

08.2. Annotations of materials
under Article 65 of the Rules of procedure for the development of the academic staff of
the university of Plovdiv Paisij Hilendarski
by Senior Assist. Dr. Borislava Petkova Kostova
for participation in the competition for the academic position of associate professor
in the field of higher education 3. Social, Economic and Legal Sciences
professional field 3.1. Sociology, Anthropology and Cultural Studies
(Folkloristics - Folklore and Religion)

2.1. Monographs¹

2.1.1. Petkova, Borislava. The Devil. An attempt to reconstruct the folklore image. 2025. Plovdiv: Paisii Hilendarski University Press. ISBN: 978-619-281-014-6 (380 p.).

The monograph represents the first attempt in Bulgarian folkloristics to look in detail into the dense image of evil. The text focuses on the notion of the devil, but not in a general order, not in the context of the global picture of the world's cultural heritage, but specifically on a single segment of this common heritage. The study puts the devil as an emanation of evil in the specific context of Bulgarian Christian folklore culture and more specifically in Bulgarian verbal folklore.

For the purposes of the study, information about the image of the devil has been extracted from several different, typologically heterogeneous and diverse sources: the biblical canonical text, translated and Bulgarian non-canonical medieval written monuments with dualistic content, theological treatises against the Bogomil heresy, sedimented pagan and imported Byzantine notions, etc. All of these, to a greater or lesser degree, have an influence on folklore culture, and in particular on those verbal elements in which the devil is the protagonist. The focus of the study is on 102 folklore legends and tales published in the pages of the Folk Wits Collection between 1889 and 1980. Through analysis, the general idea of the devil is reconstructed - his body, but also other important elements of his identity: name, deeds, alliances, oppositions. Particular attention is paid to four of his main functions: the devil - the rival of God, the devil - the helper of man, the devil - the victor in rivalry with man, and the outwitted devil.

The analysis of the verbal folklore material provides grounds to draw several key observations. In the legends with a dualistic character, the devil-god relationship comes to the fore. In the texts the devil is either a partner or an adversary of God and other supernatural beings. In folktales, on the other hand, the interaction is between the devil and man. In this corpus, the devil is either the helper of man, or the victor in a contest with men, or an uncouth

¹ All publication numbers in this document are consistent with their numbers in 05. List of the scientific works of Dr. Borislava Petkova Kostova, section Publications for participation in the competition for the academic position of Associate Professor.

and foolish character who is easily outwitted or defeated by mortal man. And although the devil presumably retains in his image the notion of primordial evil, in Bulgarian verbal folklore the devil turns out not to be man's adversary but his mirror image.

2.1.2. Petkova, Borislava. Making land and people. The narrative of creation and fall in Bulgarian culture. 2017. Plovdiv: Studio 18. ISBN 978-619-7249-14-9 (286 p.).

The book is dedicated to the story of the creation of the world and man and the subsequent fall from grace, which form the initial episode of human history. Tracing the cosmogonic and anthropogonic motifs requires a detailed look at three aligned text corpora: biblical text, medieval apocryphal literature and folklore legends. The interweaving of motifs and plots in the narrative corpora has been sought and analyzed, an attempt has been made to deduce the peculiar dialogue in which the major elements of human culture meet: the mythological heritage, the canonical and a-canonical text, folklore literature. The monograph traces the realization of the ideas of creation and the fall from grace, bringing to the forefront the main spatial codes (topographic, hydronymic, plant, liminal). An important emphasis is also placed on the constructed character system and the specific functions of the characters: the cosmogonic actions of God (God-demiurge, God-judge), the devil and his (evil) deeds, the creation of the first people, the life and death of Adam, Eve and their descendants, the role of the serpent in the story of the fall, the functions of the guards at the gates of paradise. 13 apocrypha, translated into Modern Bulgarian and published in vol. I of 'Old Bulgarian Literature' (1982), as well as 44 legends, printed mainly in the Collection of Folk Tales, but also other hard-to-reach sources with folklore material, were subjected to analysis. In the analysis of the texts, the dense layer of dualistic ideas, precipitated in the apocryphal and folklore corpus, was brought to the fore.

