

Annotations on the material on paragraph 65 from PRASCPU and extended habilitation reference, including self-assessment of the contributions

Chief Assistant d-r Dimitrina Khamze,

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Habilitation thesis

1. Khamze 2023: Хамзе, Д. *Културата на пола в пословиците* (върху материал от полската и българската паремология). Пловдив: Издателство на ПУ "Паисий Хилендарски", 2023. ISBN 978-619-7663-47-1 (хабилиационен труд) (монография).

Gender culture in proverbs (based on material from Polish and Bulgarian paremiology)

Habilitation thesis

Abstract

The relationship between the sexes is an endlessly complex process that never ends. It is actually a reflection of the culture of the individual as well as the culture of the time, the national culture and the culture of gender. The natural complexity comes not only from the emotional, and heterosexual, nature of the interaction, but also from the developmental-procedural nature of these relationships. Labor and effort are invested in this communicative continuum; it is an ordeal, an unequal struggle, a dramatic and exhausting experience. The problem is complicated by the need to work with three categories of the subjective factor: one's own personality, the personality of the Other (the partner), and the third "two-person being" - the fused partner duet.

The protagonists in this duet are in a state of constant dynamics, transformation and co-adaptation. Just as human language does not and cannot have an end (just as the verbal creativity of people cannot stop), so the question of gender, and in particular of male-female relationship, is eternally open. To find fault for the conflicts and clashes between the sexes is ridiculous because there is no one to blame. There are only victims of unintentional "transgressions". Only a solid knowledge of psychology, consideration of the peculiarities of the human psyche that are refracted in linguistic formations, analysis of specific individual cases and situations that lead to more global generalizations, and a desire for change can help love to triumph in its unadulterated form.

The starting point for undertaking and carrying out the necessary research is language. He refracts and materializes man's mental wanderings. The paremic sphere is a particularly suitable research terrain, since it focuses the entire life experience of the subject and represents a synthesis of interpersonal, and in particular, male-female relationship. As sentential constructions highlighting a certain mental standard, paremias point not so much to its multiplication as to the search for the reasons and grounds for its emergence and consolidation, as well as the chances of changing the factors that gave rise to it. Thus, only could we hope for improvement and progress both in the field of male-female relationship and in the field of interpersonal relations in general.

The gender issue arose about two decades ago, starting with the assumed "asymmetry" between biological and sociocultural sex. This study does not start from this starting line, but rather seeks the convergent vectors between these artificially split and opposed embodiments of identity, seeking the inner harmony of the gender-determined individual. Here, biological and socio-cultural sex are not opposed, nor is the advantage of the latter at the expense of the former emphasized and accepted. Biological and sociocultural sex are seen as an indivisible whole with a biological dominant. The anthropocentric universe places the person as man or woman at the center of the universe with all his existential burden of triadically oriented relations: between the sexes, between man and other men, and between man and the world around him. This uneasy destiny and the subject's over-responsible mission to function adequately and effectively in the complex web of relationships, makes him constantly learn, adapt and maneuver in the trinitarian communicative space, trying to transform and improve it.

The comparison between the two Slavic languages is not the main focus of the research, on the one hand, because the topic of gender relations is universal and eternal, and on the other hand, because it is about general human, gender-marked mental dynamics. In this perspective, the formal specificity of individual, especially closely related, languages does not play a determining role. Examples from the paremic funds of both languages are drawn primarily as evidentiary material in support of the stated theses.

Based on the paremic texts from both languages, the study attempts to prove that a change in attitudes and worldview orientations in the area of gender relations is possible, that the imbalance of certain qualities in both sexes is compensable and can even be accepted as attractive and fruitful. An opportunity for a developmental-axiological and prognostic nature of the evaluation implied in the proverbs from the Polish and Bulgarian languages is sought, outside the framework of the stereotype and the "specialized" folklore

environment. Therefore, even the differences in the evaluations of the two sexes, and in particular of the female, by the male sex, may not give rise to conflict, but be a stimulus for a balanced mutual co-gravity. Gender characteristics marked as negative can even change their sign and become positive. This is a solid proof of the development-prognostic nature of the assessment in paremic constructions. Feminine and masculine as cultural genders are examined in order to highlight the amplitude between stereotypical and non-stereotypical gender expression. The manifestations of both genders are traced in an axiological perspective, i.e., in the given evaluative perspective - whether they identify with the roles imposed on them, accept them only partially or distance themselves from them (to the point of rejection). The communicative energy of proverbs is explored on the basis of their crypto-communicative resources and their performative potential is revealed. The ambivalent as well as the contrasting proverbs in meaning, which reflect opposite characteristics of the two sexes (both in relation to each other and in the field of only one of them), are analyzed and the reasons for this are sought. With the help of linguistic material from the proverbial sphere, it is found that the widely proclaimed asymmetry of the sexes as something harmful to women, as a result of the universally acknowledged and indisputable androcentrism, has no actual psychological grounds.

In terms of content, the study focuses primarily on the semantic "fluidity" and pragmatic multifunctionality of proverbial constructions in Polish and Bulgarian, as a consequence of the subject's (the producer's) mental "wanderings" in intersex space. Implicit communicative messages, which most often "refute" the explicit message, are distributed in two directions: from the producer to the direct addressee (the object commented on in the proverb) and from the producer to the indirect addressee (the recipient of the anonymous proverbial text). The semantic amorphousness and dynamics of the paremian phrases is a direct derivative of the interaction between the mental status of the subject, verbal production, symbol, value and stereotype. Semantic diffusion makes the evaluation of both the producer and the perceiver (interpreter) variable. Evaluative qualifications of gender (predominantly female) were analyzed in the semantic areas of beauty, love, marriage, infidelity, age (youth/old age), power and control, intelligence (cleverness/stupidity), and industriousness (hardworking/laziness). Special attention is paid to convergent and divergent vectors, to antistereotype impulses within the stereotype itself, and to cryptocommunication in intersexual communication.

Communication in the proverbial space prompts us to view it as an object for evaluation, "depriving" it of the "privilege" of turning its object into a permanent "target"

for evaluation. And crypto-communication helps us to give a new meaning of certain mental stereotypes of men and women with a view to a healthier societal perspective, to outline new trends based on the value experiences of the past, and to reduce aggression in society. The invisible communication stream teaches us to be more tolerant and empathetic towards our communication partner, to approach the Other (of the other gender, the other culture) with understanding, faith, and patience, it teaches us to improve communication, both intersex and intra-sex, and also between cultures.

