# SUMMARIES OF THE MONOGRAPHIC WORK AND OF THE PUBLICATIONS SUBMITTED FOR PARTICIPATION IN THE COMPETITION

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**Monograph**

**1. „Антропология на управлението“ АИ „Таланти” – ВУАРР, с. 264, ISBN 978-619-303-513-6**

Abstract

The anthropology of governance is a relatively new and still insufficiently familiar, yet highly significant discipline that examines the complex relationships between culture, power, and institutions in both global and local contexts. Governance, often perceived as a domain dominated by political science, economics, and law, acquires new dimensions when approached from an anthropological perspective. This perspective allows for an expansion of conventional definitions of power by situating them within everyday life, cultural practices, rituals, and symbols.

The present work aims to offer an in-depth and multi-layered view of governance by moving beyond formal institutions such as governments and international organizations. Instead, it focuses on the role of cultural differences, historical processes, and social interactions that shape the ways in which power is exercised, perceived, and contested.

Why an anthropology of governance? In the contemporary world—marked by globalization, social transformation, and political tensions—understanding governance as a cultural phenomenon is more important than ever. Power is not merely the formal exercise of coercion through laws and institutions; it is embodied in symbols, language, behavior, and even in the ways people structure their social relations. Beyond the political paradigm, the social sphere generates questions whose answers are difficult to locate within conventional academic fields. Addressing these questions is essential for understanding governance and power across different epochs, communities, cultures, and civilizations. Issues such as how power is legitimized—through rituals and ideologies or through everyday interactions between rulers and the ruled—how cultural contexts shape perceptions of justice and order, and how the same governance decision may be seen as legitimate in one culture and oppressive in another, are central to this inquiry. Equally important is the influence of informal structures on formal institutions, as traditional authorities, mutual aid networks, and the informal economy often play key roles that official channels cannot fulfill.

This work is structured to provide a balanced combination of theory and practice. It examines both classical concepts in the anthropology of governance and contemporary case studies from diverse cultures and regions. The main emphases include: theoretical foundations—exploring core concepts such as symbolic and informal power, habitus, legitimacy, and political culture; historical contexts—analyzing how the historical origins of institutions and governance practices shape contemporary systems of rule; and contemporary case studies—drawing on local and global examples, including analyses of social movements, the governance of migration flows, and the cultural dimensions of global institutions such as the United Nations and the European Union.

The study engages extensively with ideas, concepts, and theories developed by established scholars from sociology, philosophy, psychology, anthropology, and cultural studies, including Aristotle, Plato, Thomas Aquinas, Machiavelli, Max Weber, Adam Smith, Karl Marx, Claude Lévi-Strauss, Pierre Bourdieu, Michel Foucault, and many other influential thinkers who have shaped major scholarly traditions over the centuries. After each chapter, the authors and works that served as foundational references for its conceptual development are cited in footnotes.

The principal value of the anthropology of governance lies in its cross-cultural approach. Rather than examining governance solely within the framework of the Western nation-state, this work explores its manifestations across different parts of the world—from bureaucratic systems in industrialized societies to traditional forms of governance in indigenous communities. Particular attention is also paid to the interaction between the global and the local, and to the ways global processes such as migration and climate change affect governance at the local level.

In the context of contemporary global challenges—climate crises, social inequalities, and political polarization—understanding governance as a cultural process becomes crucial for the development of sustainable solutions. This work contributes to such an expanded understanding by not only elucidating the complexity of governance, but also by offering critical tools for its analysis. Readers are invited to approach this text not merely as a source of information, but as an opportunity for reflection and inquiry. Governance is everywhere around us; understanding it more deeply enables us to question it, improve it, or fundamentally rethink it.

