

ABSTRACTS

submitted for a participation in a contest for the academic position of "Associate Professor" in the field of higher education 2. Humanities, professional field 2.2. History and Archeology, announced by the Institute of Balkan Studies and Center of Thracology, Bulgarian Academy of Sciences, for the needs of Regional Historical Museum - Montana (RIM-Montana), published in "Darzhaven vestnik", no. 57, dated 09/07/2021.

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Names (first name, surname, and family name) used in the publications:

Иванова, Ваня; Ivanova, Vanya.

Quoted as: Иванова, В. and Ivanova, V.

MONOGRAPH PRESENTED AS A HABILITATION THESIS:

Appendix 01. Ivanova, Vanya. Images of "the Others" in Bulgarian Northwest. Faber. Veliko Tarnovo, 2016, 236 pages; ISBN 978-619-00-0500-1.

In the presented work, main objects of research are different receptive attitudes to "the otherness", typical of Bulgarian Northwest. "The otherness" is identified and analyzed in three main semantic fields - ethnos, confession, ethnographic group. The above cited thematic fields are separated as three different chapters that constructed the monograph. The town of Chiprovtsi is analyzed as a "case study" having in mind its various spatial-temporal realities, including the so called "places of memory".

Short introductory notes highlight the thematic scope of the monograph, together with all of the used research methods and substantiated interdisciplinarity.

Chapter one "The Ethnic Other" is under the subtitle "The Image of the Ethnic Other in the Anthology "Folk Songs from Timok to Vita": Well-known Stereotypes and not so Popular Views". In the text of the chapter are presented identified prerequisites and specific reasons which made possible the publishing of so impressive collection of notated songs. Thanks to the published volume titled "Folk Songs from Timok to Vita", folklore culture received a new existence – it began to function as a printed phenomenon and in this way provided new, better opportunities for different interpretations of various types.

The interpretive paradigms used in this chapter are based on publications which discuss the "otherness" in various semantic contexts. Among them are as follows: themes in the fields of the primary Bulgarian mythology and the secondary national one; documented historical facts and processes; essential details taken from the biographies of real historical figures and folk heroes. A new methodological scheme is proposed. According to the scheme's requirements main plot lines are derived, on the basis of a detailed quantitative analysis. All the derived lines are analyzed according to their functioning as mechanisms that generate meanings in the presentations of a polyvalent ethnic otherness in the anthology of "Folk Songs from Timok to Vita".

As a result, the sequence of the analysis fixed receptive attitudes to 18 ethnic groups (as a total number), including some collective images. These are, having in mind the frequency of their mentions in folk songs' texts - Turks, Vlachs, Roma (denoted as "Gypsies"), Tatars, Magyars, Jews, Greeks, Serbs, Arabs, Circassians, Celts (Galatians), Albanians (Arnauts), Russians, Germans, French [men] and "Latins". Special attention in the text of the first

chapter is paid to semantic projections, that came as a result of registered topoi - mythologems such as Wallachian land, the city of Budim, and Kosovo [field].

It turns out that the ethnically different person (i.e., the non-Bulgarian one) is traditionally burdened with negative connotations. The images of all non-Bulgarians function as something foreign, that is outside place and time. The other different ethnicities are often identified with chaos. It is a chaos which violates the traditional, established for centuries order in each sphere of the personal and public life in Northwestern Bulgaria. As a conclusion – it is possible to identify overloaded with stereotypes, and also an inadequate and biased perceptions of all the other “non-Bulgarians” in their ethnic affiliation. The "Turk" appears as the main, collective image, embodying the idea of the ethnic "other", and the only ones clearly expressed positive feelings are towards the Russian state and the Russian tsar (named Alexander).

The second chapter of the monograph - "**The Other as a Person of a Different Religion**" - is divided into two thematic parts. The first paragraph is entitled "The Presentations of the so called Chiprovtsi Uprising in the Local History Literature in the 1930s, and the changed receptive attitudes towards Bulgarian Catholics."

The 250th anniversary of the outbreak of the Chiprovtsi Uprising as a jubilee of a national importance took part in 1938. It turned out to be the culmination of the changed reception, regarding the Catholic religion in the restored Bulgarian state, after 1878.

This celebration serves as a suitable occasion to identify all the specific events, that prove a gradual transition from a negative to a positive attitude, demonstrated by the official state authorities towards Bulgarian Catholics. The change happened as “a special occasion” in a country whose supreme law (in the case Tarnovo constitution) declares the Eastern Orthodox as an official religion.

The fear of infidel propaganda is alienated, thanks to the "patriotic feelings" demonstrated by the Catholics in the Kingdom of Bulgaria. The actual incarnations of those patriotic feelings, the Bulgarian Catholics repeatedly pointed out in the pages of their specialized periodicals. From those improvised printed tribunes, they declared that the Catholic faith did not prevent to love your homeland, they continued to emphasize the non-nationality of generally accepted ethical values and to recall the significant contribution of "Chiprovtsi Catholics in the 17th century" to the Bulgarian national cause.

While in 1924, the 250th anniversary of Peter Parchevich's death was celebrated mainly in Catholic circles, in 1938, another 250th anniversary - that of the outbreak of the Chiprovtsi uprising – became a celebration of a national importance. A special order of the Bulgarian Ministry of Education, issued in the Autumn of 1938, required each class teacher to speak to his class about the Chiprovtsi Uprising. In the early November of the same calendar year, the village of Chiprovtsi and the nearest town of Ferdinand (now Montana) became the centers of various three-day festive activities.

1938 was not only a jubilee year, but also a specific occasion for the publication of two brochures and some articles in a local newspaper. All the issues aimed to present the national liberation aspirations of high-ranking Catholic prelates from Chiprovtsi in the 17th century, along with the outbreak of the Chiprovtsi uprising in 1688.

The targeted publication activity of both citizens of Chiprovtsi - Stavri Popov and Ivan Georgiev - is the subject of a detailed historiographical analysis. These publications, together with other topics, prove the constant lack of any negativity towards Catholicism among all the inhabitants of Chiprovtsi – an entirely Orthodox settlement at that time.

The second part of the second chapter is a paragraph entitled “Public Art in now-a-days vs. the Catholic Past of the Settlement - Historiographical Projections and Jubilee Festive History, that Represent an Other Different Religious Affiliation (1968 - 2013)”.

All the public art, representative of the "Catholic past" in the town of Chiprovtsi is analyzed as a kind of continuation. Presented realities are situated chronologically in two different periods – the Socialist era and the subsequent transition to a market economy.

At first glance, the situation is paradoxical, if we give the fact that the settlement’s inhabitants were and are predominantly Orthodox. And those inhabitants had to meet a prolonged dominance of atheistic attitudes, emblematic of communist ideology. At the same time, the author proves that the apologetics of the "Chiprovtsi XVII century", and the Catholic activity in the region, is a logical consequence of conducted official state policies, in the spheres of culture, education and economy.

The beginning of the paragraph briefly presents the socio-political development of Chiprovtsi at the beginning of the new millennium. The situation is in a sharp contrast to that in the second half of the 20th century, but to some extent identical to “the picture” in first half of the last century.

It was during the socialist period, when Chiprovtsi experienced a kind of prosperity – as a result of the renewed mining activities. Meanwhile, at the national level, one can list a strong emphasis on the glorious Chiprovtsi uprising. For example, on the occasion of its 250th anniversary, the village was declared a city. It means also a logical ascent on the patriotic liberation intentions of the local Catholic intelligentsia.

The cited thematic accent has various materializations. One of the most visible is the public art – the artefacts connected with the Catholic past of Chiprovtsi are largest in their number. The conclusion came if one compared them with all the other memorial signs in the town, which memorial signs had different thematic orientation.

On the other hand, it turns out that neither more than 100 years ago, nor at present, there is no definite answer to the questions *when, how and why* Catholic faith has appeared in the town of Chiprovtsi. There are four main hypotheses in the Bulgarian scientific space. The hypotheses are presented as summarized views.

In the text of the same chapter are mentioned well known and proved historical facts related to the personality and work of prominent Catholic prelates as Peter Parchevich and Peter Bogdan (they both have individual monuments). Also, the curious reader can understand interesting facts concerning the development of the so called Chiprovtsi goldsmith school, and educational activities inspired by Catholics priests, and the phenomenon of Chiprovtsi uprising in 1688 (preparation, march, suppression, many-sided migration movements).

There is an interesting process, that is described in detail too. It is related to the inclusion in the Bulgarian national heroic pantheon of all famous Chiprovtsi Catholic figures from the 17th century - high ranking priests and direct participants in the Uprising of 1688. At the same time, it is not so difficult to find how important festivity actions, devoted to the Chiprovtsi Catholics in the 17th century, were displaced. The displacement goes slowly and permanently through persons and events that are real outsiders in its relations to the local locus.

The statement included descriptions or photographs of accompanying "anniversary activities" on the occasions of various anniversaries - the monument "300 years Chiprovtsi uprising" on the newly built city square; commemorative coin of 5 levs, 1988 emission; honorary signs, plaques, badges, stickers.

It is also has been fixed the solemn gift to the Pope in 2002, when he visited Bulgaria. It was a miraculous icon of “St. Mary, Mother of Jesus”, made on the basis of the Chiprovtsi carpet weaving.

The variety of printed editions dedicated to the "Chiprovtsi 17th century" are marked too. These are brochures, albums, anniversary collections of scientific research, popular science essays, and novels.

All the facts, analyzed in this way and the trends traced over time, give me enough reasons to conclude that in presenting the place and role of Catholicism in the history of Chiprovtsi one can find practically applied "techniques for the inventing of a local tradition". Also, it is possible to talk about an "ethnoscape – a landscape of group identity."