The appendix presents the full texts of 43 folk legends (with variants noted where available), arranged in accordance with the cosmogonic and anthropogonic episodes of the biblical narrative.

1.1. Papers over 20 pages

2.2.1 Petkova, Borislava. A few notes on the naming of the devil in Bulgarian verbal folklore. – In: Slavonic Dialogues, 33/2024, pp. 99 – 121. ISSN: 1312-5346; DOI: 10.69085/SD202433099.

The text focuses on one of the elements of the devil's identity in Bulgarian narrative folklore. The research focuses on 31 folklore legends and tales published on the Folk Witts Collection in a period of about 100 years (from vol. I (1889) to vol. LVI (1980)). The text traces personal names of the devil, grouped into three categories, depending on their origin, structure and specifics: names of biblical origin, names of folk origin, euphemistic names. The devil's

names belonging to each group are analyzed in terms of their origin and their functions. The influences of the canonical text, the dualistic teaching of the Bogomils, and the apocryphal literature are traced too.

2.2.2. Petkova, Borislava. Advertising of goods and services in Plovdiv in the years after the Liberation. – In: Karadzhov, Vasil, Borislava Petkova (eds.). Intangible cultural heritage. Collection of papers. Plovdiv University Press. ISBN: 978-619-7663-23-5. Пловдив: 2022, pp. 116 – 141.

The article focuses on the advertisements of goods and services in the post-Liberation periodical press in Plovdiv, focusing on a total of 96 advertising materials published in the Plovdiv newspaper (1886-1907). The advertising materials provide good information through which to reconstruct *a mosaic picture of the world of the citizens of post-Liberation Plovdiv*. Advertisements became one of the key elements in the urban culture of the late 19th and early 20th centuries. Goods and services in the Plovdiv weekly reveal the elements of an interesting picture of the life of the urban man, but are also evidence of the rising standard of living of the citizens of Plovdiv in the post-Liberation period.

2.2.3. Petkova, Borislava. Three Images of Otherness in Three Songs from s. Izvòr, Vidin region. – In: Donkova, Zhasmina, Ivelina Nikolova, Borislava Petkova (comp. and scientific ed.). Thought, word, text 6/2022. The Christian and cultural heritage of northwestern Bulgaria. Plovdiv University Press "Paisii Hilendarski", pp. 67-93; ISSN 2815-2816.

The text focuses on one of the enduring themes in anthropology, related to constructing the image of the Other and crossing the boundaries of otherness, to the question of inclusion (voluntary or forced) in the ethnic, religious and social group of the Significant Other. The focus of the analysis are three songs from the village of Izvor, Vidin region, published in Vasil Stoin's collection 'Folk Songs from Timok to Vita' (1928). The mosaic structures of the stereotyped images of the Jew, the Gypsy and the Turk (he or she) are derived from the folklore texts. In the context of the traditional culture of the Bulgarian Orthodox Christians, each of them is perceived as the Significant Other, with whom coexistence is on an everyday domestic basis, but it is difficult (and rare) to cross the border in cultural and religious terms.

2.3. Articles

2.3.1. Petkova, Borislava. The Devil's Body - Visible and Invisible (based on materials from Bulgarian verbal folklore). – In: Ilieva, Angelina, Anelia Manova, Valentina Ganeva-Raicheva, Maria Slavcheva, Marijanka Borisova, Nikolaj

Vukov (eds.). The Storyteller and the World of Folklore. A collection dedicated to Prof. D.Ph. Albena Georgieva. 2025. Sofia: Prof. Marin Drinov (in press).

The text focuses on some of the specifics of the corporeality of one of the ambivalent characters in Bulgarian folklore – the devil. It analyses some of the persistent traditional notions of the ruler of the afterlife, woven into 35 tales and legends, part of the great body of verbal folklore. Two of the bodily manifestations of the devil are traced - his visible zoo-anthropomorphic black body and, on the other hand, invisibility as one of the specific features of the creatures of the afterlife. The roots of notions of corporeal visibility and invisibility are sought, turning to cultural sources heterogeneous in form and content.

