

АНОТАЦИЯ НА МАТЕРИАЛИТЕ ЗА УЧАСТИЕ В КОНКУРСА И САМООЦЕНКА НА ПРИНОСИТЕ

на

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на основание чл. 65 от Правилника за развитие на академичния състав на Пловдивски университет „Паисий Хилендарски“, с които той участва в конкурс за заемане на академичната длъжност „доцент“,

област на висше образование 3. Социални, стопански и правни науки,
професионално направление 3.1. Социология, антропология и науки за културата
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I. Монография

Since 2000 many Bulgarian cities and villages initiate festivals dedicated to homemade foods and pre-industrial food and agrarian technologies. For more than 20 years the celebration of local traditions, culinary technologies and gastronomic products are rising in popularity. Nowadays more than 130 villages and small towns are organizing such kind of events. During the years some of them become not only a sustainable tradition but also a central event of the municipal cultural calendars. The celebrations and festivals dedicated to food are a mixture between traditional celebrations, town or village fairs and congregation and innovative elements of collective celebration and boost of local identity. They could be approached as a phenomenon in Bulgarian culture.

The monography aims to present critically food fetes and festivals in Bulgaria. Central research questions are what are the specifics of those new forms of celebration, what are the process of valorization of food and food technologies as authentic, unique for certain region as well as what are the social and economic transformation they lead to. The theoretical approach is following the processes of festivalisation and neolocalism as connected to globalization. In order to reveals the specifics of the new festivity I am suggesting a new theoretical concept - gastronationalism as representing the processes of constructing of local authentic product. The aim is to understand how culinary festivals are part of the local identity construction, as well as how they are related to the processes of festivalisation, neolocalism, and food authentication. The research is based on my research interest towards food as taking part in the constructing of national and local identities. It began with a study of the processes that lead to the rise of yoghurt to a national Bulgarian symbol. During the last 5

years my research interest shifted towards the local culinary identifiers and in particular towards the processes of construction of local culinary symbols. I am approaching food fetes and festivals as key instruments in those processes. Besides representing the main characteristics of food festivals and their connection to the local identities, the research is not limited only to the anthropology of food and anthropology of celebration. The last part of the monography presents the application of the theoretical models from the previous parts and traces the processes of patrimonialisation using the case study of Kurtovo Konare fest. I am using the case study approach in order to reveal the transformation in the way culinary heritage is re-think and used. Kurtovo Konare fest is a good example of such transformations as during the time of its existing it shifting from simple entertainment for a diverse audience to an event with cause and specific messages. The case is a good example of how food festivals are factors in the process of rethinking the heritage from below leading to new municipal politics for sustainable development of communities and regions. The new politics are based on the valuation of agrarian heritage, biodiversity, sustainable ecologic development and local culinary traditions.

The scientific contribution of the monography is in several directions:

- Both the research and the theoretical approach are developed by the author and represent food festivals as a new forms of collective celebration that are related to the re-thinking of culture, traditions and territories. Food festivals are presented as instruments in the construction and transition of collective memory and the construction of local identity. As well as they serves as a way cultural phenomenon to be represented, transmitted, popularized and included in diverse economic activities. The research traces how through food festivals local traditions are re-valuated and used in innovative way.
- The study of food fetes and festivals is tracing the transformations of those new forms of celebration. It do not follows the assumption that in festivals the transition from ritual to spectacle. I am approaching the subject differently arguing that festivals as a particular way of existence of the rituality in celebration. Thus the research provides a specific angle toward the understanding of the transformation of the collective forms of celebration and their festivalisation.
- Other significant contribution of the research is the analysis of cultural pluralism, mobility and globalization. Food festivals as a newborn cultural events are a sign for the re-thinking of cultural knowledge, practices and skills as significant part of heritage and traditions of a particular community or a region. The research offers a detailed analysis of the motives behind the celebration of food heritage, the actor involved, the message distributed, and the

validation of the heritage. I am offering also analyses the parallel processes of self-identification as related to the validation of the local cultural identity.

