been recorded in comparison to those in other municipalities with compact Roma people population. More than 80% of the interviewed claim that they have health insurances. The share of the Bulgarians who are health insured increases compared to that in September 2005, approaching the maximum value. Nevertheless, a significant part of the Bulgarians visit the doctor only when they have a serious illness. They act in a similar way when their children's health is concerned in the household. The attitude of the Roma respondents towards their own health is similar to that of the Bulgarians – more than 70% postpone the visit to the doctor until a serious case makes it urgent. The Roma people show higher concern about the health of their children as they take them to the doctor for a check-up even when the case is not serious. No matter how frequent the cases are when the doctor's advice is sought both ethnic groups put away money and find ways to buy the medicines prescribed for their children.

TABLE 92. IN WHAT CASES DO YOU SEEK MEDICAL HELP FOR THE CHILDREN IN THE HOUSEHOLD?

	Ethnic background September 2005		Ethnic background March 2007	
	Bulgarians	Roma	Bulgarians	Roma
	Col %	Col %	Col %	Col %
1 Only when they are seriously ill	23,1	33,3	77,1	55,9
2 Always, even when they have minor ailments	56,4	51,4	8,6	38,2
3 I take them to preventive visits even though they are not ill	20,5	8,1	14,3	5,9
4 We do not seek medical help, we use other methods	-	7,2	-	-

Base – only households with children

TABLE 93. IN WHAT CASES DO YOU PERSONALLY VISIT A PHYSICIAN?

	Ethnic background September 2005		Ethnic background March 2007	
	Bulgarians	Roma	Bulgarians	Roma
	Col %	Col %	Col %	Col %
1 I visit the doctor when I am seriously ill	46,5	48,5	82,5	73,8
2 I visit the doctor even when I have minor ailments	30,2	40,8		21,3
3 I go to a preventive check-up even when I am not ill	13,9	1,5	17,5	5,0
4 I do not visit a physician; I use alternative methods	7,4	7,1		
9 Does not know. No answer.	2,0	2,0		

TABLE 94. DO YOU HAVE A HEALTH INSURANCE?

	Ethnic background September 2005		Ethnic background March 2007	
	Bulgarians	Roma	Bulgarians	Roma
	Col %	Col %	Col %	Col %
1 Yes	90,6	82,7	97,5	81,3
2 No	6,4	14,8	1,3	17,5
9 No answer.	3,0	2,6	1,3	1,3

4. Participation in local government

Unlike the previous study when the respondents answered in a more categorical way to the question whether the listed institutions hear their voices, this time the people who cannot answer the question are many more. Bulgarians in the municipality show more difficulties in forming their opinion than the Roma people. Generally, however, the population does not feel that its voice is heard and considered by the people in governing position. The negative opinions predominate as far as this concerns the people governing the populated area and the municipality, as well as the district administration and the Parliament.

TABLE 95. WHAT IS THE EXTENT TO WHICH THE FOLLOWING INSTITUTIONS CONSIDER THE OPINION OF PEOPLE LIKE YOU?

		Ethnic background September 2005		Ethnic background March 2007	
		Bulgarians	Roma	Bulgarians	Roma
		Col %	Col %	Col %	Col %
Mayor of the populated area	1 It is considered in general	32,7	57,7	7,5	11,3
	2 It is not considered	58,9	33,7	17,5	48,8
	9 I cannot decide	8,4	8,7	75,0	40,0
Municipal Council	1 It is considered in general	25,2	49,5	8,8	11,3
	2 It is not considered	63,9	40,3	11,3	46,3
	9 I cannot decide	10,9	10,2	80,0	42,5
District Administration	1 It is considered in general	23,3	32,7	3,8	8,8
	2 It is not considered	65,3	44,9	18,8	40,0
	9 I cannot decide	11,4	22,4	77,5	51,3
Government	1 It is considered in general	17,3	26,0	3,8	1,3
	2 It is not considered	69,8	46,9	13,8	41,3
	9 I cannot decide	12,9	27,0	82,5	57,5
NGO in the region	1 It is considered in general	13,9	12,2	5,0	1,3
	2 It is not considered	8,9	16,8	12,5	40,0
	9 I cannot decide	77,2	70,9	82,5	58,8

5. Relationships between the ethnic and religious groups

Samokov Municipality is characterized by low tolerance and acceptance on the part of Bulgarians towards Roma people. There are no Bulgarians who would accept to live even in the same town with Roma people, not to speak about acceptance closer to their life. The negative attitude and lack of acceptance of this ethnic group is found indirectly in the opinions about the positive qualities of the Roma people.

Only in single cases some of the Bulgarians see virtues shown by Roma people representatives. The attitude towards the Turks is almost similar and on the whole Bulgarians in Samokov municipality demonstrate themselves as intolerant towards ethnic groups different from their own.

The Roma people, as in the other studied municipalities, show high degree of tolerance towards Bulgarians, however, there is a negative attitude towards the Turkish people and a reluctance to live together with them under no circumstances. Both Bulgarians and Roma people almost do not share positive qualities about the Turkish people.

Although there is a high degree of intolerance on the part of the Bulgarians towards the other ethnic group in Samokov, in comparison to September 2005, the present study accounts that the environment has become less conducive to conflicts. 10% of the Bulgarians and none of Roma background report about more frequent problems between ethnic groups. In case there are any, they happen more rarely. Generally, according to the opinion of 64% of the Roma people and 78% of the Bulgarians the conditions in the municipality is relatively peaceful and calm.

TABLE 96. PRESENCE OF CONFLICTS

	Ethnic background September 2005		Ethnic background March 2007	
	Bulgarians	Roma	Bulgarians	Roma
	Col %	Col %	Col %	Col %
The separate ethnic groups co-exist peacefully in our populated area	44,1	82,7	77,5	63,8
There are problems, though rarely, between the ethnic groups in our populated area	12,9	7,7	6,3	25,0
There are very often problems between the ethnic groups in our populated area	39,6	6,1	10,0	
Does not know. No answer.	3,5	3,6	6,3	11,3