2.3.2. Petkova, Borislava. Khan Asparuh and the creation of the martenitsa or the masculine beginning of the Baba Marta holiday. – In: Troyeva, Evgenia, Anna Aleksieva, Dimitar Atanasov, Ivo Strahilov (eds.). The Past: Narratives, Representations, Recreations. Sofia: Prof. Marin Drinov (in press).

The text examines some particular contemporary forms of myth-making that have emerged as a result of the dialogue between historical narrative and folklore. As a result of such (un)expected encounters, new mimetic folklore verbal elements emerge. They become permanently established in the official institutional and media space, gain publicity and claim credibility for the narrative of the historical past of our people. The ‘Legend of the Martenitsa’, in which Khan Asparuh is declared the creator of the martenitsa, is an example of how, in view of the set goals (often dubiously patriotic), it becomes possible to displace the folkloric roots of the ritual and the image of Baba Marta is deliberately replaced by a male historical figure. The main aim of the study is to trace the processes of replacing traditional symbols with new images, skillfully used by mass culture in forging some of the contemporary elements of Bulgarian identity.

2.3.3. Petkova, Borislava. The Devil-Monk in Bulgarian Folklore Legends or on the Permeability of the Limits of Human Space. Part I. – In: Thought, word, text. 15 (21)/2024. The extra-boundary through the lens of the possible. Plovdiv University Press "Paisii Hilendarski", pp. 85 – 94; ISSN 2815-2816.

The article is divided into two parts and deals with folkloric notions of the limits of human space and their easy and frequent overcoming by the devil as a destructive figure.

The first part is devoted to inherited mythological notions of the coordinate spatial system, the tensions between *here* and *beyond*, between *above* and *below*, the boundaries between human and non-human space, and the possible displacements of humans beyond and of supernatural beings here.

- 2.3.4. Petkova, Borislava. The Devil-Monk in Bulgarian Folklore Legends or on the Permeability of the Limits of Human Space. Part II. – In: Thought, word, text 16 (22)/2024. Plovdiv University Press "Paisii Hilendarski", pp. 178 – 189; ISSN 2815-2816.**

The text is a continuation of Part I. At the center of the analysis are four folklore legends in which the devil transforms himself into a monk in order to invade and establish himself not just in the human world, but in the sacred space of the church or monastery. His attempts to destabilize the divine and human order seem possible and promising but are always unsuccessful. The text attempts to search for the roots of the devil-monk motif by referring to Bogomil's dualistic notions.

- 2.3.5. Petkova, Borislava. The "mythical" heritage of prof. Evgenia Mitseva at Plovdiv University. – In: Penchev, Vladimir. Irina Kolarska, Katja Mihailova, Raina Rozhdestvenska (eds.). Myths. Folklore. Ethnos. Collection in memory of Prof. Evgeniya Mitseva. 2024. Sofia. Marin Drinov, pp. 243 – 248. ISBN 978-619-245-364-0 (print); ISBN 978-619-245-363-3 (e-book); DOI 10.7546/IEFSEM.MFE.2023**

The text is an attempt to present the academic career of prof. Evgeniya Mitseva at Plovdiv University 'Paisii Hilendarski'. She joined the team of prof. Todor Iv. Zhivkov and has been involved in the establishment of the Ethnology academic curricula in 1992/1993. In the period from 1996 to 2005 prof. Evgenia Mitseva presented lectures on *General Mythology* and *Slavic Mythology* to students of Bulgarian Philology and Ethnology, English Philology and Ethnology, and Ethnology. She has been the supervisor of more than 20 theses on mythology, demonology, fairy tale and non-fairy tale prose, ethnic communities in Bulgaria.