- The monography reviles different context of the festivalisation and outlines the specifics of Bulgarian food festivals. Besides the development of the *festivalisation* according to the Bulgarian context, I am introducing two theoretical concepts – *agrogeography* and *gastronationalism*.

Agrogeography represents , on the one hand, is related to the geographical specifics of the region and the existence of particular local agricultural gropes which were part of the local agrarian practices and knowledge from centuries. From the other hand, the concept might be connected to not so long-lasting agrarian traditions. Those new agrarian traditions are very related to the industrialization (end of the 19th and early 20th century) and the introduction of selected crops as well. Following the Bulgarian context, such a process of introduction of new and unfamiliar for particular region crops is part of the communist approach to agriculture. After 1945 the new regime significantly changed the agriculture, not only due to the nationalization of the land and the animals, but also due to the agrarian zoning and the forced industrialization of all economic sectors. The notion of agrogeography shows how in national context different cultures are considered as common for particular geography. The disadvantage of approaching thinks only geographically is related to the lack of an additional data of how that “pairing” between a particular region and particular a gropes has happen as well as how particular group started to consider that particular agrarian product as part of their group identity.

The notion of gastrolocalism aim at stressing the importance of the locality in opposition to the regional and the national identifications related to food and food technologies. That more focused approach makes visible different actors involved in the process of the construction of local identities. It shows how on the scale of a particular locality different actors are using food in order to construct both local identities and localities. Gastrolocalism represents the local politics involved in the construction of local culinary symbol. Those local culinary symbols are involved in the discourses that validate particular food as authentic or local and as such part of the local culinary identity. Following the processes of gastronationalism reviles the social construction of locality.

– Other contribution of the text is the introduction of the idea of the specific variability of the food related fetes and festivals. That variability is rooted in the diversity of festivals that appears to “borrow” elements from other types of public celebrations with more fixed structure, rules, and strict social roles of the participants. That unproblematic integration of

elements of diverse collective holidays and rituals is also indicative of this fluidity and the lack of established rules for culinary holidays. That is way different actors involved might transform the festival according to their need and believes. During the culinary fetes, participant, organizers and public are acquiring a kind of fluid identities as they can easily change their social position in the festival. The events in the festivals allow that. For instance, if the spectator is willing to she or he can became a participant, a contestant, a food taster, or a volunteer.

II. Студии

1. Стоилова, Е. 2020. “Кулинарните фестивали: фестивализация, неолокализъм и Гастролокализъм”, *Семинар_BG* 19, <https://seminar-bg.eu/spisanie-seminar-bg/broy19/item/585-kulinarnite-festivali.html>, ISBN 1313-9932.

The article’s aim is to present the specifics of food-related festivals in Bulgaria as well as to offer a possible typologization. The analysis shows food festivals as an innovative form of public celebration linked with local cultural identity, but also connected to the dynamic processes of cultural pluralism, mobility and globalisation. The research operates with a variety of theoretical frameworks that uncover two ongoing processes. On the one hand, it traces the growing role of the economy of experience and the process of festivalisation as connected to the globalisation; on the other, it sheds light on the parallel processes of neolocalism and gastrolocalism associated with the construction of an “authentic” product, locality and food landscape.

The scientific contribution of the paper is the introduction of the notion of Gastrolocalism.

The notion is very connected to the phenomenon of neolocalism. Neolocalism is a notion used in the reflection of the effect of globalization, to emphasize the renewed interest in preserving and promoting aspects of the local culture and identity, of what makes unique. Gastrolocalism is a notion that I developed in order to stress the growing importance of regional identity from one side, and the processes of construction of local symbols, fetes, and festivals celebrating local culinary diversity from the other. The main argument of the article is that the festival format of public celebration of the local culinary traditions is used in the processes of local identity creation, processes that are power up by what is considered as local culinary heritage. Hence, the festivalisation might be considered as taking part both in both neolocalism and gastrolocalism but also of being involved in their importance.