In the second case, the theses of A. Appadurai and L. Turgeon are taken into account. Both authors devoted their research to "a special kind" of local communities. Those local people offer to the tourists and other visitors their own interpretation of a past that is essentially the history of the place, but really it is not their past. Such highly localized populations seek to include the other in their memory. Hereby they make their world more exotic, heterogeneous, and different.

The third chapter is dedicated to **another ethnographic group** - the so-called "Torlaks". The chapter's structure is again of two components.

The first paragraph offers the answer (s) to the question "What can we learn about the Torlaks from Internet?" on a single date - May 17, 2006. Researcher's efforts here were in more non-traditional, but increasingly widespread and popular information environment. The results show that in cyberspace there is (or has been) diverse information regarding the Torlaks.

Among the main thematic fields are: ethnonym's semantics; geographical location of the ethnographic group (in Bulgaria, Serbia, Albania, Romania); characteristic features of the Torlak dialect; main controversial issues in trying to determine the nationality of the Torlaks.

Special attention is paid to the public activities, including journalistic one, on the Torlak's topic at the beginning of the new XXI century in neighboring Serbia. One can see it in all the regions inhabited by "Serbian Torlaks".

Contents of a specialized site is analyzed in detail, as a thematic scope and ideological suggestions. The mentioned internet site (now-a-days inaccessible one) was administered by the Society of the Timochans – Torlaks. Emphasis is put on the polythematic publishing activity. One can read for free all the editions of a newspaper "Torlak", along with separate volumes of collected folk songs, tales, etc. or settlements' researches.

Especially the researcher's attention has been seen into the registered attempts to overcome the widespread notion of territorial dialects as a "spoiled speech". These attempts were accompanied by efforts for a peculiar rehabilitation of the Torlak dialects. It happened under the Romanticism's idea presenting the dialect speaking as a "manifestation of the pure national spirit".

The second paragraph of the last chapter seeks to answer the question - whether and to what extent we can define the Torlaks as "other ones". For this purpose, the changing semantics of the word "torlak" is shown. The semantic changes took place in first decade of 21st century. All the identified changes in the word meaning are correlated with the ideological contexts of globalization, cross-border cooperation and the development of the international relations at that time.

In this case, the researcher's attention is provoked by a process evolving over time, presupposed by a number of extra linguistic factors. A main object of research became a real nickname - Torlak, which in the late 19th century functioned as a mocking and insulting one. It was a semantic definition, based on the correlation *field vs. mountain*.

At the beginning of the XXI century, the term "torlak" has a completely different meaning, loaded with positive effects. It happens as a result of its official legitimacy in the Bulgarian research space, where it has been used as a name of a separate ethnographic group.

Also, it is necessary to add a massive propaganda campaign, whose practical expressions are of a various nature - field ethnographic research, folklore festivals, temporary museum exhibitions and their accompanying catalogs,

advertising brochures, interviews in periodicals and specialized sites, and other popular publications in the cyberspace, long-lasting strategies for the future development of municipalities, and so on.

As a result, Torlaks are presented as brave, persistent, practical, hospitable and physically attractive mountaineers, with a unique cuisine and dialect. Also, all the settlements where a compact Torlak population has lived and continues to live are specially identified. These are whole municipalities or separate settlements on both sides of the Bulgarian-Serbian border.

Having in mind the divergent globalization's projections, the only marker that is possible to be used to outline territories inhabited by the Torlaks, it is their specific speech. Bulgarian linguists define their vernacular as "border" or "transitional" Bulgarian dialects.

At the very beginning of the new millennium, an increased exposure of Torlak identity started in the public space. The town of Chiprovtsi became the regional center of all "advertising" and similar promotional activities, concerning Torlak's issue. The settlement began to function as a peculiar starting point for tracing of basic patterns, presupposing the un/conscious choice of Torlak identity as an identification marker. It is possible to say that it is a marker of a hybrid type, both in Bulgaria and in Serbia, instead of existing state borders.

An in-depth analysis traces all the practical results, concerning the development of key extralinguistic factors. Namely, those factors have made possible the persistent propaganda of the "unique Torlaks'way of living" and some of the factors are discussed in detail. Among the last ones are the improved bilateral relations between Bulgaria and Serbia, except the Kosovo question; the practical meaninglessness of state borders in the era of globalization and EU integration; the new technologies (Internet and mobile communications in general), facilitating the movement of information at hitherto unknown speeds and scales. Also, the search for "new identification patterns" in a period of establishing of a "civil society" in Bulgaria has been presented, and the growing importance given to rural tourism as "a means of preserving the cultural heritage in economically less developed areas.

The main goal in the last case is to improve the quality of life of the local population. As a result, the "folklore is constructed as a heritage within certain economic frameworks" and has become a resource for consumption at various levels.

The examples considered in the above-mentioned thematic contexts show how the Torlak identity began to function as a regional identity model and established itself as a one of a cross-border type. The process happens "under the hat" of unshakable Bulgarian or Serbian national identity, but with nor ideological confrontations with any of them both. It happens in the frames of a broader European identity, having in mind a highly globalized society worldwide.

Also, the monograph includes 6 appendices, placed after the respective chapter - Chapter II - 5 appendices and Chapter III - 1 appendix.

From Annex 1 to Annex 4, tabular forms offer synthesized information, concerning monuments, memorials and similar public topos of collective memory", which can be seen in Chiprovtsi, even at present. The monuments are presented with their official name; used material of construction; year of placement and author; official status according to the current Bulgarian Law of Cultural Heritage (where it is applicable) and current posture.

Appendix 5 includes author's photos of monuments, memorial tablets, sculpture reliefs, Orthodox votive crosses. Also one can see various artifacts - jubilee coin, badges, plaques, medals - that are prepared in a connection with the celebration of the 300th anniversary of the Chiprovtsi Uprising.

Appendix 6 is a special kind of introduction that presents all the meanings of word "torlak", as it has been fixed in explanatory dictionaries of the Bulgarian literary language.

PUBLISHED MONOGRAPH WHERE PhD THESIS IS USED AS A BASE

Appendix 02. Ivanova, Vanya. Yugoslavism in Yugoslavia. Some Principal Points of View from the Federal Center (1945 – 1974). Faber. Veliko Tarnovo, 2013, 532 pp., ISBN 978-954-400-847-5.

The monograph is an extended and supplemented version of a dissertation, defended in 2004, under the title "Yugoslavism in Tito's Yugoslavia 1945 - 1974" (total volume of 286 pages).

Eight years later, the text of the dissertation was expanded and supplemented with a historiographical analysis of newly published research, along with new data related to the socio-political, economic and cultural development of the socialist Yugoslav federation. The chronological period, chosen in the monograph is the same as the dissertation's one - since the actual re-construction of Yugoslavia as a state formation in 1945 until the adoption of the consecutive Yugoslav constitution in 1974.

The published research offers a traditional structure - introduction, four chapters, conclusion, list of references and 10 appendices.

In the introduction are author's attempts to typologize the basic meanings of the polysemantic term "Yugoslavism", including its synonyms "Yugoslav idea" and "Yugoslavystvo". Lexical explanations are followed by a presentation of used documentary sources. Among them are unpublished documentary files from the Archive of Yugoslavia in Belgrade and the Archive to the Bulgarian Ministry of foreign affairs; collections of published documents, including detailed annotations and thematic forewords by professionals, working on the topic; useful examples of the so called "oral history", including online resources; volumes of selected and collected speeches by prominent Yugoslav politicians of the time; publications in periodicals or specialized studies of historians, sociologists, philologists, philosophers who have worked in socialist Yugoslavia.

One can find a detailed historiographical review with a logical focus on publications in the former Serbo-Croatian-speaking area, although the study of the recent Yugoslav past in Serbia and Croatia is still in "its infancy". Special emphasis is put on various manifestations of the so-called. "Yugonostalgia".

Monographs, articles and studies in English, whose texts can be defined as directly corresponding ones to the development of the Yugoslav idea in the socialist Yugoslav federation, are the next significant component in the corpus of mentioned historiographical texts.

Logically, in the monograph are presented all scientific publications in Bulgarian, devoted to so called AVNOJ Yugoslavia" in Bulgarian, and writings imbued with chauvinistic pathos are deliberately ignored.

Without any claims of statistical completeness, in the historiographical review are interpolated researches in Russian, German and French, devoted to the Yugoslav past.

In the first chapter of the monograph, an appearance and development of the Yugoslav idea is presented as a summary until the establishment and international recognition of the second Yugoslav state in 1945.

Initially, the origin and development of the Yugoslav idea is presented in a purely theoretical plan - the genesis of the ethnonym "Yugoslavia" and "Yugoslav"; the idea of unification of the South Slavs in the 15th - 17th centuries; main manifestations of the so-called "Illyrian movement", the thesis of the three-named people, associated with the so-called "Unitarian Yugoslavism", the Piedmont ambitions of Serbia and Montenegro throughout the 19th century; the apogee in the development of the idea of South Slavic unification from the beginning of the 20th century till the end of the WWI.

The first unsuccessful practical realization of the Yugoslav idea is depicted too. The common Yugoslav state has been created as a Unitarian one under the name of Kingdom of Serbs, Croats and Slovenes, renamed in 1929 as Kingdom of Yugoslavia.

Special emphasis is put on the various ideological postulates concerning the restoration of Yugoslav statehood during the WWII. Because of those, different activities in the thematic direction were portrayed – the ones of the Royal Yugoslav Government in London, Draža Mihajlović's Movement of Ravna Gora, and the last but not the least – the actions under the leadership of the Yugoslav Communist party, including the AVNOJ Yugoslav Mythology.