- 2.3.6. Petkova, Borislava. Blackberry in Bulgarian folklore legends. – In: Thought, word, text. 14 (20)/2023. Society, memory, education: transformations in necessary illusions. Plovdiv University Press "Paisii Hilendarski", pp. 134 – 144; ISSN 2815-2816.**

The text is an attempt to analyze one of the motifs included in the Bulgarian dualistic cosmogonic legends – the creative competition between God and the devil and the creation of the blackberry by the devil.

- 2.3.7. Petkova, Borislava. The "Biblical" motif for the creation of woman in a Bulgarian folklore legend – In: Slavonic Dialogues, 30/2022, pp. 69 – 84; ISSN: 1312-5346.**

The article focuses on one of the Bible's key narratives of God's creative efforts in the creation of man, tracing the reverberations of the canonical narrative in a folkloric context. The

focus of the analysis is on a Bulgarian folk legend recorded in Shtip in the nineteenth century, in which the central motif concerns the creation of woman from the devil's tail. The analysis attempts to trace and derive the roots of the motif, referring to a strongly developed and persistently anchored in folklore context dualistic model of the world. It was inherited from archaic dualistic notions, and these, undergoing transformation processes of varying intensity, settled and existed in a Bogomil environment. From there, they permeate and anchor themselves in a folklore environment, producing various folk legends that move decidedly away from the canonical text, creating new explanations of the world where man lives.

2.3.8. Petkova, Borislava. On traditional and "patriotic" martenitsi and the "weaving" of holidays. – In: Bulgarian Ethnology 3/2021, pp. 387-402.

The text aims to highlight some new trends in ritualism by exploring the active processes of 'weaving' of symbolically loaded elements in the rituals of the folklore holiday Baba Marta (1 March) and the national holiday Liberation Day of Bulgaria from Ottoman rule (3 March). As a result, a new cultural phenomenon, conventionally called '*patriotic*' *martenitsa*, emerged. The text briefly highlights the symbolism of the martenitsa in a folkloric context, but the main emphasis is placed on the contemporary forms of use of the martenitsa-tri-colour as a symbolic resource in the context of the ever-increasing processes of declaring national belonging and affirming various forms of patriotism. The descriptions and conclusions in the second part are the result of personal observations carried out in the period 25 February – 3 March 2020 in Plovdiv.

2.3.9. Petkova, Borislava. Return to the Rhodopes - about the "Plovdiv" terrain and prof. Todor Iv. Zhivkov. – In: Zlatkova, Meglena, Borislava Petkova, Stoyan Antonov (eds.). 20 years of Ethnology at Plovdiv University. 2015. Plovdiv, pp. 110 – 117. ISBN: 978-619-7249-02-6.

In this text, the focus falls on the concept of Prof. Todor Iv. Zhivkov for conducting field studies in folklore and ethnology as a mandatory part of the education of students in the bachelor program of Ethnology. The methodological framework of field studies, the directions and scientific fields in which field studies were carried out in the village of Zagrazhden in the period 1994 - 2012 (with a few exceptions) are traced. They fit into the large field of Ethnologia Montana (Rhodopes) and emphasize issues related to the folklore heritage, ethno-religious specifics, the tangible and intangible cultural heritage of local communities. Examples are presented from the author's personal biography in her student years (with attached excerpts from field diaries), when she participated in field studies in the village of Zagrazhden and at a later stage as a leader of student groups.

2.3.10. Petkova, Borislava. The Historical Roots of the Balkan Fairytales – In: Contextualizing Changes: Migration, Shifting Borders and New Identities in Eastern Europe. 2015. Sofia: Paradigma Ltd., pp. 389-399; ISBN: ISBN 978-954-326-261-8.

The reflective text follows the organization and conduct of the Balkan Summer School on Religion and Public Life, Plovdiv, 2013. Participants from four continents meet in it, and for two weeks the school becomes a kind of anthropological laboratory for looking into the other, for overcoming boundaries, for changing statuses and social roles. The stages of conducting the summer school are correlated with the stages of initiation; they reveal the characteristics of the mythological model woven into fairy tales. Vladimir Propp's concept of the fairy tale is used, bringing to the fore the seven-character system and searching for the mythological prototypes of the types of participants in the Balkan Summer School.