Despite the apparent disproportion between proverbs with negative and positive evaluations of the respective gender (especially females), and the existence of relatively few proverbs with opposite content, the mere fact that they exist is sufficient to postulate and predict greater adaptability and harmonious compatibility between the sexes.

The presence of proverbs that place both sexes on an equal footing in terms of values, i. e. "comment" on them on an egalitarian basis, is a hopeful prospect for their actual equalization in people's perceptions. The research makes the creolization of cultural models possible and promising, which in turn has every chance to improve and enrich intercultural communication, as well as to improve the reference value system. The study also shows that through the male-female problematic and conceptology in the paremic space of language, the adaptive possibilities of culture are manifested.

The culture of the gender can be measured by the degree of development of consciousness, which is its "litmus", i.e. with the ability to confront one's own negative sides, as well as with the ability to transform them. Harmonious relations, understanding and cooperation between the two sexes, increasingly difficult to achieve in our modern times, are of paramount importance for the existence and development of world society, even for saving it from self-destruction.

Published dissertation

2. **Hamze 2016:** Хамзе, Д. *Езикът на комичното*. София: Издателска къща „Авлига”, 2016, с. 498. ISBN 968-619-7245-12-7 (монография)

Annotated with contributions highlighted in the competition for the degree of Doctor of Education and Science.

Another published book

3. **Hamze 2018:** Хамзе, Д. *Гротеск как интеркултурна ценност*. Beau Bassin: Lambert Academic Publishing, 2018. ISBN 978-613-9-83089-3 (книга)

The grotesque as an intellectual value

Abstract

The fluid and metamorphic identity of the subject, of which the Other is an integral part, cannot be an a priori and frozen given, but only an inspiring and enlightened journey towards the multiple "self". The impatient and peremptory globalization of unconscious identities neither integrates them nor highlights them, but simply erases these identities, turning them into a cheap "commodity", an exotic ornament, a fun toy, and an easy "prey" of the mass culture that automatically absorbs and digests them. The dehumanizing "potential" of globalization rejects understanding as superfluous ballast, turns the healthy, exciting, and constructive drama of communication with the Other into a devastating drama of the powerlessness of communication, into communicative "impotence", into an existential threat. Globalization seeks to mechanically achieve universality by denying (not recognizing) the universal in origin, the anthropological characteristics of the individual from every part of the planet and his original values. The grotesque not only resists disunity and destruction but is a universal key to the convergence of cultures and their communicative symbiosis. The grotesque becomes a guarantee of man's salvation thanks to its universal aesthetic nature and freedom of thought and creative reflexes, to its conceptual, anti-stereotype and value strategy, to its visual-plastic consolidating platform, to its demiurgic and transformative possibilities, to its sublimative-transcending power.

Annotations of the articles related to the habilitation thesis

1. Hamze 2019a: Хамзе, Д. *Мъжът и жената в оценъчна перспектива (върху паремнологичен материал от полския език)*. Паисиеви четения. Езикознание. Кръгла маса. Научни трудове на Пловдивски университет. Том 57, кн. 1, сб. А, 2019. Филология. Пловдив: Изд. на ПУ, 2019, 326–337. ISSN 0861-0029

Man and woman in an evaluative perspective
(on phraseological material from the Polish language)

Annotation

On the basis of the paremiological material, at least some of the reasons for the complex relationships between men and women, for the oxymoronic mutual attraction-repulsion, are revealed. They are sought at the energy level as an energetic exchange

between receivers and transmitters of energy, at the symbolic level as an unawareness or under-understanding of symbolism, at the axiological level through the dynamics and "vicissitudes" of evaluation, and at the social-psychological level as an uneasy oscillation between the common and the individual. An adequate approach to harmoniously reconcile the two sexes is emerging.

2. Hamze 2020a: Хамзе, Д. *Оценьчни индикации на женското и мъжкото в провербиални фрази (върху материал от българския и полския език)*. В: Международна годишна конференция БАН. София: ИБЛ, БАН, 2020, том II, 169–178. ISSN 2683-118X (print), ISSN 2683-1198 (online), Web of Science.

**Evaluative indications of femininity and masculinity in proverbial phrases
(on material from Bulgarian and Polish)**

Annotation

The symptomatology of masculinity and femininity in proverbial formations is panoramic and multi-layered, a direct consequence of the cognitive efforts of the gendered marked subject. Explicitly or not, gender identity marks a vast array of proverbs in any language. It permeates the conceptual sphere of the producer and the addressee in the communicative space, gender differentiates and "redistributes" the whole sociocultural experience, influences the evaluation of certain characterological and behavioral traits. The research reveals the possibility of a developmental-axiological and prognostic nature of this assessment, implied in selected paremic constructions from the Polish and Bulgarian, outside the framework of the stereotype. The dynamics of evaluation make it possible to transcend context and abstract a characterological gender modality, the essential quality of which is an antitypical diversity of personalities.

In the gender-marked space, critical-judgmental and approving-praising evaluations are somewhat balanced in both genders, regardless of the quantitative disproportion of positive and negative evaluations for them. This relative balance makes women and men more adaptable to each other and gives them a chance for greater understanding and harmony with each other. Relativity in evaluation and loosening of stereotypes would lead to the mastery of human relationships as a higher form of emotional intelligence, which would first help us to discover and unfold our own identity, and then, thanks to it, to dedicate ourselves to the Other. Thus, science would not be morally indifferent, but would help to achieve basic ethical goals.

3. Hamze 2020б: Хамзе, Д. *Опит за ценностно изравняване на половете в полски паремийни изрази.* Научни трудове на Съюза на учените в България – Пловдив. Серия А. Обществени науки, изкуство и култура. Том VI. Пловдив: Дом на учените, 2020, 258–262. ISSN 1311-9400 (Print) ISSN 2534-9368 (On line)

AN ATTEMPT TO EQUALIZE GENDER VALUES IN POLISH PAREMIAN EXPRESSIONS

Abstract

The patriarchal model of male-female relationships, reflected in the paremiology of the Polish language, provides insight not only into the mental stereotypes and societal imperatives promoting and multiplying certain cognitive establishments, as well as certain existential expectations from the representatives of the opposite sex, but also sets the prospect for change, designed to compensate for the shortcomings of this model, within itself, through examples (albeit less numerous) of the value balance of the two sexes. Human beings have as many differences as they do similarities, i.e. connecting links that make them compatible, give them the right to develop their inner potential and realize their dreams, the main part of which is a healthy and successful family as a guarantee of a meaningful life and a healthy, stable, spiritually elevated generation. This would not have been possible without the joint efforts of two people in love.