In the next three chapters of the monograph are presented all the possible multifaceted semantic projections of Yugoslavism from 1945 till 1974. Quoted chronological boundaries are presupposed by key changes in the socio-political life of the multinational Yugoslav federation.

For this purpose, in each of the following three chapters (from № 2 to № 4), multifaceted materializations of the Yugoslav idea are traced on several main levels.

Among the cited practical implementations are separate texts in the Yugoslav constitutions (1946, 1963, 1974) and the constitutional law of 1953, along with framework decisions adopted at party forums (congresses and plenums). Researcher's attention is concentrated also on divergent attempts at federal level to overcome the disparities in the socio-economic development of less developed republics and autonomous regions.. Educational politics, scientific and cultural life during the respective chronological period are depicted, having in mind the correlation *integration vs. disintegration*. The latter correlation is materialized in implicitly or explicitly manifested opposition *federal vs. republican* not only in educational and cultural terms, but also in the socio-economic sphere.

A special attention is paid to the meanings of word "Yugoslav" according to Tito and other high-ranking communist officers together with the opinions of certain categories Yugoslav citizens. Among the last ones are the Muslims in Bosnia and Herzegovina, spouses in the so-called "Mixed marriages", employees of Yugoslav diplomatic missions abroad, military officers in the Yugoslav army. Here one can add the explanations, accompanying the category "Yugoslav - nationally indeterminate" in all censuses of population in a socialist Yugoslavia.

The "proper text" of every above-mentioned chapter (from № 2 to № 4) is preceded by a chronological table. In these chronological tables are listed key events related to development of Yugoslavism in chapter's chronological period.

The second chapter presents the new modifications in the Yugoslav idea in the second decade of 40s (1945 – 1949). It happens in several thematic fields as follows: main characteristics of the so-called "people's democracy" in the Federal People's Republic of Yugoslavia; textual analyses of relevant excerpts from constitutions, party program documents, speeches and writings of key statesmen; the policy of the ruling communist elites towards religion in general and individual religious denominations, national minorities, private property and internal party enemies.

Nation-building initiatives also became an object of a special research interest, having in mind the officially proclaimed Macedonian and Montenegrin nations.

The rift between Tito and Stalin is considered as a fundamental factor in building the famous propaganda clichés about Yugoslav uniqueness. It happens along with various manifestations of the cult of personality of Joseph Broz Tito as one of the few successful integration mechanisms at inter-republican level.

Third chapter is under the title Socialist Yugoslavism as an idea and a socio-political practice (1950 – 1963). Here, one can find detailed descriptions of the so-called Yugoslav self-government in the way it concerns the national question.

In search of practical manifestations of possible intentions for the creation of a unified Yugoslav nation are analyzed relevant text of different kind. Among them are excerpts subtracted from the new Constitutional Law of 1953, the newly adopted party program at the 7th Party Congress (1958), 1963 Yugoslav constitution (this time of the SFRY) and so on.

Separate speeches and published works by prominent party functionaries were analyzed, along with publications of sociologists, historians, and political scientists, in a search of what should be understood under the terms "Yugoslav socialist patriotism," "Yugoslav," and "socialist Yugoslavism."

National affiliation of the Muslims in BiH as a problem is examined in detail. Those inhabitants of Bosnia and Hercegovina in 1953 census of population massively chose the category of "Yugoslav - nationally indeterminate", but later they abandoned it after the nonsense "Muslim" in the sense of nationality appeared in 1961 census.

The multifaceted manifestations of pro-Yugoslav sentiments are traced as concrete facts and trends developing over time. According to some "young people" the national unification, i.e., the creation of a united Yugoslav nation is a suitable way to overcome many negative tendencies - the last ones as results of international antagonism at republican level. On the other hand, leading Yugoslav communists are generally adamant that the merging of nations is a process that can take place in a distant and uncertain future and only all over the world.

Ultimately, it is argued that the term "Yugoslav" can mean only belonging to the Yugoslav socialist community, and in this sense all Yugoslav citizens are Yugoslavs. It is estimated that any attempt of national depersonalization in any area of socio-political life would have extremely negative consequences.

The exposition in the third chapter also offers an overview of the small number of all-Yugoslav institutions, the disputes about the need of a common Yugoslav criteria in culture, the unsatisfactory levels of inter-republican cooperation in the book publishing, film industry and education.

Ivo Andrić's Nobel Prize for Literature did not contribute significantly to the cohesion in the Yugoslav plan too.

Special attention is paid to "the case of Milovan Djilas", having in mind that the removal of Agitprop's former leader had a strong, albeit indirect impact on the further development of the Yugoslav idea.

The policy pursued by the Union of Yugoslav Communists towards national minorities is also considered in the context of the attempts to invite minority populations to the cause of the so-called "Socialist Yugoslavism". It happened in various ways by improving the economic situation in the regions inhabited by national minorities but with full respect for their national individuality.

The fourth chapter's text is an attempt for a synthesized presentation of various ideological projections and imperfections for the actual realization of the socialist Yugoslavism during one of the most dramatic decades for the SFRY - the period from 1964 to 1974.

So, at the 8th Congress of the Union of the Yugoslav communists (1964) for the first time the national question has been raised and openly discussed as an incomplete solution. At the same time, comprehensive reform processes in the Yugoslav economy were made, including the abolition of union funds and the creation of a special fund to support underdeveloped republics.

Also, there were series of constitutional amendments. The amendments to the 1963 Yugoslav federal constitution visibly strengthened the republican power in all spheres of the public government and a number of analysts began to talk about a possible transformation of SFRY into a confederation.

The benefits of reforms for the Yugoslav unity are debatable, but disintegration trends were shaped in a variety of practicalities. Among the most notable are: drastically increased levels of unemployment and corruption (especially in the underdeveloped republics and the Autonomous Province of Kosovo); increased economic emigration of Yugoslav citizens to Central and Western Europe (gastarbeiters were referred to as the "seventh republic"); long-lasting scandals, concerning the rising Albanian nationalism in Kosovo, Croatia's MASPOK and the 1968 student strikes that did not pass Belgrade.

The drastic personnel changes were made, first in the security services at a federal level and then in the reform-minded republican leaderships in Croatia, Serbia and Vojvodina. "The cleanings" led to the removal of authoritative leaders, but did not solve the existing problems.

Instead of quelling international conflicts, the "national keys" introduced in the federal agencies, rotational principles, multilingual inscriptions and translations into the languages of the Yugoslav peoples as guarantees of national equality do not eliminate the nationalist manifestations of various kinds.

Meanwhile, discussions continued at all possible governmental levels. The main disputable point was the content with which the term "Yugoslav" should be fulfilled.

The theme gets its peculiar culmination in "A large survey of NIN (one of the most popular Belgrade periodicals), published in the summer of 1969 under the title "Yugoslav - who is he?".

The topic of the essence of Yugoslavism became an object of increased research interest for historians as well.

By the way, after 1964 the first speculations appeared, repeated many times afterwards. As a whole, their authors were sure that in the 1950s, along with the introduction of self-governing mechanisms, the ruling elite began to erase national identities and to create a unified Yugoslav nation.

The adoption of a new Yugoslav constitution in 1974 is considered as a key moment that led to a lull in the sharp nationalist disputes between the individual republics and/or autonomous regions. The attention of Yugoslav society was re-orientated to the increasing state activity in the development of international relations worldwide.

All the main directions in the development of the so-called "Socialist Yugoslavism" are summarized in the monograph's conclusion. It happens through a scheme which shows basic connections and possible interdependencies between three main components of the Yugoslav idea: Yugoslav citizen = Yugoslav state ≠ Yugoslav nation in the fixed chronological period from 1945 to 1974.

The list of used literature is divided into several parts: unpublished archival sources, published documents, periodicals, scientific researches (monographs, studies, articles) and handbooks of different kind.

The monograph ends with 10 appendices, offering authentic texts as an illustration of the presented divergent views on the essential characteristics of the Yugoslav idea in the chronological borders of the researched period.

Appendix 1 contains excerpts from various publications which present various opinions, concerning the nature of Yugoslavism from the late 1950s and early 1960s. Excerpts from papers adopted at the 8th Congress of the Union of the Yugoslav Communists and the subsequent republican congresses are published in Appendix 2. Annex 3 presents a list of formed commissions and their heads after 1965. The commissions functioned to the Central Committee of the Union of the Yugoslav Communists. Concrete texts of the 1963 Constitution of SFRY are published in Appendix 4 and in Appendix 4a - amendments to the republican constitutions of the same year. Annex 5 is devoted to the issue of linguistic equality. For the purpose are presented views of influential politicians (1966) and relevant texts in the newly adopted 1974 Constitution of SFRY. Appendix 6 offers selected excerpts from the well-known NIN survey "Yugoslav - who is he?", and Appendix 7 - selected dictionary articles from the print edition of the so-called Lexicon of Yugoslav mythology. Annex 8 contains a list of museums in all Yugoslav

republics with an indication of type in terms of territorial scope and thematic focus, together with the year of their establishment. In Appendix 9 one can find the published texts of the Vienna Literary Treaty (1850), the Conclusions of the Novi Sad Literary Treaty (1954), the Declaration on the Name and Status of the Croatian Literary Language and the so-called Proposal for discussion, all of them are translated into Bulgarian. Annex 10 in tabular form presents summarized data on the officially declared national affiliation of Yugoslav citizens in the censuses of population, that are conducted in the period 1948 - 1981.