**Scientific articles and reports**

**2. „Ethno-cultural identity as a form of social homeostasis“ – Доклад: In B. Gonencgil, T. A. Ertek, I. Akova ve E. Elbasi (Eds.), 1st Istanbul International Geography Congress Proceedings Book Istanbul, Turkey: Istanbul University Press. pp. 631-635, 2019, E-ISBN 978-605-07-0714-4, https://doi.org/10.26650/PB/PS12.2019.002.061**

Abstract

Homeostasis describes the ability of organisms to maintain a relatively stable internal state. Recently, this term come to be used by scientists working in several

scientific fields. For instance, environmentalists apply the principle of homeostasis to their understanding of the global environment wherein modern civilization is developing. Homeostasis is now used in various fields such as cybernetics, psychology, and the social sciences. As open systems, human communities exhibit general states that can be recognized as forms of a social homeostasis. Maintaining positive demographic growth, resistance to acculturation processes, balanced migration, manifestations of preferred identity phenomena, high levels of intra-community control, and high levels of gray economy involvement are only part of the mechanisms through which social homeostasis functions.

**3. „География на отчаянието: Гетото и гетоизираните градски структури – Архитектура на изключване и синдром на отнемане“ – Статия: Проблеми на географията - БАН, кн. 3-4, 2025, с. 131-146, ISSN 0204-7209**

Abstract

The Ghetto – this urbanistic and social hybrid – has long ceased to be merely the poor neighborhood. It stands as a political form, an ethical rupture, and an aesthetic reality where the core symptoms of the contemporary world collide: inequality, alienation, surveillance, and rebellion. This publication examines the ghetto as a site of systematic deprivation – of space, voice, and rights – but also as a territory of potential subjectivity, resistance, and creative explosion. The ghetto is both a symptom and a premonition – simultaneously a wound and a vision. It unveils the mechanics of dispossession while revealing the potential for re creation. When we consider the ghetto not merely as a zone of misery but as a philosophical stage, we uncover everything that society strives to conceal: the failure of modernity, the falsehood of universalism, and yet – the power of human resistance. The interdisciplinary structure of this publication, interweaving key concepts from the philosophical discourses of Agamben, Foucault, Deleuze and Guattari, Baudrillard, and Fanon, constructs an alternative and critical reading of the ghetto phenomenon. This approach offers an opportunity for radical rethinking and deconstruction (in Derrida‘s sense) of the very ideas surrounding the ghetto. Thus, the ghetto is no longer merely a geography of despair; it becomes a symphony of remnants through which culture is created – a culture that the world perceives with awe or repulsion. It is a culture of hyper expression – graf¿ti, music, dance, color, sound – that carries the pain of the excluded, yet also the will for symbolic survival.

**4. „Metaphysics of the City. Secularism and Theocracy. The Antagonism "With God" or "Without God". Статия: HOBO знание = New Knowledge – Пловдив: Висше у-ще по агробизнес и развитие на регионите, Vol. 13, №3, 2024, ISSN 2367-4598 (Online), с.121-133, HPC ID № 2677**

Abstract

The concept of the divine origin of cities is a universal metaphysical doctrine shared by many ancient civilizations. The idea that cities were created or blessed by

gods was fundamental in the ancient world, which was an important condition for the legitimization of power and the importance of cities as centers of religious, political and cultural life. In a metaphysical context, the city can be defined as a complex ontological phenomenon that goes beyond its material manifestations and functions as a place of dialectical tension between the human and the transcendent. It is not just a physical center of social, economic and political structures, but also a symbolic space in which fundamental philosophical categories such as time, sacred and profane space, order, chaos and identity are embodied. One of the main theses of the article is that the city is not only a physical, but also a metaphysical space that reflects fundamental ideas about human existence, power and spirituality. The balance (or conflict) between secularism and theocracy shapes the character not only of cities and their societies, but also of human existence itself, for life "with God" or "without God". The article is an attempt to show how secularism and theocracy (the profane and the sacred) create different models of organization of society and the symbolic dimensions of urban space. It invites not only a deeper understanding of these interactions and their imprint on urban space in a historical, cultural and philosophical context, but also sheds light on a fundamental and ontological question related to the quintessence of human existence – existence "with God" or "without God".