4. Hamze 2020в: Хамзе, Д. *Красотата като аксиологичен приоритет в мъжко-женските релации (върху материал от българската и полската паремиология).* В: Сборник с материали от Международна научна конференция „Наука и образование в дигитална среда”, 04. – 07.06. 2020 г., ВИУ, Варна, 2020, 223–230. ISBN 978-619-221-283-4

BEAUTY AS AN AXIOLOGICAL PRIORITY IN MALE-FEMALE RELATIONSHIPS (BASED ON MATERIAL FROM BULGARIAN AND POLISH PAREMIOLOGY)

Annotation

Beauty is a multispectral and polyvalent emotional-aesthetic category with a combinative structure, which reflects on the behavior of the sexual subject, which in turn contains certain evaluative reflexes and acquires predictive outlines in the minds of the communicants. In comparative terms, the study highlights the role of beauty in achieving harmonious intersex coexistence and the possibility of give a new meaning to certain mental

stereotypes about men and women with a view to a healthier and strengthening perspective of society; outlines new trends based on the valuable experience of the past.

The conclusions to which the study points can be reduced to three:

1). The subject's mental-aesthetic reflex crystallizes into an evaluation of the qualities of the self, found a worthy embodiment in the paremiological fund of the two compared languages, which have indicative similarities in the area of the studied topic; 2) The chosen aesthetic category - beauty - has a "polyvocal" character with an internally hierarchical structure, which on the one hand reveals itself in all its richness of values, and on the other, emanates a priority component; 3) Examples from the paremian material of both languages show that beauty in all its dimensions and manifestations has a high value status in intersex relationships and plays an important role in their strengthening.

5. Hamze 2021a: Хамзе, Д. *Криптокомуникацията в мъжко-женските отношения (върху материал от полската и българската паремиология)*. В: Проблеми на устната комуникация. Кн. 12. Велико Търново: УИ «Св. Св. Кирил и Методий», 2021, 231–245. ISSN 2367-8712 (Print), ISSN 2738-8840 (Online).

**Crypto communication in male-female relationships
(on material from Polish and Bulgarian paremiology)**

Annotation

This study attempts to penetrate into the crypto-communicative emissions of the messages exchanged in the area of male-female relationships reflected in proverbial phrases from Polish and Bulgarian using the methods of psycholinguistic, cognitive-semantic and comparative analysis. The results of the study indicate that in a number of cases the encrypted illocutionary layer of some proverbs is substantially confirmed by others - with explicit contrastive or ambivalent content. The psychological search and discovery in the paremian communicative process, provides reliable perspectives for better understanding and harmony between the sexes.

Because feelings are stormy and invasive, they prompt evaluation, and when we evaluate, we tend to go to extremes. This alone is a sufficient sign to look for what is hidden under the verbal "packaging" of masked feelings. The contextual conditioning of paremias is itself a cryptogenic factor. Nonverbal signals are either unconscious or semi-conscious. Therefore, it is not in our power to control our non-verbal expression. The encrypted

semantics of proverbs challenge and even negate the supposed immutability of the "eternal wisdom" explicated in them.

6. Hamze 2021б: Хамзе, Д. *Амбивалентните послания на паремийните изрази в зоната на мъжко-женските отношения (с примери от полския и българския език)*. В: Градска култура и езиково разнообразие. Материали от четиринадесетата международна конференция по социолингвистика, София 2020 г. София: УИ „Св. Кл. Охридски”, 2021, 123–135. ISSN 1314-5401.

THE AMBIVALENT MESSAGES OF PAREMIAN EXPRESSIONS IN THE FEALD OF RELATIONS
BETWEEN MEN AND WOMEN (WITH EXAMPLES FROM POLISH AND BULGARIAN)

Annotation

The study shows how the stereotype, which is both a consequence of evaluative operations and a stimulus for evaluative reflexes, reveals the ambivalent nature of the conceptual-prescriptive content implied in the paremian phrases. The ambivalent semantic angles of proverbs (with psychological origin) have a hidden and an overt "version". The "veiled" associations that cause most seemingly categorical proverbial findings give rise to proverbs with opposite content or with two sides that are balanced in an evaluative plan. Thanks to these associations, we can form a more realistic picture of "healthy" relationships between men and women.

The ambivalent "genealogy" of evaluation found in proverbial phrases, whether overt or covert, stimulates the perceiver to search for its causes and the possibilities of evolution and modification of the axiological perspective. Stereotypical findings in proverbs, testifying to ambivalent attitudes towards the opposite sex, become a corrective to both certain values and the personal opinion of the communicators. The ambivalent attitude of the producer in evaluative procedures makes proverbs susceptible to transformations. Proverbs can be used in changing contexts, even with an unchanged component composition - for example with an ironic strategy.

7. Hamze 2021в: Хамзе, Д. *Конвергентни и дивергентни импулси в мъжко-женските релации (с примери от българската и полската паремиология)*. Сборник – доклади от годишна университетска научна конференция. 27 – 28 май 2021. В. Търново: НБУ, 2021, 132–149. ISSN 1314-1937

Convergent and divergent impulses in male-female relationship
(with examples from Bulgarian and Polish paremiology)
annotation

Convergent and divergent processes—simultaneous in a global perspective—represent an essential feature of intersex communication and existence. Sometimes they mimic, express the conventionality of the visible, "ironize" each other, send a message for an opposite interpretation, they balance and neutralize each other, but they also emit a dominance, which is decisive for the development of the relationship in the couple. It is important to see what the divergent-convergent energies "promise" for the future of the male-female tandem. In the course of the research, the methods of cognitive-semantic analysis, linguistic and cultural expertise, psychological sounding, as well as the comparative method are used. The proverbial corpus from both languages shows that convergent and divergent impulses in male-female relationships have many "faces" and forms of manifestation. In certain cases, and in a given context, they acquire convention and become mutually interchangeable. When divergence in intersexual relationships becomes a real threat, it must be converted (transformed) into convergence for the survival and strengthening of the relationship. Paremic turns testify that two-way vectors (convergent and divergent) operate in the subject's personal zone, which must be coordinated with those of the partner. Paremic phrases are an illustration of the fact that sometimes explicit divergence in intersex communication is actually crypto convergence.