ARTICLES

Appendix 03. Ivanova, Vanya. Ancient Montana as a Subject of Scientific Interest, the First Beginnings of Museum Activities in the Town of Ferdinand (now-a-days Montana) and Some Models of Interpretation, that Present the Bulgarian Cultural Heritage in National and Regional Perspectives (1880 – 1940). *In: Kultura i kulturna politika v Bulgaria 1878 – 1944. Nacionalna nauchna konferentsia. Pazardzhik 29-30 mai 2008. BELLOPRINT Ltd, 2009, pp. 386 - 397; ISBN 978-954-91740-3-8.*

The article is an attempt to compare documented receptions, and respectively interpretations, that concern archeological artifacts of various types found in the ruins of the ancient fortress castra ad Montanensium. The fortress (known among the locals as "Kaletu") is located near the former village of Golyama Kutlovitsa, since 1891 renamed as a town of Ferdinand (now-a-days Montana).

Documented attitudes to separate artifacts, found in the ancient fortress and its surroundings, are analyzed. Among mentioned researches are publications in authoritative scientific series of corpora of documents (CIL); scientific works of famous explorers of "antiquities" in Bulgaria as Škorpil brothers, J. Basanavičius, B. Dyakovich, V. Dobruski, K. Jireček; articles in specialized editions of the Bulgarian National Archaeological Museum and in local periodicals.

Along with the publications in the field of "highly specialized" scientific knowledge, the attitude of the local intellectual elite (as far as it exists) to "classical antiquity" is presented too.

The real attitude has been actually expressed in a newly established archaeological society and the attempts (which ended without practical results) to settle town's museum.

It turns out that the presented "case study" - the treatment of ancient heritage in the provincial Bulgarian town of Ferdinand is in full synchrony with the officially conducted state policy. The latter tolerates in a peculiar way the comprehensive popularization of Bulgarian medieval past as a glorious phenomenon.

Appendix 04. Ivanova, Vanya. National Equality-in-rights and Linguistic Equality-in-rights in the Socialist Federative Republic of Yugoslavia (1967 – 19710). *In: Istorik sas sadba na tvorets i prepodavatel. Sbornik v chest na 60 gidishnina na prof. din. Lyudmil Spasov. Volume I. Veliko Tarnovo. Faber Publishing House, 2009, pp. 262 – 279; ISBN 978-954-400-115-5*

The article examines a chronological period in which the issue of linguistic equality in the socialist Yugoslav federation reaches its culmination, after a series of scandals at the inter-republican level.

The main controversial point became the functioning of Serbo-Croatian as a "language macro agent" because of its use as an official language of communication at the People's Yugoslav Army" (JNA), at federal state institutions and its obligatory teaching at schools in Slovenia and Macedonia.

The question of language equality, concerning the languages of nations and national minorities, all officially recognized in the SFRY, had been raised for the first time by the Slovenian side. It happened in order to protect the rights of consumers of various commercial goods and administrative services.

The main problem outlined by the Slovenes has been identified as available inscriptions and texts in the public space, on the whole territory of Yugoslavia, which in the mid-1960s were mostly in Serbo-Croatian.

What follows were the famous quarrels between Croatian and Serbian intellectuals (materialized as "Declaration on the Status and Name of the Croatian Literary Language" vs. "A Proposal for Discussion") which led to the de facto rejection of the Novi Sad Literary Treaty (1954). Together with the sharp Serb-Croatian controvertions appeared another question – if there were Yugoslav republics as linguistic colonies”.

The final results could be seen in the creation of a translation service and the publication of translated laws, signs, labels, samples of personal documents and school certificates, multilingual inscriptions on banknotes, stamps, travel tickets. All these actions led to new, not so small financial costs for the stagnating Yugoslav state economy.

Normative equality of the languages of the Yugoslav peoples (1970) and the national minorities (1971) has been established ad hoc, including through constitutional changes. But its law standardization did not quell the international contradictions, but on the contrary - led to their escalation in another thematic area.

Appendix 05. Ivanova, Vanya. Linguistic Realities and Historical Narrative – Representations of Serbo-Croatian Language in the Research Paradigms of the Historical Scientific Researches in Bulgaria after 1990 (short remarks). In: *Vreme i istoria v slavyanskite ezitsi, literaturi i kulturi. Sbornik s dokladi ot Edinandesetite natsionalni slavistichni cheteniya 19 – 21 april 2012. Volume II. Literary Studies, Folklore. Sofia, Sofia University Publishing House, pp. 123 – 129; ISBN 978-954-07-3458-3.*

In the article are presented some of the key representations, concerning the topic of "Serbo-Croatian language" in historical monographs. The monographs are written by Bulgarian scholars or translated in Bulgarian. All of the analyzed researches are published after 1990.

It turns out that the above cited, now-a-days not exististing language has various presentations in broader thematic contexts. One can meet them in scientific publications devoted to history of the Balkans, of former Yugoslavia or of present-day Croatia.

Among the preferred thematic contexts are: the so-called „Illyrian movement and the activity of Vuk Karadžić (including the signing of Vienna Literary Treaty); the language issue and the southern Slavs within Austria-Hungary (until the collapse of the dual monarchy); language policy in the newly created Kingdom of Serbs, Croats and Slovenes (after 1929 the Kingdom of Yugoslavia) and in the Independent Croatian State; as well as the existence of Serbo-Croatian in the socialist Yugoslav federation.

A brief historiographer review shows that the main events representing the history of the Serbo-Croatian language are marked, but the authors of the analyzed texts (most prominent Balkan historians) do not seek interdisciplinary interactions. In addition, one can identify strong subjective attitudes in some studies, and those effects had their negative impacts on the overall representativeness and completeness of the proposed scientific texts.

Appendix 06. Ivanova, Vanya. Two Researches Devoted to the Village of Chiprovtsi and the Town of Ferdinand in the Methodological Context of the Bulgarian Anthropogeographical Studies before 1945. In: History (journal) 5/2012, pp. 430-445; ISSN 0861-3710.

The article offers a historiographical analysis of two monographs – one, devoted to the village of Chiprovtsi by Yordan Zahariev, published in 1938, and another one, about the town of Ferdinand, written by Stoyan Markov, issued in 1944. Both monographs are written with more or less strict adherence to the methodology for preparing of anthropogeographical study.

Therefore, the article presents the essential features of anthropogeography as a scientific school – its origin in Germany at the end of the 19th century and further development in the activities of various disciplines and research areas throughout the whole 20th century.

A special attention is paid to the positive reception, received by the targeted scientific paradigm in Bulgaria until 1945, thanks to prof. Atanas Ishirkov and his fellow university professors of geography at Sofia University.

The presented settlement studies, devoted to the village of Chiprovtsi and to the town of Ferdinand (now Montana) are analyzed in a comparison with the instructions how to make an anthropogeographical research, published by Prof. Ivan Batakliiev.

Author's attention in the article is paid to several points – on what extent both studies of local lore overlap with the proposed paradigm, where could be found "deviations" and why the "deviations" appeared.

Prepositions that led to the preparation of analyses anthropogeographical studies were also sought. The searched prepositions (as motives) were identified in the then political situation and the educational strategies produced by it; in "current scientific fashions"; in the biographies of Yordan Zahariev and Stoyan Markov.

Appendix 07. Ivanova, Vanya. Look Who is Talking ... and What Are They Talking About? Brief Notes on the so called "Thematic" Guided Tour in the Regional and Local Historical Museums. In: Vizh koy govori. Komunikatsionni i inpretatsionni modeli v muzeya. Sofia, Prof. Marin Drinov Publishing House, 2014, pp. 84-97; ISBN 978-954-322-784-6;

The article provides a brief overview of available definitions in the specialized museological literature in Bulgarian, presenting the tour guide's lecture and the museum guide. A thematic analysis shows the lack of a generally valid and generally accepted conceptual and categorical apparatus.

In turn, the museum lecture, as an integral part of the museum narrative, is seen as a significant component of communication in the museum space.

Undoubtedly, museum narratives history or stories, but also "the museum visitor comes out with his/her subjectively naturalized version of what he saw". In both cases, the museum lecture as a specific text and way of presentation is not just a source of information, but an important "moderator" of mental attitudes. That is why, museum lecture is related to each of the three main aspects in which museum narratives are considered – linguistic one, semiotic one and performative one.

In search of practical projections to be compared with the presented theoretical constructs, museum lectures of three museums's institutions in Northwestern Bulgaria are analysed. These are the historical museums in the towns of Montana, Chiprovtsi and Varshets.

Based on the analyzed empirical material, a number of negatives were found, referring not only to the museum lectures offered in these three museums, but to the entire museum network in Bulgaria.

In general, these are museum lectures that serve exhibitions in which the so-called "academic order" (linear historical-chronological or historical-monographic exposition) is a dominated one, a "hard" tour guide route is applied and the "passive approach" in relation to the audience is preferred.

These facts are among the main prerequisites for the identified negatives in the offered museum lectures, but namely: high academic style; a "universal" museum lecture, which is generally offered to all visitors without having in mind their age, intellectual characteristics, nationality; not always appropriate patriotic pathos; excessive exaltation of certain moments of the local history, taken out of its real historical context; visitors who are placed and remain to the end of their museum visit in a role of passive listeners. There are also gaps in the legal framework – museum lecture is not accepted as a research product protected by copyright; there are no requirements for specialized professional qualification of the museum guide.

The thematic contents of the expositions in the three museums (in the towns of Montana, Chiprovtsi and Varshets) are briefly presented in an appendix to the article.

Appendix 08. Ivanova, Vanya and Vanya Naydenova. The Beginning of College Education in the Eastern Rhodopes and Today's Lyuben Karavelov Branch of Plovdiv University. *In: Yubileyna nauchna konferentsiya s mezhduнародno uchastie "Naukata ii obrazovaniето – traditsii ii badeshte, 2 – 3 oktombri 2014, Kardzhali. "RKP print" OOD. Kardzhali, pp. 139 – 145; ISSN 1314-3425 (on CD).*

The article examines the emergence and institutional development of two schools in the town of Kardzhali, which are associated with the beginning of higher education in the Eastern Rhodopes.