2.3.11. Petkova, Borislava. Some mythological motifs in one carol wish from Bulgaria. – In: 'I am the way, and the truth, and the life' (John 14:6). Orthodox evangelisation and pilgrimage tourism: traditions and modernity. Materials of the IX International Forum 'Zadonskiye Svyato-Tikhonovskiye Educational Readings', 2014. Lipetsk: Lipetsk Publishing House/Lipetsk-Plus Printing House Ltd., pp. 209 – 211; ISBN 978-5-906269-09-6.

The article focuses on a Christmas blessing, published in the Folk Wits Collection, vol. XXXV, 1923. The text of the Christmas blessing is analyzed through the prism of the specific dialogue between pagan ideas and Christian imagery, with an emphasis on the interweaving of the two cultural constructs. The main symbols are derived (distant lands, boxwood yards, golden table, barbel fish, loaf, gold and silver), their semantics are sought in the context of the Christmas blessing, and reference is made to mythological and Christian motifs. The conclusion emphasizes that the text contains not so much Christian elements as traces of archaic mythological motifs.

2.3.12. Petkova, Borislava, Adriana Lubenova. Some aspects of the influence of Russian tradition on modern Bulgarian iconography. – In: Building Good Neighbourliness. Russia in the spaces of Europe. 2013. Moscow: Vse Mir Publishing House, p. 132 – 139, ISBN 978-5-7777-0539-6.

The text is an attempt to highlight some of the specifics of iconographic art, characteristic of the Orthodox peoples of Bulgaria and Russia. The stages and characteristics of the emergence and development of icon painting in both countries are briefly presented. An example of an iconographic school is the iconographic school founded by Sister Magdalina Knyazhevskaya, part of the Sofia Holy Mountain. The school trained many icon painters, and the technique of icon painting was strongly influenced by the Russian iconographic style. Some of Sister Magdalina's works are presented, including the icon painting of the church of 'St. Nicholas' in Sofia. Examples of images by various Bulgarian icon painters, representatives of

the so-called Russian school in Bulgarian iconography, are also added. However, it is important to emphasize that the rediscovery and preservation of church painting in all its aspects is one of the main tasks of contemporary Bulgarian iconographic communities.

2.3.13. Petkova, Borislava. The motif of the creation of woman in Bulgarian folklore legends. – In: ‘Let the descendants of the Orthodox know the past fate of the native land’ (A. S. Pushkin). Proceedings of the VIII International Forum ‘Zadonskiye Svyato-Tikhonovskiye Educational Readings’. 2013. Lipetsk: Publishing House of the Lipetsk and Yeletsk Eparchy, pp. 175 – 177, ISBN: 978-5-906269-03-04.

The study focuses on the plot core of the creation of woman, fixed in several Bulgarian folklore legends. The realizations in the folklore environment of three main variants of the creation of woman are traced: in the likeness of man (from mud, with the breath of life), from Adam’s rib (in accordance with the biblical story), from the devil’s tail. The specific encounters of canonical and folklore representations related to the appearance of woman are deduced and analyzed.

2.3.14. Petkova, Borislava. The Devil - creator of the visible and invisible world (based on materials from apocrypha and folklore legends). – In: The destruction of order. Collection in memory of prof. Todor Iv. 2012. Plovdiv, pp. 116 – 132.

The paper focuses on a dualistic motif in Bulgarian folklore legends, connected with the image of the devil, creator of the earthly world and people. We find the devil sometimes in a zoomorphic form (a mallard duck), sometimes as a powerful ruler of space above (the northern part of the third heaven) or below (at the bottom of the world ocean). The devil is the creator of the angelic ranks, of the visible world, of man and of some animals and plants. After the analyses of the apocryphal texts and folklore legends, conclusions can be drawn that such motifs of the devil-creator of the visible and invisible world have a categorically Bogomil origin; they pass from medieval written texts with Bogomil content and are firmly entrenched in a folklore context.