2. Стоилова. Е. 2020. „Неолокализъм, занаятчийска бира и антимакдоналдизация,“ *Социологически проблеми* 52 (2) : 596-623, ISSN 0324-1572.

The article offers a case study of the development of craft brewing in Bulgaria and its local specifics. Craft beer brewing offers an interesting business model based on shared knowledge and technological experience, close relations between craft brewers and often common

projects. Craft beer culture develops new type of relationship between consumers and producers; relationship based on closer communication and shared values. Craft brewing is an industry based on traditional knowledge and innovation that can be used as an example of neolocalism policies and new sustainable business models that aim region development and the establishment of sustainable communities. The article traces craft brewing as closely linked to the regions cultural and natural heritage.

III. Статии в научни издания

1. Стоилова, Е. 2020 “Чиста и безопасна храна за градския консуматор. Как се модернизира производството на кисело мляко през 30-те – 40-те години на XX в.” *Семинар_BG* 18, <https://seminar-bg.eu/spisanie-seminar-bg/broy-18/item/579-chista-i-bezopasna-hrana-za-gradskiya-konsumator.html>.

The article pays particular attention to the understanding of what is clean, hygienic and safe food; these concepts are developed during the process of food industrialization and mass production. The study focuses on the process of standardization of milk production for the Bulgarian urban cities during the 30s and 40s of the 20th century. The paper analyses in a critical manner the very understanding of *clean* and *dirty* through studying the discourses of science and technology. The research traces the transformation of yoghurt from a home-made to a mass product. Yoghurt was one of the staple foods of the Bulgarians and its industrialization was part of the urbanization and the need for safe food for the urban citizens. The justification of the industrial food production went hand in hand with diverse symbolic and discursive fights between the supporters of the traditional technological knowledge and the scientists. The introduction of strict rationalized practices for milk quality and safety control was part of the scientists’ instruments to regulate the mass-produced food but also marked a new discursive shift where the traditional yoghurt production was replaced by controlled and rationalized practices.

2. Златкова, М. и Е. Стоилова. 2019. „Образи на планината във визуалните наративи на каракачаните“. В: Шнитер, М. и колектив (съставители). *Родна планина – земи, богове, хора и храмове*, 451-462, София: Исторически музей Велинград, ISBN 9789549229974

The article represents Karakachans as an ethnic group that existence was closely connected to the mountain. The mountain is considered not only as a place of living, but also as related with particular knowledge, practices and memories. The research is a study of the "living memory" of the Karakachans. That "living memory" is the way how the community interprets and present what is considered as Karakachan traditions and heritage that are incorporated in the festive and everyday culture of the group. We were searching elements of that "living memory" in the stories, images and sounds that the nowadays Karakachans are using in order to represent their specific group identity and traditions. The research question is how the collective memory is “maintained” and what role the mountain played. The article represents the visual and sensorial dimensions of the memory. It is based on the visual stories shared with us by two generations of one Karakachan family. The stories they sheared make visible that the migration and particular place (such as the mountain) are the milestones of the collective memory of that particular ethnic group. The main argument of the article is that the expression of knowledge and the ability to inhabit the mountain is transmitted and recreated in both verbal and nonverbal forms. The legacy of living in the mountains is both narrated (with words) and "shown" (by using the body). As nomadism is part of the official representation of the community, the stories about the specific know-how required to be able to live like a nomad are transmitted between generations. Nowadays Karakachans are settled down and that knowledge even not required is still transmitted as "someone else's" memories about the past times that define the croup’s identity. The scientific contribution of the article is the understanding, that when the narrator is talking about its own experience and shears its own memory those know-how of how to leave in the mountains and practice a nomad live are also related with “performing” that know-how also using the body as a performative. We defined that as a “visual narration” as a performance that is using the body as a way the story to be visualized (and particular body technics to be shown).