8. Hamze 2022: Хамзе, Д. *Ценностна квалификация на опозицията младост/старост в зоната на мъжко-женските отношения (с примери от полската и българската фразеология)*. В: Сборник доклади от научна конференция «Знание, наука, иновации, технологии» 3 – 4 юни, 2022, 101 – 115. ISSN 2815-3472 (Print), ISSN 2815-3480 (CD)

Value qualification of the youth/ old age opposition in the area of male-female relationship
(with examples from Polish and Bulgarian phraseology)

Abstract

The categories of youth/old age form a key existential opposition, "engraved" in the continuum of communication between man and woman. The fairer sex is directly and fatefully affected by the contrasting energies within this opposition which is fed and sustained by the male sex. The study offers a way to at least partially "defuse" it by means of adequate operations for the stereotype and its value status. As a source of empirical material, the phraseological- paremic fund of the language (Bulgarian and Polish) is attracted, considered as particularly suitable for this type of research. When woman, as both the addressee (object) and the perceiver of the parody text, changes her perceptive attitudes and looks at it with new eyes, she will be able to decode the cryptic messages of this text and extract its "instructions" for breaking the stereotype - having carefully "weighed" its benefits and harms. Only then will she be able to take her destiny into her own hands and, with her determination and free-thinking, regain her attractiveness in the eyes of man - without having to be "eternally young". Thus, she would exceed the age restrictions. The research shows that we can contribute both to the introduction of a new type of sentimentalization of values and to the affirmation of new values in the area of male-female relations, overcoming the determinism of the opposition youth/old age.

Annotations of the articles on other topics (outside the habilitation thesis)

9. Hamze 2014: Хамзе, Д. Магическият триптих Време-Пространство-Любов в творчеството на Олга Токарчук. W: *Pełta czasu. Język i kultura*, red. J. Pacuła, Bielsko-Biała: Akademia Techniczno-Humanitarna w Bielsko-Białej, 2014, 101–117. ISBN 978 – 83 – 63713 – 83 – 6

The Magic Triptych Time - Space - Love in the Polyphonic Work of Olga Tokarchuk

Annotation

In the research, Time is considered as a multi-layered, polyphonic and multifunctional category, within which balance and rhythmic coexistence of subjective (personal) and global (cosmic) time is sought. This symbiosis becomes tangible thanks to the individual destinies of the characters, as if pulsating in the fabric of the Absolute. The consonance of these two tenses is unbreakable even in the face of the most dramatic personal existence, for every being has its place and its purpose in the omniphony,

regardless of any subjective factors - mental-reflective or evaluative. There is no meaningless and purposeless existence in this context,

Space is perceived as a "manifestor" of time, which gives it expression and scope, makes it measurable, and furthermore locates the individual in it and, through its "multiplied" transience, equates it with eternity. The illusion of an extra-temporal existence is also attainable through the identification of man with objects. The sympathy between man and object gives the object durability. Love is God's illumination that permeates space-time through the spirit, sharpens and ennobles the senses of lovers, and enriches their cognitive faculties. Love forms a triptych with Time and Space and provides man with full integration with them.

All entities except man are spontaneous participants in Time, they are its pulse. But man distorts Time, trying to "tame" it, to privatize it. So, it takes revenge by sending him suffering. Man needs serious effort and spiritual growth to come to the insight into the cosmic nature of his individual Time, which has become dormant and which he must activate in order to achieve consonance with universal Time. The mystery and metaphysics of Time in Olga Tokarchuk remain open to the Reader. She only hints his way to them discreetly.

10. Hamze 2015: Д. *Стилистиката на кръстопът*. В: Славистиката – пътища и перспективи. Юбилеен сборник, посветен на проф. дфн. Иванка Гугуланова. Пловдив: Университетско издателство, 2015, 267–281. ISBN 978 – 619 – 202 – 083 – 5

STYLISTICS AT THE CROSSROADS

Annotation

The study examines issues related to establishing the place and role of stylistics in the system of modern branches of humanities knowledge. In the context of interdisciplinary dialogue and the emergence of new interdisciplinary sciences, stylistics must clearly define its subject area, because otherwise it risks "dissolving" into other sciences. With the idea of avoiding this risk, some ways of removing the homonymy around the notion of "style" and the synonymy of "stylistics" are proposed. The use of the most important positions in the Western European, Polish, and Russian stylistic schools is also suggested (above all the doctrine of V. V. Vinogradov).

Style is both source and result, first cause and effect, world view and matter (instrument), inductive and deductive, empirical, and logical category. Stylistics as a branch of linguistics should not be reduced to an inventory of possible linguistic

realizations with different frequency of use, to an instructive-didactic guide, which would give it a registration and purely formal, not creative, character. It is necessary to focus on values, monitoring and maintaining their coordination with linguistic exponents.

11. Hamze 2019: Hamze, Dimitrina. *Komunikacja językowa jako wartość integracyjna w wielokulturowej przestrzeni*. W: *Polonistyka i świat wartości. Edukacja polonistyczna jako wartość*. (red.) Magdalena Marzec-Jużwicka, Agnieszka Karczewska, Sławomir Jacek Żurek. Lublin: Wydawnictwo KUL 2019, 117–135. ISBN 978 83-8061-782-7

Linguistic communication as an integrative value in the intercultural space

Annotation

Language, as a microcosm of the individual and his/her environment, is a fundamental tool for intercultural communication. Its natural "deposits", its anthropological nature, the relativism of its cultural coloring, its cognitive-conceptual structure, its "innate" universal-semantic and expressive power of unification, its deictic (from deixis) "magnetism", its discursive nature, its conversational distribution, and its all-embracing intertextuality, guarantee successful communication. These qualities of language unite different civilizations, provided this natural, supranational treasure is not deliberately abused.

Language is both a social institution (i.e., not a single act), a collective speech and a system of values. At the same time, however, it is an individual act of the personality, not a product of her/his personal choice and actualization. The institutional and systematic aspects are closely related. Through them, language manifests itself as a system of conditional values (arbitrary to some extent, unmotivated), relatively resistant to transformations by the individual. The perceiver of a foreign culture must respect it as his own. Understanding and adoption a culture that is both created and expressed by language is based both on relating the universe of speech to the institutional-value character (and status) of the particular language and on the possibilities for adoption and embedding this universe in one's own cultural space.