The first among both is the Turkish Pedagogical School, opened in 1951, as the legal successor of a same school institution, which began to work in 1948, in the town of Stara Zagora. It turns out that the real activities of the Turkish Pedagogical School can be determined as a kind of reflex mirror of the official Bulgarian policy towards the Turkish national minority, including the development of bilateral Bulgarian-Turkish relations.

With the help of authentic documents, it has been proved that the Semi-Higher Teacher's Institute in the town of Kardzhali cannot be accepted and should not be presented as a direct successor of the Turkish pedagogical school, which prepares Turkish speaking teachers with secondary education for the schools in the region.

Although the director of the Turkish Pedagogical School in Kardzhali remains the director of the newly opened Semi-Higher Institute for Primary Teachers, preserved archival documents prove that there was a jointly training (in the same building) but differentiated activities for the new Institute's students and the old Pedagogical school's pupils.

Initially, in 1959, Lambi Kandeв was elected patron of the pedagogical school, and in December 1968 the Teachers' Institute in the town of Kardzhali was named "Lyuben Karavelov".

The proposed publication is based on original archival documents, most of which used in a scientific research for the first time.

Appendix 09. Ivanova, Vanya. Yugoslav Cultural Identity as an Unacceptable Reality in the Socialist Multinational Yugoslav Federation. Some Principal Points of View from the Federal Center. *In: Identități sociale, cultural, entice și religioase în communism: simpozion internațional: Făgăraș – Sâmbăta de Sus, 2014. Volum coord. de Cosmin Budeancă și Florentin Olteanu. Polirom. Iași, 2015, pp. 250-265; ISBN 978-973-46-5925-8.*

The article is written as a kind of "part-time" replica of the widely circulated thesis that in the second Yugoslav state, government elites worked to form a Yugoslav cultural identity. The actual embodiment of the new identity was seen in the creation of a unified Yugoslav nation of Yugoslavs. All these intentions have been presented as another embodiment of the all-encompassing Serbian hegemony. At the same time, this claim, despite its popularity, turns out to be unsupported by authentic documentary sources.

The fixed chronological period - from 1958 to 1963 - is framed by two extremely important events related to the development of interethnic relations in the socialist Yugoslav federation. In 1958, the 5th Congress of the Union of Yugoslav Communists was held, and there, for the first time since 1945, new decisions were taken. The decisions concerned the development of the national question in the multinational Yugoslav federation. In 1963, a new federal constitution was adopted, followed by the adoption of 6 new republican constitutions. The Yugoslav state was renamed once again from FНРY to SFRY (the term "people's republic was replaced by "socialist" one).

In the article are presented events and processes in the field of educational and cultural life of Yugoslavia, that have direct or indirect connections with the attempts to form a common Yugoslav cultural identity, often identified with the Yugoslav national identity.

Among them are widespread ideological clichés (the slogan "Brotherhood and Unity", "the unique Yugoslav self-governing path to socialism") along with popular propaganda events such as Tito's birthday, celebrated as "Youth Day" with various banquets passing through all Yugoslav republics. To all these initiatives should be added the small number of all-Yugoslav cultural events as Yugoslav book fair, Yugoslav film festival, translations of fiction, educational and scientific literature from and into the languages of officially recognized Yugoslav peoples and national minorities. At the same time, attempts to impose pan-Yugoslav criteria in the field of fiction and fine arts, to publish a pan-Yugoslav periodical, and to broadcast a pan-Yugoslav radio program remained unsuccessful.

All the ruling political elites at the time tried to push unifying lines in the then multicultural Yugoslav society in only one way - by preserving its multinational federal structure. That is why the federal center did not allow the filling of "Yugoslav" with national content. Hence, as a completely logical consequence came the impossibility of creating at a federal level a common Yugoslav multinational and multicultural space.

Therefore, it is possible to define the non-existent Yugoslav cultural identity as an original hybrid type between the so-called "project identity" and the "identity of resistance".

The second case is a kind of a materialized protest against the irritating double standards of the ruling circles in socialist Yugoslavia, which state de jure was created and it de facto functioned as a multinational state.

The text of the article has been written in English and subsequently translated into Romanian by the editors.

Appendix 10. Ivanova, Vanya. The Chiprovtsi Carpet – Main Models of Its Representation in the Last Decade. In: *Muzeyat i obshtestvoto na spektakala. Sbornik dokladi ot Vtorata nauchna konferentsiya ot seriyata "Debati v muzeologiyata"* (25 – 26 septemvri 2014, Ethnographic Institute and Museum, Sofia, Paradigma Publishing House, 2016, pp. 57 - 76; ISBN 978-954-326-275-5.

The article presents various models of representation of the so called "Chiprovtsi carpet" as a museum artifact, a commercial product and an as object of specialized scientific interest.

The term "Chiprovtsi carpet" is used to denote weaves with characteristic ornaments, which are double-sided. "Chiprovtsi carpets" are handmade, woven on a vertical loom in Chiprovtsi and its surrounding villages. Carpet industry began from the middle of the XVIII century and continued to the present day.

It turns out that the available interpretive models of the Chiprovtsi carpet in the expositions of two representative

museums in this case – Regional historical museum - Montana and Historical museum - Chiprovtsi remain within the well-known status quo of museum realities in Bulgaria.

The exhibition spaces continue to offer a "diachronic, linear, static and didactic" display based on "ideas of traditional culture". The expositions are "monologue, conservative, ethnocentric, focused on objects."

The survival of the Chiprovtsi carpet weaving as a craft is in direct connection with the market and respectively with the need of appropriate marketing strategies that can create a marketable commercial product..

In this regard, the efforts of different institutions are analyzed. Among them are Historical Museum – Chiprovtsi, the municipal administration, local trade companies, along with the commitments of responsible governmental factors at the national level.

The culmination of these efforts is the inclusion of the "Chiprovtsi carpet tradition" in the Representative List of the Intangible Cultural Heritage of Humanity, maintained by UNESCO.

The Chiprovtsi carpet is also considered as an object of specialized scientific interest through the correlation *patriotic pathos vs. science-based advertising strategies*.

Unfortunately, but at the beginning of the 21st century, the absence of significant scientific contributions is an unpleasant but real fact. Researchers and promoters continue to repeat the well-known three-part periodization of Dimitar Stankov, presented in the 1960s. At the same time, it is impossible to find scientifically substantiated arguments in a support of the widely circulated claims for the manufacturing of Chiprovtsi carpets throughout the Middle Ages, including Chiprovtsi uprising in 1688.

The linking of the Chiprovtsi carpet with the “Torlac identity” (the last one in the process of ad hoc construction) has no positive response among the local people of Chiprovtsi.

There are few positive examples related to the study of the symbolism of the Chiprovtsi carpet (as archetypal images) and the possible positive psychological effects of ornaments and colors used.

Having in mind the above fixed negatives in the article, one can find also outlines opportunities for a positive outcome from the crisis in which the Chiprovtsi carpet weaving industry is undoubtedly fallen. It happens, when the author takes into consideration the “methodological help” offered by the so called “new Museology”. “New museologists” propose to improve the communication and interpretation in museum halls through restored connections with different museum audiences. Among these possibilities are the actual implementations of the different types of museum interactivities (mostly the so-called mechanical/technical interactivity); offering of new educational museum programs and introduction of innovative methods (for example the so-called story telling of eyewitness as a speaker at presence); arrangement of more and numerous temporary exhibitions; creation of new museum spaces outside the museum buildings and others.

Appendix 11. Ivanova, Vanya. “Bulgarian Socialism”- Basic Models of Interpretation in the Bulgarian Scholarly Space ... and “the Absent Museum” of Bulgarian Totalitarianism. In: *După 25 de ani. Evaluări și reevaluări storiografice privind comunismul. Institut de Investigare a Crimelor Comunismului și Memoria Exilului Românesc. Memorialul Rezistenței Anticomuniste Țara Făgărașului*”. Volum coordonat de Cosmin Budeancă, Florentin Olteanu. Polirom, 2017, p. 388 – 404; ISBN (print) 978-973-46-5925-8.

The article is an attempt to present main interpretation paradigms, concerning the so called “Bulgarian socialism” in Bulgarian scientific space after 1990.

In the article are fixed different institutions in Bulgaria, that offer “scientific production” where research’s attention has been fixed on the emblematic historical period from September 9, 1944 to November 10, 1989.

In this regard, sections of several institutes at Bulgarian Academy of Sciences are mentioned – Institute of Historical Studies, Institute of Ethnology and Folklore Studies, Institute of Balkan Studies with Center of Thracology; some departments at Bulgarian universities; Archives State Agency; the Committee for disclosing the documents and announcing affiliation of Bulgarian citizens to the State Security and Intelligence Services of the Bulgarian National Army. In the list of “producers of historical knowledge” are included two NGO’s – the Institute for Studies of the Recent Past and the Center for Advanced Studies (CAS).

The electronic resources offered by the sites of some of these research centers are examined in detail - bibliographic reviews, published collections of documents or articles, monographs.

An attempt is made to synthesize and present main disputable points in the Bulgarian historiography. Among them are a) the hypothesis for what really happened during the night of September 9, 1944; b) a set of specified and generally accepted specialized terminology, including a universal term to define the historical piece of 45 years from 09/09/1944 to 10/11/1989. In the last case some of the very much used words-modifiers are “communism”, “socialism”, “real socialism”, “state socialism of a Soviet type”, “state commanding economy”, “totalitarianism”. Some division into periods appeared and in the patterns of that kind one can meet definitions as “people’s democracy”, “Stalinist totalitarianism”, “mature socialism”, “developed socialist society”, “zhivkovism”.