3. Стоилова, Е. (2019). „Села и публични чествания: фестивализация на кулинарните традиции. Села и публични чествания: фестивализация на кулинарните традиции“. В: *Трансформиращото (се) село*. село. Съст. Златкова, М., Пенкова, С., Антонов, Т. Митев, 232-255, Пловдив: Изд. Студио 18, ISBN 978-619-7249-56-9.

The study presents the specifics of food festivals in their Bulgarian context. The article questions their role in the interpretation of the local culinary heritage and the formation of a

local gastronomic culture. Food festivals are considered as a new form of collective celebration and self-identification performed by small towns and villages. The celebration of local food products are presented as integral part in the processes of local identity construction. The use of local branding as both related to the culinary tourism, as well as a way of sustainable local development is also studied.

The article scientific contribution is that it represents how food festivals in Bulgaria and their specifics. It reveals how food festivals are involved in the social construction of localities through the claims that particular community owns specific culinary heritage. That “possession” is validated also by dedicating a festival to that local culinary “heritage”. I am arguing that food festivals are used as mechanisms to legitimize culinary and agricultural traditions as connected to specific locality and the community that inhabit that place.

4. Stoilova, E. (2018). “Food, Myths, and Authenticity”. *MemoScapes. Romanian Journal of Memory and Identity Studies* 2 (2): 53-63, ISSN: 2558-8567.

The paper aims at tracing the use of myths in the process of authentication of local food and their promotion by food related festivals. To understand the use of food festivals as connected to local identity, this research explores how particular food has come to signify an authentic foodstuff, and how it has come to represent a taste of a particular place as its homeland. Home is thus interpreted as an imagined place, a place that surfaces by means of discourses made up of geographical indications that imply a process of meaning and myth-making. I am exploring in a critical manner food and drinks related festivals in their Bulgarian context. I am questioning the very process of valuation of food and food technologies as genuine for certain region. How authenticity is powered by mythologized allegations of origin that justifies the connection food-place-traditions is other question that the research intends to answer.

The paper is based on a case study of the annual Festival of Red Peppers, Tomatoes, Traditional Food and Crafts organized in the village of Kurtovo Konare. The festival in question is a representative for study of the strategies for (re)invention of traditions and their use for regional development. In particular, I will examine how a food product can be constructed as typically local with unique characteristics, distinguishing it from other similar food products. I will argue that this process of food authentication is powered by re-invented traditions justified through local myth-making. To explore these issues, this essay investigates how *Kurtovska Kapia Pepper* and *Kurtovo Konare Pink Tomato* became to be perceived as cultural and culinary symbols of Kurtovo Konare village.

The scientific contribution of the paper is the analysis that focuses on the use of myths in identity and authenticity construction. The article reveals that food traditions, as other collective historical memories, are a reconstruction of the past according to the needs of the present generation. The food festival in question is representative of how the successors of cultural heritage dialogue with the past and use it for local sustainable development. The festival is presented as a new form of public celebration, but also as a means that locals use to re-thing and re-create their identity, a process in which the mythologisation of existing historical facts and figures plays a significant role.

5. Stoilova, E. (2018). „Food festivals as cultural experience economy” *Questionner le tournant créatif : dispositifs, processus et représentations*. Yanita Andonova et Anne-France KOGAN (dir.), 79-83, ISBN 978-2-9552946-1-1.

The paper explores food related festivals in Bulgarian context in a critical manner. It questions the very process of valuation of food and food technologies as genuine for certain region in order to grasp how local identity is created through food authentication. The main argument is that food authentication plays crucial role in destination branding for cultural tourism. Food festivals aim the promotion of local traditions, moreover as other cultural industries they produce and commercialise contents intangible and cultural in nature. The study argues that food festivals as cultural industries might be a critical catalyst for local identity formation as reinforcing the cultural confidence of the region. The Scientific contribution of the paper is the comparative study of food related festivals as representation of how food is part of the cultural industries. As such food festivals should be viewed as a local strategic resource for sustainable development by transforming and extending social and cultural capitals. I am arguing that food authentication plays crucial role in destination branding for cultural and creative tourism based on experience and co-creation.