All languages as a factor, generator, producer, tool and reflection (mirror) of cultures have the same functions, play the same role in society and in the individual sphere, i. e. they are in a state of anthropological kinship. The study establishes the linguistic

prerequisites and mechanisms of convergence between cultures. It highlights the specificity of norms and conventions, the fluctuating semantics of the word, the emotional "coherence" of languages and cultures, the unifying power of different types of universals, of detectors, not necessarily verbal, of communication itself as a universal, anthropological pattern of ethnic coexistence. No less important is the function of repetition, discursivity, intertextuality and artistic language embodied in repetition, grotesque and metaphor as a dynamic model for the "twinning" of cultures.

12. Hamze 2020: Хамзе, Д. *Интеграционизмът в творчеството на Цветан Тодоров*. Сборник – доклади от годишна университетска научна конференция. 28 – 29 май 2020. В. Търново: НБУ, 2020, 193–206. ISSN 1314-1937

Integrationism in the works of Tzvetan Todorov

Annotation

Structuralist, literary historian and theorist, researcher, essayist, culturologist, philosopher, and essayist, Tzvetan Todorov is a "multiple image" of personified integrativeness. The study shows how by integrating eras, directions, concepts, relations, and own searches simultaneously through the universal confluence and the renewing "seeing" differentiation the great humanist scientist makes us see the nobility of the "barbarian" and feel the warmth of the Other, whom we have already discovered in ourselves.

Integrity is a category that marked the personality of the philosopher-researcher Tzvetan Todorov, as well as his entire work. By thinking, behaving, and writing, the scientist shows what is required of a person to successfully pursue an integrative strategy for the benefit of humanity: above all, morality, that is, an ethical, cognitive, axiological-argumentative, critical, and predictive approach. The thinker seeks and finds the interconnections between things, the "covalence" of categories and concepts. Continuity and continuous dynamics, openness and variability of cultural phenomena are the main levers of integration - they feed and condition it. Integration as a combination of multiple essences or as the multiple identity of the author is a sign of the discursive pluralism of a soul and a multispectral intellect. Individual identity is derived from the intersection of different collective identities, and we all (as individual identities) possess multiple cultural identities. This provides us with the opportunity for successful, fruitful, and promising communication with the Other, the bearer of foreign culture. It is vitally important for us as a "biological" and socio-cultural necessity. Therefore, we should not allow violence to enter its borders and afflict its representatives, because we bear a personal vulnerability to it, becoming "accomplices" of governments torturing human beings.

Integration leads to a constant transformation of cultures, which in turn stimulates the integration process. Through the integrative strategies in his work of Tzvetan Todorov not only creates a co-gravitational magnetic field for cultures, but also humanizes the intercultural space, gives it a harmonious and moral appearance. A basis for comparison with other cultures will help us better understand our world and our times, the creolization of cultural energies would have a decisive role in the healing and prosperity of the human factor. A basis for comparison with other cultures will help us better understand our world and our time, the

creolization of cultural energies would be crucial to the healing and prosperity of the human factor.

Self-assessment of the scientific contributions

Contributions of the Habilitation Thesis

Hamze 2023: Хамзе, Д. *Културата на пола в пословиците* (върху материал от полската и българската паремология). Пловдив: Издателство на ПУ “Паисий Хилендарски”, 2023. ISBN 978-619-7663-47-1

Scientific contributions

I. Scientific contributions of the Habilitation Thesis (*Gender culture in proverbs*)

1/ Proverbs, on the other hand, are a concentrated existential and *emotional experience* - especially thanks to their ability to leave the original context and function as abstract, extra-contextual units in the human lexicon that adapt to different contexts, i. e. provide contextual dynamics and variability. This feature of them prompts the researcher, to look for the emotional motivations for a certain paremic statement as well as the possible reasons for a given type of emotional reaction that led to its verbal substitute before making assessments. In this sense, the analysis of proverbs really has more affinity with psychology and culture than with linguistics.

Once proverbs have transcended their primary contextual binding, they become stable and reproducible. The context can be thought of, imagined in the plan of both the past and the future. This is a good opportunity to apply a new axiological approach to the stereotyped statement in the proverbial phrase. No two contexts are exactly the same, and the relationship between a proverb and its context is reciprocal - sometimes the context itself necessitates its inclusion, and other times it is the main factor that creates the context, i.e., it adapts to it. It then acts as a marker for the presence of *crypto communication*. Contextual binding itself can play the role of a *cryptogenic factor*.

2/ *The encrypted content* of the unspoken in the proverbs illustrating male-female relationships proves that the subconscious desire of the producer is not to "denigrate" the other sex, but to send signals for *proper understanding*, to send a call for empathy. In this perspective, the prevailing emission of negative energy towards the opposite (mainly female) sex, perceptible from what is said in the proverbs, helps to discover the reasons underlying such a reaction and to which the producer himself is subject. Proverbs can help

us to realize that if we knew better the psychology of gender, we would probably not so credulously succumb to the fanatical agitations to fight for gender "equality".

3/ Based on the paremic material, not only is the symmetry between *biological and sociocultural gender* rediscovered and restored, but the artificial internal division of gender is removed and the unity of its two dimensions is restored.

4/ Paremic texts from both languages suggest that a *change in attitudes and worldview orientations* in the field of gender relationships is possible, that the imbalance of certain qualities in both sexes is compensable and can even be accepted as attractive and fruitful.

5/ The *evaluation* put into proverbs has a developmental and axiological and predictive character, the very stereotype *inherent in them* contains its own anti-stereotypical tendencies. Differences in evaluations of gender from the position of the other gender may not give rise to conflict, but be a stimulus for balanced *mutual co-gravitation*.

6/ Ambivalent as well as contrastive in meaning proverbs prove the possibility of variability of evaluation and "illustrate" its dynamic, changing character.

7/ It is found that the evaluation depends not so much on the informative charge of the proverb as on its figurative-suggestive and expressive function. This feature is also the basis of its mobility. The vivid imagery of PEs, itself highly associative, favours the reinterpretation of the valuations embedded in them. Thus, proverbs become not only a corrective of certain values, but also of the personal position, of the individual views of the communicants. Other factors that contribute to the evaluative dynamic are the producer's anonymity, which predisposes to creativity, and the perceiver's attitude.

8/ The *communicative energy* of proverbs based on their crypto communicative resources is extracted and their *performative potential* is revealed.

9/ With the help of linguistic material from the proverbial sphere is established that the proclaimed "asymmetry" of the sexes, for which the universally acknowledged "androcentrism" is put forward as the cause, has no *real psychological basis*.