All the preferred research methods by Bulgarian historians are presented too. Here, it is necessary to mention fruitful interdisciplinary interactions with anthropologists and sociologists, as well as the indisputable contributions of the "archival revolution", along with the widespread application of the so-called "Oral history".

Also, preferred topics for research pursuits are presented. Among them are Todor Zhivkov’s life and rule; State Security - its structure and variety of activities; Bulgarian foreign policy and the Cold War; the so called Macedonian question; official state policy towards ethnic and religious minorities; economic life and development; state budget system of social insurance; Bulgarian education, science, and culture; women in the socialist era; Bulgarian modernizations; life cycle in the socialist society, the Bulgarian Orthodox church and the rulers in socialist Bulgaria; monuments and places of memory, soc-nostalgia and others.

The proposed historiographical review comes as a result of a sought answer to another important question - how the visualization of the Bulgarian "socialist past" has been realized.

In this regard, various standpoints are proposed. They are concentrated on the faith of the Museum of Bulgarian Socialist Art, officially opened on November 17, 2011. There are many hypotheses trying to explain the absence of a suitable museum institution in now-a-days Bulgaria, which is capable to present the cultural heritage of Bulgarian socialism. It might be a concrete and comprehensive presentation, taking into account the latest innovations in the field of theoretical museology and practical museum studies.

Appendix 12. Ivanova, Vanya. The Chiprovtsi carpet and its Inclusion in the UNESCO Representative List of the Intangible Cultural Heritage. How It has Happened ... And What We Have to Do Afterwards? In: *Balgarskiyat Severozapad i Evropa – istoriya i kultura. “Tendril” Publishing House, Sofia, 2019, pp. 139 – 157; ISBN 978-954-92809-8-2*

In the article are described the main stages that the "Chiprovtsi carpet making tradition" goes through in order to be included in the List of Intangible Cultural Heritage, administered by UNESCO. For the purpose, all the requirements of UNESCO in this field are described together with the previous obligatory activities in Bulgaria. The last ones are embodied in the system “Living human treasures” and system’s genesis, development and specific

practical applications are presented. The thematic scope of the term “intangible cultural heritage” is performed too. Its performance is according to provisions of relevant articles in the current Bulgarian Law of Cultural Heritage.

The full text of UNESCO’s Decision 9.COM.10.9 has been published in its translation from English. Based on this text, it is explicitly emphasized what exactly is included in the List of the intangible cultural heritage of mankind - "the tradition of carpet making”. This, in turn, means that the skills of weaving a "Chiprovtsi carpet" are taken into account, and not the ready-made artifact itself.

“Chiprovtsi carpet” and its weaving as a discussion topic in the public space is also typified. It happens through the prism of advertising realities, scientific publications, popular articles, brochures, albums.

Appendix 13. Ivanova, Vanya. Regional Historical Museum - Montana and cultural heritage’s preservation in the Bulgarian Northwest as facts, tendencies and interpretations. *In: Balgarskiyat Severozapad i Evropa – istoriya i kultura. “Tendril” Publishing House, Sofia, 2019, pp. 159 – 175; ISBN 978-954-92809-8-2*

In the article are marked main stages in the development of museum activities in now-a-days town of Montana. These are clear, chronologically distinct periods in the existence of historical museum institution as a part of the national system for preservation and promotion of tangible and intangible cultural heritage in the Bulgarian Northwest.

Initially, research attention is focused on the creation of archaeological society and its unsuccessful attempts to open a municipal archaeological museum in the second half of 1930s.

After that came a detailed presentation of the exhibition spaces at the so-called "Museum of the September Uprising in 1923" (MSV). It has been the first working historical museum institution in the city. Special attention is paid to the intensified ideologization - inevitable phenomena in presenting the "revolution under glass", with presupposed museological solutions such as thematic scope and interior design. All the institutional transformations of MSV are represented in the activities of its successor institutions. These are Historical Museum - Mihaylovgrad (1991) and Regional Historical Museum - Montana (2006).

The author's implicit intention (unfortunately so far without significant practical realizations) is to provoke a debate in connection with the consequences of the strong ideologization of museum issues in socialist Bulgaria.

Appendix 14. Ivanova Vanya and Marius Iliyanov. Once again about a banknote of a unique nominal value – 3 levs – as an artefact in museum collection and the currency reform in 1952. *In: Plovdivski istoricheski forum, № 3, 2019, pp. 56 – 69; ISSN 2535-0951 (Online).*

An object of research interest in the article is a banknote of three levs, issue 1952. It has been used as a legal tender in the People's Republic of Bulgaria for 10 years. The banknote’s denomination is a specific reason that concentrate the research interest. It is an unconventional nominal value for the notaphilic reality in most European countries, including the one in Bulgaria.

One can find a detailed description of 3 levs banknote, together with the presentation of the other banknote denominations in 1952 monetary reform. The banknotes are analyzed, in a search of their ideological suggestions and a specific socio-political situation in the People's Republic of Bulgaria at that time. The parallels made with the money circulation in the former USSR show another sphere in which "Bulgarian copies of the Soviet originals" have received their practical implementations.

A special attention is paid to the way in which the monetary reform of 1952 was carried out. For this purpose, exchange rates in 1952 are presented in a comparison with the real situation at that time, when the Bulgarian

economy has been fallen in a comprehensive, severe crisis. The crisis was preceded by imposed planned development and forced industrialization - strict imitations of Soviet patterns by the ruling Bulgarian Communist elites.

Appendix 15. All-embracing changes of settlements' names in the former district of Mastanli (Kingdom of Bulgaria) – an unwished imperial heritage and official state policy (1925 – 1934). *In: Imperii i impersko nasledstvo na Balkanite. Sbornik v chest na 70-godshnina na prof. din Luydmil Spasov. Novo vreme i savremie. Volume II. Plovdiv University Publishing House. Plovdiv, 2019, pp. 249 – 268; ISBN 978-954-8536-33-2.*

The article is an attempt to present the official state policy to the case of settlements' renaming in the fixed chronological period from 1925 to 1934. The available documentary base proves a long-term, evolving process, not one-time act. Its real beginning was set with the final accession of the so-called "New lands" (part of which was the former Mastanli district) to the Kingdom of Bulgaria after the WWI. The territories were inhabited by compact masses of "foreign" Muslim population, predominantly Turks. There settled also Bulgarians – not so big in their number. The predominant part of the newly settled Bulgarians were refugees from Thrace and Aegean Macedonia. Namely, among the newly settled refugees were the main initiators who wanted to change the existing toponymy through its "bulgarization". The article also contains opinions of prominent Bulgarian intellectuals (geographers, historians, philologists) on the subject how to bulgarize the toponymy.

The first real actions, taken by the official state authorities, happened in 1925. Then a bill has been introduced in the National Assembly, proposing the change of a total 785 settlement names throughout the country. Among them 72 oikonyms were in the region of Ortakoy (the only one with a predominant Bulgarian, Christian population - mainly newly settled refugees) and 157 in the region of Kardzhali (which in the same year was included in the district of Mastanli, before that was in the district of Haskovo). For reasons still unclear, the bill in question passed only the first reading in the Bulgarian parliament and it did not become a law.

In the early 1930s, the "Bulgarization" of settlement names became a primary state priority. In the autumn of 1931, by minister's order (Ministry of Interior Affairs and Public Health), a special Commission was appointed. The Commission had to study the bill, concerning the change of settlements names. Its members worked on a new bill, while they were using as a base the old one from 1925, but with increased number of settlements to be renamed. The lists of Commission's proposals were published by leading Bulgarian newspapers in 1932 and became the subject of lively discussions in the public sphere. In general, negative opinions prevailed, which suspended the application of the bill.

But the pause was not for long - from August 1934 to December 1934, 9 orders were issued by the Minister of Interior and Public Health, which renamed a total of 2884 settlements. Of these renamed settlements, 1275 (or 44%) were in the district of Mastanli. Meanwhile, the above cited Mastanli district has been abolished in the same 1934 year as a separate administrative unit.

The article presents three main models (as basic mechanisms) in oikonym's bulgarization. They are illustrated by specific examples of respectively changed settlements names. These are new and old names of towns, villages and neighborhoods in the ex-district of Mastanli. The defined main models are: a/ *translation* - exact, hybrid or incomplete from Turkish to Bulgarian; b/ *sound assimilation*, where the new Bulgarian settlement name is almost identical in its phonetic sound composition with the old Turkish name, but without any connection with the meaning of the latter one; c/ *giving a new, randomly selected name*. The third case has been widely used for renaming of settlements (mostly neighborhoods) with a denotation of personal name or when the Turkish name is

carried by more than one settlement. One can identify a strong presence of the so-called "memorial line in renaming".

The semantic projections of the changed toponymy are also considered in different semantic fields. Among the most preferred ones are anthropogeography, sociolinguistics and cultural studies, having in mind that each settlement name may function as an implicit tool in ideological communications and it can mark social affiliation.

Appendix 16. The Town of Ferdinand and its Communication System according to Stoyan Markov's Anthropogeographical Research (1944) – Real Facts and Methodological Matrix. In: *Bulgarskiyat Severozapad: transport, komunikatsii, hora (ot drevnostta do nashi dni)*. "Tendril" Publishing House, 2020, pp. 171 – 190; ISBN 978-619-91-496-2-1.

The article presents a "snapshot" of the communication system in the former town of Ferdinand (now Montana). The presentation is based on the anthropogeographical study of the above cited settlement. The study is prepared by Stoyan Markov and published in 1944.