**5. „Ескизи върху антропогенезата и новата реалност". Доклад: Сборник доклади от международна научно-практическа конференция "България на регионите 2021" = Proceedings of the International scientific and practical conference "Bulgaria of regions 2021". – Пловдив Акад. изд. Талант, 2021, с. 11-14, ISBN 978-619-203-334-7 (online), НРС ID № 4942**

Abstract

Undoubtedly, the human population faces serious existential problems that threaten its biological existence. It is inevitable that a large part of the planet's inhabitants feel that the world we know as political, economic, cultural, social, etc. realities is subject to strong and irreversible erosion. The new reality imposes not only new rules of the global game, but also forms global political and economic tectonics, which mercilessly shifts the pieces of the world „chessboard" and, as a result, positions billions of human beings on the edge of purely physical survival. The huge rift that is forming between the State and its citizens globally, between global capital and wage labor, between humanism and transhumanism, between the Anglo-Saxon world, dominating the planet for centuries, on the one hand, and on the other, those seeking change, demanding the signing of a new The global Magna Carta, a new deal for the redistribution of the world, is carried over to the local level. Social collisions, the destruction of the architecture of millennia-old traditional cultures, the promotion of mediocrity as a model for exemplary citizenship, the deliberate killing of the middle class - the main pillar of civil society, the generation and dissemination of huge flows of useless and low-value information (disinformation) that irretrievably displaces, buries and buries the little remaining living History - these are only part of the new phenomena building the silhouette of our New Reality.

**6. „Епохи и разломи. Кратки ескизи“. Статия: НОВО знание = New Knowledge – Пловдив: Висше у-ще по агробизнес и развитие на регионите, Vol. 14, №3, 2025, ISSN 2367-4598 (Online), с.11, НРС ID № 2677**

Abstract

Human history is rarely a smooth and linear process. It unfolds as a sequence of rises and declines, as successive epochs separated by catastrophes—political, economic, ecological, and cultural. It is precisely these ruptures that give historical narrative its dynamism. „History is the teacher of life,“ wrote Cicero, yet it is also a chronicle of crises, collapses, and moments of re-evaluation. From Mesopotamia to postmodernity, we observe a recurring rhythm: ascent, breakdown, and subsequent reconfiguration of societies.

**7. „Beyond the Ecumene: Roma Genesis, Community and Survival in the COVID-19 World“. Студия: In: Brunn, S.D., Gilbreath, D. (eds) COVID-19 and a World of Ad Hoc Geographies. Springer, Cham. pp. 1129-1153. ISBN 978-3-030-94350-9 (eBook), https://doi.org/10.1007/978-3-030-94350-9_63.**

Abstract

This paper presents an attempt to shed light on some of the measures and strategies implemented by several Roma communities, referred to as Turkish gypsies, Yerlii and Horahane Roma, against the global coronavirus pandemic. The habitat of the studied communities includes several Roma ghettoized urban structures in Southern Bulgaria in the cities of Plovdiv, Asenovgrad, Pazardzhik, Haskovo and Stara Zagora. The study traces some of the processes that have shaped the Roma everyday life and their attitude towards institutions, the State and “foreign” communities, which all are, according to the Roma, repressive tools for acculturation, assimilation and educational, spatial and healthcare discrimination. The findings are based on field research, conducted in 2017, on the attitudes of Roma communities towards the institutions, as instruments of the State, and the macro-society. Regardless of the temporal remoteness, the formation of the Roma ethnos, the Roma ethnogenesis, as well as their millennial status as peripheral communities, undoubtedly create an echo, which nowadays is lived through as specific, characteristic views and attitudes. Despite the centuries-old coexistence of the Roma alongside other ethnic communities, significant differences have been established in the ways the Roma and the non-Roma react to the presence of a direct danger to their health and life. During the current COVID-19 pandemic, the following processes can be observed: on one hand, a sharp increase in the levels of ethnic consolidation and intra-communal social support within the Roma “ghettos” and a significant widening of the gap between the Roma and the non-Roma, while on the other, an increase of the Roma social exclusion and an asymmetric increase of forceful preventive measures against the Roma imposed by the State institutions.