10/ The *semantic amorphousness* and dynamics of paremic phrases is a direct derivative of the interaction between the subject's mental status, verbal production, symbol, value, and stereotype.

11/ The message of paremias revealing various informative "corridors" is associatively unfolded. They imply a dynamic, even if only as an *reason for reflection*, as a "test" for the position contained in them.

12/ The variability of the assessment causes a permanent erosion of the *stereotype*. Proverbs show that the stereotyped inertia of thinking itself is an "alarm" that makes us look for the encrypted feeds of communication.

13/ Despite the apparent disproportion between proverbs with *negative and positive evaluations* (with a powerful predominance of the former) of the respective gender (mostly female), and the existence of relatively few proverbs with opposite content, the mere fact that they exist is sufficient to postulate and predict greater *adaptability and harmonious compatibility between the sexes*. In this evaluative perspective, Bulgarian and Polish proverbs are very similar, the difference can be sought only in some accents.

14/ Paremic turns testify that two-way vectors (*convergent and divergent*) operate in the subject's personal zone, which must agree with those of the partner. The divergent processes in the relationships between the man and the woman do not mean the neutralization and "bleeding" of love - they accompany it and gain speed for its new rise. Proverbs are an illustration of the fact that sometimes *explicit divergence* in intersex communication is actually *crypto convergence*.

15/ *Communication* in the proverbial space prompts us to see it as an object of evaluation, "depriving" it of the "privilege" of turning its object into a constant "target" of evaluation.

16/ *Crypto communication* in proverbs helps us to *reconsider certain mental stereotypes* about men and women, teaches us to improve communication between the genders within the same gender and also between cultures.

17/ Proverbs with a contrastive assessment suggest the ambivalent nature of gender, prompting one to seek ways of reconciling opposites both between the sexes and within a particular gender. Ambivalence is a kind of *reconciliation between the individual and the universal*. Ambivalent evaluations reveal and reinforce the convergence between the two sexes-showing that they are more compatible than they seem, not in spite of, but because of their opposite qualities.

18/ The presence of proverbs with *a positive assessment of women*, although much fewer in number, betrays the diverse and multifaceted experience of the producer, as well as the merits of the "weaker" sex and its roles in society. Above all, however, it shows the ability of the stronger sex to acknowledge and appreciate them - and that means trying to put the "more beautiful part of humanity" on an equal footing with themselves, and even in some ways higher than themselves.

19/ This study shows that the *adaptive capacities of culture* are manifested through male-female problematics and conceptualization in the paremy space of language.

20/ Proverbs reveal the possibility of introducing a new type of reflection of values in the form of wise, moral sentence and also of establishing *new values* in the area of male-female relationships that would be able to overcome the determinism of traditional oppositions.

21/ Proverbs indicate that gender equalization should be sought at the level of psychological understanding, emotional compatibility, and mutual existential complementarity.

22/ The crypto communicative layers in proverbs show that gender culture can be measured by the degree of development of consciousness, which is its "litmus", i.e. with the ability to confront one's own negative sides, as well as with the ability to transform them. Proverbs teach us to cultivate love in ourselves.

23/ The study encourages sharpening the sensitivity to the issues raised and reconsidering the attitudes to paremiology.

II. Main scientific contribution of the study *The grotesque as an intercultural value*. Beau Bassin: Lambert Academic Publishing, 2018. ISBN 978-613-9-83089-3

The decisive philosophical-aesthetic and unifying role of the grotesque in the global perspective - for the effective convergence between peoples and cultures is emphasized. The fluid and metamorphic identity of the subject, of which the Other is an integral part, cannot be an a priori and frozen given, but only an inspiring and enlightened journey towards the multiple "self". It instinctively seeks the multiple "self". The globalization of unconscious identities leads to their obliteration, to their transformation into a cheap "commodity", into an exotic ornament, into a fun toy and easy "prey" of mass culture, which automatically absorbs and digests them. The dehumanizing "potential" of globalization rejects understanding as superfluous ballast, turns the healthy, exciting, and constructive drama of communication with the Other into a devastating drama of the powerlessness of communication, into communicative "impotence", into an existential threat. Globalization seeks to mechanically achieve universality by denying (not recognizing) the universal in origin, the anthropological characteristics of the individual from every part of the planet and his original values.

The grotesque is able not only to resist this process, but to contribute to the rapprochement of cultures and their fruitful interaction with all its powerful plastic potential. It owes this role to its remarkable characteristics: universal aesthetic nature, freedom of thought and creative reflexes, conceptual-anti-stereotypical value strategy, artistic-imaginative, consolidating platform, demiurgic-transformative power, sublimative-transcending ability. With these qualities, the grotesque can become a guarantee of man's salvation.

III. Main scientific contributions of the other studies participating in the competition.

Contributions of the research on the topic of the Habilitation thesis in publications:

Hamze 2019a: Хамзе, Д. *Мъжът и жената в оценъчна перспектива (върху паремнологичен материал от полския език)*. Паисиеви четения. Езикознание. Кръгла маса. Научни трудове на Пловдивски университет. Том 57, кн. 1, сб. А, 2019. Филология. Пловдив: Изд. на ПУ, 2019, 326–337. ISSN 0861-0029

Hamze 2020a: Хамзе, Д. *Оценъчни индикации на женското и мъжкото в провербиални фрази (върху материал от българския и полския език)*. В: Международна годишна конференция БАН. София: ИБЛ, БАН, 2020, том II, 169–178. ISSN 2683-118X (print), ISSN 2683-1198 (online), Web of Science.

Hamze 2020б: Хамзе, Д. *Опит за ценностно изравняване на половете в полски паремийни изрази*. Научни трудове на Съюза на учените в България – Пловдив. Серия А. Обществени науки, изкуство и култура. Том VI. Пловдив: Дом на учените, 2020, 258–262. ISSN 1311-9400 (Print) ISSN 2534-9368 (On line)

Hamze 2020в: Хамзе, Д. *Красотата като аксиологичен приоритет в мъжко-женските релации (върху материал от българската и полската паремнология)*. В: Сборник с материали от Международна научна конференция „Наука и образование в дигитална среда“, 04. – 07.06. 2020 г., ВИУ, Варна, 2020, 223–230. ISBN 978-619-221-283-4

Hamze 2021a: Хамзе, Д. *Криптокомуникацията в мъжко-женските отношения (върху материал от полската и българската паремнология)*. В: Проблеми на устната комуникация. Кн. 12. Велико Търново: УИ «Св. Св. Кирил и Методий», 2021, 231–245. ISSN 2367-8712 (Print), ISSN 2738-8840 (Online).