In his research, Stoyan Markov author describes in detail all highways, in all possible directions, that pass through or around the town of Ferdinand. These were two first-class roads and 12 second-class ones, with their more important forks or road sections under construction. He pays special attention to the former transport schemes - bus lines and railways from the town of Ferdinand to the capital city of Sofia and the port of Lom.

In the article one can find summarized data on the "life and creative path" of Stoyan Markov. It came as an answer of the question why Stoyan Markov liked so much the town of Ferdinand (renamed later on Michaylovgrad and Montana).

A separate part of the article presents in detail the "methodological matrix" for the preparation of the anthropogeographical study. The same matrix has been used by Stoyan Markov. Also, the reader can find a comparison with Ivan Batakliiev's research under the title "Roads and Communications", issued in 1943.

Having in mind, what was written in his monographic study, it turns out that Stoyan Markov has fit well into the then acting scientific paradigm. He presents the entire communications system, considering the economic development and expansion of the settlement. The author of the anthropogeographical research, devoted to the town of Ferdinand, strictly adhered to another imperative methodological requirement – he uses officially published statistical data as illustrative and evidentiary materials.

So, thanks to Stoyan Markov's settlement survey, the former town of Ferdinand and its communication system of roads and vehicles, are ranked among the topics studied in detail. The author of the anthropogeographical study used skillfully precise methodology and officially recognized sources of information.

Appendix 17. Ivanova, Vanya. Language Equality in a Defense of National Individuality and Consumer Protection – the Case of Socialist Multilingual Yugoslav Federation (1966 – 1971). In: *Concepts and Consequences of Multilingualism in Europe*. Budapest: Századveg Kiadó, 2010, 96 -140; ISBN 978-963-7340-69-7

The article is conditionally divided in two main parts. The first part briefly presents the linguistic diversity in the second Yugoslav state with the help of retrospective review. The retrospection presents the codification processes and the actual linguistic landscape available in the chronological period under consideration i.e., 1966 – 1971. In the second part of the study are described events and processes that led to various normative and practical applications of linguistic equality - an establishment of a translation service and multilingual inscriptions in the public space.

The issue of linguistic equality in the second Yugoslavia corresponds directly to the theme of free national development. It came as a logical consequence, because of the fact that the new Yugoslav state officially had been presented as a multinational federation of equal nations and national minorities. The name of each nation can be seen in the name of the respective republic, and in each republican constitution, along with the description of state coat of arms and flag, the respective national language is indicated. In both cases, the significant exception of Bosnia and Herzegovina stands.

It is the main reason to present in brief the historical development of Slovenian, Macedonian and the now non-existent Serbo-Croatian language. Emphasis is placed on the dialect division in the speaking areas of Slovenian and Serbo-Croatian. All of the used vernaculars are fixed, including those ones, used by national minorities.

In the second, conditionally separate part of the study, all the factual actions that lead to the normative sanctioning and actual application of the so-called "linguistic equality" are presented and analyzed. The demands of the Slovenian side, which raised the issue, are highlighted; subsequent amendments (constitutional changes) concerning the subject are performed; the costs of establishing a translation service are summarized, etc.

The problem of linguistic equality as a real projection of the national equality in the SFRY had a strong charge of confrontation. It again found its clearest expression in de facto endless Serbo-Croatian antagonism with successive materializations in the famous "Declaration on the Name and Status of the Croatian Literary Language" and the less popular Serbian response "Proposal for Consideration". The official language of the Yugoslav People's Army (JNA) became a discussion point too, along with the language situation in Montenegro and Bosnia and Herzegovina.

The "language story" took place against the background of sharp clashes in almost all of the Yugoslav republics, and the autonomous region of Kosovo.

The study is accompanied by several appendices. In the first appendix are presented the full texts of Vienna and Novi Sad literary agreements; the second and third appendixes are two maps - the first one shows the territorial scope of the main dialects in the Serbo-Croatian speaking district, and the second one - the national composition of the population by republics. The last appendix summarizes the results of all censuses of population in the socialist Yugoslav federation by presenting the national composition data in each of the six Yugoslav republics (Bosnia and Herzegovina, Macedonia, Slovenia, Serbia, Croatia, Montenegro) and the two autonomous regions (Vojvodina and Kosovo).

The proposed study is one of the few, not only in English, which examines the national question through the prism of the linguistic realities in the second Yugoslav state. Probably this fact leads to a requested continuation of the topic, expanded as a chronological scope in a new study, published two years later in the series European Studies (vol. 29, 2012).

Appendix 18. Ivanova, Vanya. Yugoslavism in the People's Republic of Macedonia through the Prism of Some Officially (Not) Suctioned Points of View from the Federal Center (1953 – 1962). In: Traditsii i prienstvenost. 50 godini poluvishie i vishe obrazoanie v Iztochnite Rodopi. Tom I. Istoriya. Faber Publishing House, VelikoTarnovo, pp. 377-409, ISBN 978-954-400-465-1.

The publication is an attempt to present the ambivalent content of the term "Yugoslavism", respectively the so-called "Socialist Yugoslavism". The last one should be equated with the so-called "Macedonism" in no way. Available semantic projections of the socialist Yugoslavism are analyzed as a result that came after the actual development of interethnic relations in the multinational Yugoslav federation.

For the purpose, documents of different types are performed. Among them are - texts of federal and republican constitutions and constitutional laws, in a connection with workers' and public self-government; the results of two census of population (1953, 1961); normative decrees, concerning the organization of educational system in the federative state; visible changes in the minority policy pursued by the League of Yugoslav Communists; unsuccessful attempts to create a phenomenon that could be defined as an all-common Yugoslav culture.

At the same time, prominent Macedonian communists, on key leadership positions at a federal level, did not make any theoretical contributions on the subject. Also, there were no efforts in the Yugoslav Republic of Macedonia to add something new in the theory and practice of the so called "Socialist Yugoslavism" – nor in the field of its essential features or possible directions in its future development.

Leading figures, defining themselves as Macedonians, formed a strong opposition to all futuristic predictions of possible formation of a Yugoslav nation. They always typified the Yugoslav idea in the context of internationalism and they strongly encouraged the development of Macedonian nationalism with the silent agreement and often blessed attitude of the federal center.

The presented article shows how the governing factors in the federal Yugoslavia have fulfilled the so-called "Socialist Yugoslavism" with non-national or supranational content, but not with a national one. It is a position which perfectly satisfied those who has worked on the construction of a Macedonian national identity in the newly created Republic of Macedonia after 1945.

Appendix 19. Ivanova, Vanya. Language Policy and National Equality in Socialist Yugoslavia (1945 – 1974).

In: *European Studies*, vol. 29, 2012, 81 – 111; ISBN 978-90-420-3528-7 (e-book 978-94-012-0803-1).

The study examines in detail the topic of language policy in the second so-called "AVNOJ Yugoslavia". The attention to this topic is not an accident, because linguistic equality has been exhibited as a key component of national question. The national question has been an extremely important issue for the officially re-established Yugoslav state formation after WWII, but this time as a multinational, multicultural federation ruled by Yugoslav communists.

Various projections of the language issue are considered at different levels - federal and republican legislation and other official normative acts; formal and informal discussions among influential ruling figures at various forums, reflected in published and unpublished archival documents. Here had to add different public opinions in the periodical press; defined structure and actual functioning of educational system in every Yugoslav republic; real situation in the development of culture activities on interrepublican and/or federal level. Key controversial issues appeared in the period 1966 – 1971. They were materialized in a series of scandals, that arise in two main thematic fields:

- demands for equal treatment of Slovenian and Macedonian (later Albanian and Hungarian) compared to Serbo-Croatian; Serbo-Croatian functioned as an intermediate language at federal level;
- sharp contradictions in the Serbo-Croatian speaking area as other manifestations of multifaceted nationalist antagonism between Serbs and Croats.

Regardless of the actions taken at the federal level, including constitutional changes, tensions continued to rise, presupposed by escalating nationalism throughout the Yugoslav federation. Socio-political instability lasted until the adoption of another new Yugoslav constitution in 1974.

Appendix 20. Ivanova, Vanya. "Museum Beyond Nation" - Mission (Un)desirable. Actual Practices in Regional Historical Museum – Kardzhali and Historical Museum Chiprovtsi. *In: Muzeyat otvad natsiyata? Sbornik dokladi ot tretata nauchna konferentsiya, provedena pod mototo "Debati v muzeologiyata". Gutenberg Publishing House, Sofia, 2016, pp. 159 – 185; ISBN 978-619-176-086-2.*

The study presents widely used exhibition models in two Bulgarian history museums. Their expositions are focused predominantly on the presenting of the majestic and heroic history of Bulgarian nation over the centuries.

The multifaceted analysis leads to the conclusion that the overall activity of the two museums has been and continues to be "dominated by the narrative of the national".

The conclusions in the publication are made on the basis of heterogeneous "source materials". For this purpose, different subjects are explored as follows: constant expositions of Regional Historical Museum - Kardzhali and Historical Museum - Chiprovtsi, the creation of both museum institutions and the accents in collecting, research and popularization work of museum specialists over the years.

The multicomponent analyses lead to the conclusion that the overall activity of both explored museums has been and continues to be "dominated by the narrative of the national". Main types of museum activity are materialized in various museum products: expositions, field expeditions, scientific research. All they have been used to build a universal, stable and homogeneous picture, that is an eloquent illustration for the ascending development of today's (ethnic) Bulgarian nation.

The studied cases show how the "great national narrative" at the beginning of the new millennium even "has been hardened". It has happened in its familiar semantic framework which is set by the obligatory patriotic narrative. It turns out that "museum beyond nation" is not so much an impossible phenomenon as an undesirable reality. The main reason is sought in the continuing dominance of nationalist sentiments, with a strong populist flavour. These sentiments, in some cases, came as a product of specific, deliberately conducted and imposed state policies.