6. Стоилова, Е. (2017). „Фестивалност и конструиране на локалното културно наследство“. В *Опазване на културното наследство. Идеи и практики*. Мила Сантова и колектив (ред.), 212-222 стр. София: АИ „Марин Дринов“, ISBN 9789543229086.

The article is dedicated to a study of the specifics of food festivals in Bulgaria. They are a mixture of traditional festivities, urban and rural fairs, but they also interpolate innovative elements into the way collective identity is celebrated. I am using the case study of Kurtovo Konare fest to present in more detailed way how local community is constructing a particular product as authentic. As a central research focus of the article is the process of valorization and validation of food and food technologies as authentic and unique for a certain region.

The article contributes to the identity formation studies. I am arguing that local identity might be constructed through food authentication. Thus, festivals dedicated to food and food products are analyzed as involved in the local identity creation. The claim that particular food is authentic and belongs to the culinary traditions of the group I consider as a process food authentication. I am tracing the interdependence between food authentication and the local identity formation.

7. Стоилова, Е. (2019). „Заветът на художника“. В: *По пътя. Образи, звуци, истории*. 59 – 90. Пловдив: ИК „Ракурси“. ISBN: 978-954-8852-97-5.

This chapter is part of the collective monograph *On the Road, Images, Sounds and Stories*. The research is an analysis of the artistic work of the Karakachan painter Nikola Zarov. I am studying the thematic specifics of his work dedicated to the ethnic group he belongs to. During the entire 2000 he dedicated his working time to depicting his memories of the life of the Karakachans, as he himself used to live as a child, and as he was told it used to be. The result of that year of working were more than 30 large-format works presenting moments from the everyday life, holidays, rituals and important historical moments that define the community. Each of these different thematic cycles represent in an artistic way the specific culture and the history of the Karakachan community. The research contributes to the field of anthropology of arts. It reveals the importance of art as a means of transmitting and interpreting heritage. With his works N. Zarov not only declares himself as a Karakachan, but he declares his works as a testament that should enable Karakachans to remember the specific way of life and the cultural traditions of their ancestors. Furthermore, through his paintings Zarov perpetuates not only collective memories, but also the story of his family. What is important is that the paintings of Zarov not only reveal the specific of particular ethnic culture, but what is more, he uses art as a way to transmit collective identity to the future generations. His paintings also set a mythologized time and space in which these traditions exist.

8. Stoilova, E. 2020. "Craft Beer Culture and Creative Industries in Plovdiv, Bulgaria". *Papers in Applied Geography* 6, 222-239.

The paper problematize the role creative industries play in urban development, paying particular attention to craft beer bars and craft beer festivals as examples of creative industries and events. In order to stress why such an approach is relevant I bring to the discussion three analytic categories: "craft beer", "craft beer culture" and "creative industry". Questions posed in this paper are: What are the local and national specifics of craft beer culture and craft beer bars? How are creative industries such as craft beer bars and festivals connected to the formation of a local beer culture?

Craft beer production and its surrounding culture in Bulgaria lack scientific attention. To help fill this void, I trace the actors and the messages/channels they use to introduce the craft beer culture to residents of the second largest city in Bulgaria- Plovdiv. In doing so, I reveal how global tendencies are appropriated locally, as well highlighting the role craft beer plays in local development, neighborhood revitalization, and region branding. The analysis presented in this paper is based on a case study of the development of local craft beer culture in Plovdiv. I argue that the driving forces of the introduction of the craft beer to the city are craft beer bars and local breweries. In particular, I pay attention to the specificity of the Plovdivian craft beer culture and the main actors in its development. The transformation of a central city neighborhood (Kapana) is presented as part of the re-contextualization of the urban space; a space where the role of craft beer bar and craft beer culture play important roles