2. Publications in professional field 3.1. Sociology, Anthropology and Cultural Studies

3.1.Chapters of a collective monographies

3.1.1. Pandolfini, Valeria, Borislava Petkova, Thomas Verlage. Chapter 3. Youth Aspirations Towards the Future: Agency, Strategy and Life Choices in Different Structural Contexts – In: Sebastiano Benasso, Dejana Bouillet, Tiago Neves, Marcelo Parreira do Amaral (ed.). *Landscapes of Lifelong Learning*

Policies across Europe. Comparative case studies. Palgrave Macmillan. 2022. pp. 63-87. eBook ISBN 978-3-030-96454-2; ISBN 978-3-030-96453-5 (#p. XIX, 248).

The chapter focuses on the interplay between opportunity structures and subjective choices, asking how policies for young people's participation in lifelong learning and how this contributes to structuring their biographies, agency and expectations, taking into account the prevailing discourses that underpin these policies. In particular, we address the educational and professional trajectories of young people from Italy, Bulgaria and Germany. Their biographical trajectories are the result of different combinations of individual resources, structural opportunities, European and national lifelong learning policies that determine the degree of freedom of individual career choices.

3.1.2. Rambla, Xavier, Dejana Bouillet, Borislava Petkova. Chapter 4. Young Adults as Target Group of Lifelong Learning Policies: a Standard Approach in Diverse Context – In: Marcelo Parreira do Amaral, Siyka Kovacheva and Xavier Rambla (ed.). *Lifelong Learning Policies for Young Adults in Europe. Navigating between Knowledge and Economy*. Policy Press. 2020. pp. 65 – 85. ISBN 978-1-4473-5036-1 (#p.290).

The chapter examines the processes that link lifelong learning policies to the specific age group of young people from Spain, Portugal, Croatia, Bulgaria, starting from the position that policies build their target groups in different ways. The perspectives of professionals and young people covered by European lifelong learning policies are analysed and presented in several in-depth interviews. Significant dimensions of social vulnerability that limit the young people interviewed are socio-economic exclusion, poor mental health, family violence and refugee status.

3.2. Articles

3.2.1. Doneva, Rositsa, Silvia Gaftandzhieva, Borislava Petkova. First Gender Equality Plan in Bulgarian Higher Education Institutions – In: *Journal of informatics and innovative technologies (JIIT)*, № 1 (5), 2023, pp. 43 – 52 (ISSN: 2682 – 9517 (print) ISSN: 2683 – 0930 (online)).

The issue of gender equality is particularly relevant in the global and European context. A number of documents draw attention to the need to establish and implement an Equality Plan to ensure equality between women and men in all areas of social, economic, political and cultural life. The article presents the first attempt to implement institutional change to achieve gender equality in Bulgarian higher education institutions through the introduction of a Gender Equality Plan at Plovdiv University "Paisii Hilendarski" - the first officially adopted university Gender Equality Plan in Bulgaria. The Plan includes 6 areas of intervention with a total of 36 measures/activities, together with their parameters, defining their participants and timeframes.

The individual actions are accompanied by sets of indicators to ensure further monitoring, evaluation and reporting on the results or achievements of their implementation..

3.2.2. Kovacheva, Siyka, Borislava Petkova. Young people's experiences from participation in lifelong learning policies, in Popchev, I. et al (eds) Economic and Social (Dis)integration. 2020. Plovdiv: Paisij Hilendarski University Press, p. 668 – 687. ISBN 978-619-202-565-6.

The paper examines the lived experiences of young people from participation in diverse lifelong learning programs run by governmental and private institutions across nine European countries which have been studied in a comparative international project. The analysis is informed by the life course perspective and draws from 164 in-depth interviews with young people conducted in 2017. It presents the perspective of the young participants on the policies from three main points of view: motivations for getting involved, learning experiences, and policy effect as seen by the young themselves: the skills and other results they have achieved while facing a growing insecurity of youth transitions.

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