Both museums are not chosen by chance but having in mind that preliminary visitor expectations and stereotypical notions suggest a representation of the "otherness" compared to the national Bulgarian in different semantic lines. As concrete cases: in the Regional Historical Museum – Kardzhali the "otherness" is mainly in ethnic terms, in the Historical Museum – Chiprovtsi - in confessional ones. In the first case, in a purely psychological plan, negative attitudes are prevailed, and in the second one - positive emotions are dominated. Therefore, a broader awareness of "museum crisis" in Bulgaria remains practically impossible.

It is an identification of a "crisis" which, according to St. Kazalarska is "not so much an economic crisis but an epistemological one, a derivative example in the crisis of representations." The quoted crisis came as a result of the collapse of great stories and authorities in the postmodern situation in the late 20th century. These "great stories and authorities" are materialized in totalizing narrative paradigms – those ones of progress, evolution, race, ethnicity, national history. All of them museum "visualizes and promotes." As a logical consequence - after the "disenchantment" of the cited mythologems the museum discourse that served them was deprived of solid ideological support and the classical museum institution fell into crisis.

Appendix 21. Ivanova, Vanya. In the Ideological Contexts of the so called “New Museology” and Some Possible Directions for the Development of an (Un)Ordinary Municipal Museum (Historical Museum - as a Specific Case). *In: Obrazovanie i nauka – za lichnostno i obshtestveno razvitie. Sbornik s dokladi ot natsionalnata nauchna konferentsiya, posvetena na 55-godishninata ot sazdavaneto na Ucitelskiya institute v grad Smolyan i 20-godishninata ot preobrazuvaneto mu vav Filial na Plovdivskiya universitet "Paisii Hilendarski". Knizhka tretata.*

Humanitarni i obshtestveni nauki. Ezik I literature. Pedagogika i psihologiya. Istoriya. Ikonomika. Natsionalna sigurnost i otbrana. Smolyan 27 – 28 oktombri 2017. Plovdiv University Publishing House. Filial Smolyan, 2019, pp. 302 – 336; ISBN 978-954-8767-67-5.

The study is an attempt of a summary, that presents a predominant part of basic ideological postulates in the so-called "New Museology" in view of their possible practical applications in a Bulgarian museum. For the purpose, Historical Museum - Chiprovtsi has been chosen, because the author believes that she knows well the overall activities of the targeted cultural institution.

A specific reason for the preparation of the presented publication are separate, widely popularized media appearances of the cited historical museum in the summer of 2017. These are factual materializations of main types of museum activities – collecting of artefacts, expositions, scientific research, popularization, but their practical results in the Historical Museum – Chiprovtsi, show an intensified process of provincialization.

A SWOT analysis has been prepared and it is used for various, practically feasible suggestions for the development of Historical Museum - Chiprovtsi.

For example, the need for a greater selectivity and more restrictive policy in the acquisition of the museum funds in accordance with the principles of transition from "encyclopedic collecting of artifacts to representative and interpretive one" is justified in details. Specific topics are listed on the basis of which museum's collections and research activities could be developed.

There are included ideas, concerning new temporary exhibitions, workshops, museum educational programs, as well as opportunities for expanding of museum interactivity as a social, media, technical one. A special attention is paid to the museum site in Internet with relevant examples of suitable supplying content in the existing sections.

In conclusion, it could be said that almost none of the proposed was taken into account in the subsequent activities of the Historical Museum - Chiprovtsi from the Summer of 2017 to the early Autumn of 2021. Among the particularly striking negative examples are the organized children's' entertainments, where museum curators played the role of animators who amused children from kindergarten by showing them how to dye yarn, how to weave a carpet or how to make pie crusts. The promotional activity of the museum is narrowed as a thematic scope and one can identify its controversial quality, having in mind the scientific value of the offered "educational products".

The specialized Internet site of the Historical Museum - Chiprovtsi has not been maintained since 2018.

There are no regular archeological excavations, despite some loud statements about their forthcoming large-scale realization. The reconstructions made in two halls of the museum exposition (the change of the Catholic activity in the XVII century and subsequent "places of remembrance" with a carpet hall) are in a contradiction with now-a-days obligatory normative documents in the field of museum work in Bulgaria.

The proposed review of what post factum has happened in the museum from the Summer of 2017 (when the article is published) to the present is not an accidental act. But it is logically followed by an elementary question - *Why someone should describe and share "good practices" and realistically applied ideas, but direct beneficiaries do not show any interest in a collected resource with a proven positive application?!*

Appendix 22. Ivanova, Vanya. Something about a little-known demonological creature – the so called “brobnyacha” (based on field materials from the town of Chiprovtsi). *In: Istorichesko badeshte (Historical Future), № 1-2/2017, pp. 117 – 150; ISSN 1311-0144.*

The study presents a demonological creature, named “brobnyacha” that is little known in the specialized literature. The field material has been collected in two settlements in Northwestern Bulgaria - the town of Chiprovtsi and the

village of Zhelezna. The word “brobnyacha” appears in only one only dictionary of the Bulgarian Literary Language – it is a volume, published in 1908.

The above cited demonological creatures were women from the settlement, who, after performing certain magical practices, acquired supernatural abilities. They fled through the chimney, bathed in cold river water and could drink blood from a distance.

Those demonological creatures appeared in the so-called "Dirty days", when they knocked on windows and call the owner of the house by name. The people in that house had to be silent and not to answer at all.

It turns out that the „brobnyacha“ owned one or more characteristics of various demonic creatures from the Bulgarian and Balkan folklore - vampire, karakondzhul, samodiva, nava, mora, striga. At the same time, it is impossible to identify her completely with anyone of them. Also, the demonological creature from Chiprovtsi cannot be included in the well-known type of sorcerer among the Orthodox Bulgarian population. On the other hand, the so called “brobnyacha”, thanks to a number of her characteristics, is very close to the "classical witch", who has been the object of persecutions during the famous "witch hunt" in Central and Western Europe.

In a search of an acceptable explanation, the hypothesis is proposed, that after the suppression of the Chiprovtsi uprising (1688), some of the old inhabitants of Chiprovtsi returned to their entirely destroyed settlement. But before that, they had seen witch trials in territories of Transylvania and Southern Hungary. The quoted territories were controlled by the Austrian Hapsburgs in the end of 17th and the beginning of 18th centuries. On the other hand, anthroponymic data in Ottoman tax registers prove a solid Albanian presence in Chiprovtsi before 1688.

Precisely cited features of the Chiprovtsi brobnyacha allow analogies with the Albanian striga and especially with the late medieval European witch as a syncretic, multi-layered image. Identified analogies suggest logical grounds for seeking a demographic continuity. The curious demographic continuity is "imposed" on some of the former inhabitants of Chiprovtsi who were forced to exist as refugees after 1688 and the new people who settled in the same place half a century later.

I suppose that some historians or ethnologists in Bulgaria will not accept the hypothesis proposed in the study and this will provoke new researches. My real hopes are that the research efforts will be directed not so much in a diachronic, temporal aspect (the history of Chiprovtsi and the region) as in a synchronous, spatial plan (the territory of the Balkans as a whole).

Appendix 23. Ivanova, Vanya. Something about the Difficulties Encountered by Regional Museums in the Implementation of the Cultural Heritage Act (following the example of Regional Historical Museum – Montana). *In: Sbornik s dokladi ot mezhdunarodna nauchna konferentsiya na tema Pravo i kulturni tsennosti. Organizirana ot Yuridicheskiya fakultet na Plovdivskiya universitet “Paisii Hilendarski” i Instituta za darzhavata i pravoto pri BAN. Plovdiv 16.11.2018. Balgarska akademija na naukite. Institut za darzhavata i pravoto. Sofia, 2019, pp. 523 - 550; ISBN 978-954-9583-37-3.*

The difficulties in question are divided into three main thematic groups. At the same time, they are related to the overall museum activities, inevitably "stratified" in their individual components – artifacts’ collecting, funds, expositions, scientific researches, education programs, etc).

In the first thematic group, several cases were considered, having in mind the legal status of museum as an institution according to the provisions of the Cultural Heritage Act (CHA). As a result - specific "problem areas" are identified and among them are the excessive volume of the legislative act itself (combining different thematic

fields, difficult to reconcile or outright incompatible); a lack of terminological clarity in some formulations; highly restrictive decrees in relation to the ownership of artifacts.

The second, conditionally separate thematic group, refers to specific difficulties that arise in the application of bylaws issued on the basis of the CHA. Above cited difficulties concern identification procedures (in the newly adopted bylaw in 2021 part of the set problems have received a favorable solution); replenishment with new artifacts; a continuing lack of unified, specialized museum software for more than 10 years (with no prospect of its recent introduction); the lack of precise normative regulation to guarantee scientific careers to the museum specialists.

The third, thematically separated group includes problems related to the "staff" in Bulgarian museums (not only regional ones). Among them are outlined: different dependencies at regional and national level in which the museum director is placed; the lack of a fair and transparent procedure in the competition for the position.

There are also indicated: insufficient professional knowledge and skills of the so-called museum specialists (curators and fundraisers); non-specified obligatory qualifications as theoretical and practical training at national level for persons, holding museum positions; severely inflated or insufficiently precisely formulated criteria for inclusion in the various types of registers that must be established under the provisions of the Cultural Heritage Act. Three registers became an object of specific analysis - the Register of Experts; the Register for the persons that can get a permission for carrying out a field archaeological research and the Register of those who have the right to perform conservation and restoration activities.