Hamze 2021б: Хамзе, Д. *Амбивалентните послания на паремийните изрази в зоната на мъжко-женските отношения (с примери от полския и българския език)*. В: Градска култура и езиково разнообразие. Материали от четиринадесетата международна конференция по социолингвистика, София 2020 г. София: УИ „Св. Кл. Охридски“, 2021, 123–135. ISSN 1314-5401.

Hamze 2021в: Хамзе, Д. *Конвергентни и дивергентни импулси в мъжко-женските релации (с примери от българската и полската паремология)*. Сборник – доклади от годишна университетска научна конференция. 27 – 28 май 2021. В. Търново: НБУ, 2021, 132–149. ISSN 1314-1937

Hamze 2022: Хамзе, Д. *Ценностна квалификация на опозицията младост/старост в зоната на мъжко-женските отношения (с примери от полската и българската фразеология)*. В: Сборник доклади от научна конференция «Знание, наука, иновации, технологии» 3 – 4 юни, 2022, 101 – 115. ISSN 2815-3472 (Print), ISSN 2815-3480 (CD)

1/. Gender identity permeates the conceptual sphere of the producer and the addressee in the communicative space, gender differentiates and "redistributes" the whole sociocultural experience, influences the evaluation of certain characterological and behavioral traits. Proverbs, as the object of study, open up the possibility of a developmental and axiological and predictive character of this evaluation, beyond the stereotype. The *dynamics of assessment* make it possible to transcend context and abstract a characterological model of gender, the essential quality of which is an *antitypical diversity of personalities*.

In the gender-marked space, critical-judgmental and approving-praise evaluations are somewhat balanced in both genders, despite the quantitative disproportion of positive and negative statements reflected in proverbs. This relative balance makes women and men more adaptable to each other and gives them a chance for greater understanding and harmony with each other. Relativity in evaluation and loosening of stereotypes would lead to the mastery of human relations as a higher form of *emotional intelligence*, which would first help us to discover and develop our own identity, and then, thanks to it, to understand the Other. Thus, science would not be morally indifferent, but would help to achieve *basic ethical goals*.

2/. The patriarchal model of male-female relationships, reflected in the paremiology of the Polish provides insight not only into the mental stereotypes and societal imperatives promoting and multiplying certain cognitive establishments, as well as certain *existential expectations* from the representatives of the opposite sex, but also sets *the perspective of change*, designed to compensate for the shortcomings of this model, within itself, through examples (albeit less numerous) of the value balance *of both sexes*. Human beings have as many differences as similarities, i. e. , connecting links that make them compatible, giving them the right to develop their inner potential and realize their dreams, a major part of which is a healthy and successful family as a guarantee for a meaningful life and a healthy, stable, spiritually uplifted generation. This would not have been possible without the combined efforts of two loving beings.

3/. *Beauty is a multispectral and polyvalent* emotional-aesthetic category with a combinative structure, which reflects on the behavior of the sexual subject, which in turn contains certain evaluative reflexes and acquires predictive outlines in the minds of the communicants. The role of beauty as a set of values in achieving harmonious intersex coexistence is enormous. It also provides a real opportunity to give a new meaning to certain mental stereotypes about both sexes in view of a healthier and more society-strengthening perspective; outlines new trends based on the value experience of the past. Woman is the bearer of ontological beauty. Woman has an a priori creative power that is beautiful in itself. This beauty most fully manifests itself in typically feminine bodily forms and in the basic roles of women to be loving wives and mothers, keepers of the home.

Beauty has an internally hierarchical structure - on the one hand, it reveals its entire wealth of values, and on the other, it emits a priority component. It combines the aesthetic and the ethical, with the ethical taking on an aesthetic appeal. Embodiments of beauty permeate and enrich each other. The beauty of balance and harmony in male-female relationships is of great value. It also leads to aesthetic balance.

4/. The *crypto-communicative* resources of paremias as communicative units are discovered. The cryptic illocutionary layer of some proverbs is to a considerable extent confirmed by others - with explicit contrastive or ambivalent content. The psychological search and discovery in the paremian communicative process, provides reliable perspectives for better understanding and harmony between the sexes.

Feelings are usually the *impetus for evaluation*, and when we evaluate, we tend to go to extremes. This alone is enough of a sign to look for what lies beneath the verbal "wrapping" of masked feelings. The contextual conditioning of paremias is itself a cryptogenic factor. Nonverbal signals are either unconscious or semiconscious. Therefore, it is not in our power to control our non-verbal expression. The *encrypted semantics* of proverbs challenge and even abrogate the supposed immutability of the "eternal wisdom" explicated in them.

5/. The *stereotype*, which is both a consequence of evaluative operations and a stimulus for evaluative reflexes, reveals the ambivalent nature of the conceptual-prescriptive content embedded in paremic phrases. The "veiled" associations that cause most at first glance categorical proverbial statements give rise to proverbs with opposite content or with two sides balancing in an evaluative plan. Thanks to them, we can build a more realistic picture of "healthy" relationships between men and women. The *ambivalent*

attitude of the producer in evaluative procedures makes proverbs susceptible to transformations. They can be used in changing contexts, even with an unchanged component composition - for example with an ironic strategy.

6/. *Convergent and divergent processes* in interpersonal communication are existential components. They are simultaneous and, in a global perspective, constitute an essential feature of intersex communication. Sometimes they balance and neutralize each other, but they also emit a dominance that is decisive for the development of the relationship in the man-woman couple.

The proverbs in both Bulgarian and Polish show that convergent and divergent impulses in male-female relationships have many "faces" and forms of manifestation. In certain cases, and in a given context, they acquire convention and become mutually interchangeable. When divergence in intersexual relationships becomes a real threat, it must be converted (transformed) into convergence for the survival and strengthening of the relationship. Bidirectional vectors (convergent and divergent) must be coordinated with those of the partner. The paremias are an illustration of the fact that sometimes explicit divergence in intersex communication is actually crypto-convergence.

7/. *Youth /old age opposition* in the area of male-female relationship can be at least partially mitigated with the help of adequate operations with the stereotype and its value status. Woman, in her capacity as an object and perceiver of the paremic text, must change her perceptive attitudes and look with new eyes at herself and her role in society. She will then be able to decode the cryptic messages of the proverbs and attack the stereotype - having carefully "weighed" its benefits and harms. Thus, woman will regain her attractiveness in the eyes of the man - without having to be "eternally young" - and will overcome age restrictions.

Contributions of other research (outside the topic of the Habilitation thesis) in publications:

Hamze 2014: Хамзе, Д. Магическият триптих Време-Пространство-Любов в творчеството на Олга Токарчук. W: *Pętla czasu. Język i kultura*, red. J. Pacuła, Bielsko-Biała: Akademia Techniczno-Humanitarna w Bielsko-Białej, 2014, 101–117. ISBN 978 – 83 – 63713 – 83 – 6

Hamze 2015: Д. *Стилистиката на кръстотът*. В: Славистиката – пътища и перспективи. Юбилеен сборник, посветен на проф. дфн. Иванка Гугуланова. Пловдив: Университетско издателство, 2015, 267–281. ISBN 978 – 619 – 202 – 083 – 5

Hamze 2019: Hamze, Dimitrina. *Komunikacja językowa jako wartość integracyjna w wielokulturowej przestrzeni*. W: Polonistyka i świat wartości. Edukacja polonistyczna jako wartość. (red.) Magdalena Marzec-Jużwicka, Agnieszka Karczewska, Sławomir Jacek Żurek. Lublin: Wydawnictwo KUL 2019, 117–135. ISBN 978 83-8061-782-7

Hamze 2020: Хамзе, Д. *Интеграционизмът в творчеството на Цветан Тодоров*. Сборник – доклади от годишна университетска научна конференция. 28 – 29 май 2020. В. Търново: НБУ, 2020, 193–206. ISSN 1314-1937

8/. *Time* in Olga Tokarchuk's work is a multilayered, polyphonic and *polyfunctional category*. It reconciles and synchronizes individual and cosmic time. This symbiosis becomes tangible thanks to the individual destinies of the characters, woven into the fabric of the Absolute. The consonance of these two times is unbreakable even in the face of the most dramatic personal existence, because every being has its place and its purpose in the omniphony, regardless of subjective factors - mental-reflective, emotional-aesthetic or evaluative. There is no meaningless and purposeless existence in this context.

Space is perceived as a "*manifest*" of time, which gives it relief and scope, makes it measurable, and furthermore locates the individual within it and, through its "multiplied" transience, equates it with eternity. The illusion of timeless existence is also achievable by assimilating man with objects. The sympathy between man and object gives the object permanence. *Love is God's illumination*, which penetrates space and time through the spirit, sharpens and ennobles the senses of lovers, enriches their cognitive abilities. Love is part of the triptych with Time and Space and provides man with complete integration with them.

All entities except man are spontaneous participants in Time, they are its pulse. However, man distorts Time, trying to "tame" it, to privatize it. Therefore it avenges him by sending him suffering. It takes serious effort and spiritual growth for man to come to the insight of *the cosmic nature of his individual Time*, which has been silenced and which he must activate in order to achieve harmony with universal Time. The mystery and metaphysics of Olga Tokarchuk's Time remain open to the Reader. She only discreetly hints the way to them.

9/ In the context of interdisciplinary dialogue and the emergence of new interdisciplinary sciences, stylistics must clearly define its subject area, because otherwise it risks "dissolving" into other sciences. It is necessary to remove the homonymy around the concept of "style" and the *synonymy* of the concept of "stylistics".

Style is both *source and result*, first cause and effect, world view and matter (instrument), inductive and deductive, empirical and logical category. Stylistics as a branch of linguistics should not be reduced to an inventory of possible linguistic implementations with different frequency of use, to an instructional-didactic guide, which would give it a purely formal, not creative, character.

10/. Language, as a microcosm of the individual and his/her environment, is a fundamental means of *intercultural communication*. Its anthropological nature, the relativism of its cultural coloring, its cognitive-conceptual structure, its "innate" universal-semantic and expressive power of unification, its deictic potential, its discursive nature, as well as its all-embracing intertextuality, are conditions for successful communication. These qualities of language unite different civilizations, as long as this natural, supranational wealth is not deliberately abused. The institutional and systemic aspects of language are closely related. Through them, language manifests itself as a system of conditional values (arbitrary to some extent, unmotivated), relatively resistant to transformations by the individual. The perceiver of a foreign culture must respect it as his own. Understanding and assimilating a culture that is both created and expressed by language is based both on relating the universe of speech to the institutional-value character (and status) of the particular language, and on the possibilities for assimilating and embedding this universe in one's own cultural space.

All languages perform the same functions, have the same role in society and in the individual sphere. They are in a state of *anthropological kinship*. Language as such contains the preconditions and mechanisms for convergence between cultures. It is possible thanks to the emotional "coherence" embedded in language, to the unifying force of different types of universals, to the deictors, not necessarily verbal, of communication itself as a universal, anthropological pattern of co-ethnic existence. The artistic nature of language, its artistic-aesthetic function, is a major factor in the "twinning" of cultures.

11/. *Tsvetan Todorov's personality* in itself represents an integration model: structuralist, literary historian and theorist, researcher, essayist, culturologist, philosopher, and essayist, Tzvetan Todorov is a "multiple image" of personified integrativeness of qualities and research "corridors".

Integrating epochs, trends, concepts, attitudes and his own search, through their universal crossing and interpenetration, the great scholar-humanist reveals the nobility of the "barbarian" and the closeness of the Other we have already discovered in ourselves. An *integrative strategy* for the benefit of humanity involves first and foremost a moral, hence

ethical, cognitive, evaluative-argumentative, critical and predictive approach. Integrationism rests on the discovery of the "covalence" of categories and concepts. Continuity and the continuous dynamics, openness and variability of cultural phenomena are the main levers of integration - they feed and condition it.

Integration as a combination of multiple entities or as the *multiple identity* of the author is a sign of the discursive pluralism of a soul and a multispectral intellect. This means that we also have multiple *cultural identities*. To protect them, we must not allow violence and become passive "accomplices" of governments torturing human beings.

Integration leads to a constant transformation of cultures, which in turn stimulates the integration process. Through the integrative strategies in his work of Tzvetan Todorov not only creates a co-gravitational magnetic field for cultures, but also *humanizes the intercultural space*, gives it a harmonious and moral appearance. A basis for comparison with other cultures will help us better understand our world and our times, the creolization of cultural energies would have a decisive role in the healing and prosperity of the human factor

Chief Assistant d-r Dimitrina Khamze:

Head of Department:
/Prof. dr. Georzheta Cholakova/

Dean:
/Ass. Prof. dr. Konstantin Kutsarov/