**8. „Метафизика на града. Урбаногенеза и митология, Част 1“. Студия: Проблеми на географията – БАН, Кн. 1-2, София, 2024, с. 21-41, ISSN 0204-7209, ISSN 2367-6671 (Online), HPC ID № 95, DOI: 10.7546/PG.1-2.2024.02, HPC ID № 95**

Abstract

Although orthodox scholarship has developed well-established and credible theories concerning the urban genesis of contemporary civilization, the lack of a universal definition of the phenomenon of the city, as well as of the causes behind its emergence, development, rise, and decline, continues to engage researchers even in the postmodern era. To what extent are the theories dominant in academic discourse—particularly those related to the chronotope and the causes of the formation of the first human settlements and urbanized structures—truly relevant? How does the city come into being? What lies beyond the walls of the material city? Why is every city inhabited and made meaningful through its metaphysical core—its divine origin, myths and mythical heroes, legends, urban narratives, and folklore? To what degree does the desacralization of the city and urban spaces distance human beings from their primordial existence, disrupting the relationship between human–nature–God?

This article (structured in two parts) represents an attempt to address these questions through the analytical lens of cultural anthropology and related interdisciplinary fields.

**9. „Метафизика на града. Урбаногенеза и митология, Част 2“. Студия: Проблеми на географията – БАН, Кн. 3-4, София, 2024, с. 37-62, ISSN 0204-7209, ISSN 2367-6671 (Online), HPC ID № 95, DOI: 10.7546/PG.3-4.2024.02, HPC ID № 95**

Abstract

In this second part of the study, devoted to urban genesis and mythology, the article examines the existence of an organic relationship between cities, gods, and their earthly representatives, as well as the processes through which urban space becomes sacralized.

10. „Градът като AXIS MUNDI. Видимите и невидимите сакрални топоси на града“. Студия: Проблеми на географията – БАН, Кн. 3-4, София, 2024, с. 63-89, ISSN 0204-7209, ISSN 2367-6671 (Online), HPC ID № 95, DOI: 10.7546/PG.3-4.2024.03, HPC ID № 95.

Abstract

When discussing ancient urbanogenesis, the primary focus is typically placed on the Mesopotamian archaeological layer known as Uruk A, which lies immediately above the obed layer. However, when considering the metaphysical

aspect of ancient urbanogenesis, the next archaeological layer represents one of the most enigmatic periods in human history. The Uruk B layer marks a period of complete transformation in all aspects of the existence of the ancient people who inhabited the Mesopotamian region during that time. From that period onward, humans acquired all the essential elements needed to establish urban civilizations on a global scale. With the significant rise of the rulers' power (whether of divine origin or sanctioned by the gods) the priestly class played a key role in the centralization of both political and religious authority. During that period, ziggurats clearly embodied the point around which the universe revolves - the intersection where the ritual union of earth and heaven is consummated (Campbell, 2023). This paper explores the city as the center of the world, saturated with hidden and invisible sacred spaces and topoi - a city stripped of its metaphysical core - its myths, legends, and sacred spaces - becomes nothing more than a meaningless physical construct, lacking the concept of collective memory and spiritual order. Such an environment resembles a hypermodern, utilitarian urban structure - a horizontal urban desert, devoid of the vertical dimensions that connect humans to the transcendent and the eternal.

**11. „Деглобализация, слоубализация и трансформация на глобалния икономически ред: краят на неолиберализма". Статия: НОВО знание = New Knowledge – Пловдив: Висше у-ще по агробизнес и развитие на регионите, Vol. 14, №3, 2025, ISSN 2367-4598 (Online), с.29, НРС ID № 2677.**

Abstract

Over the past decades, globalization has established itself as the dominant process shaping economic, political, and cultural interactions on a global scale. The prevailing framework within which this process unfolded was neoliberalism—both an ideology and a set of practices grounded in the principles of free markets, deregulation, privatization, and the curtailment of state intervention in the economy. Since the beginning of the twenty-first century, however, a growing accumulation of systemic tensions has increasingly undermined the foundations of the neoliberal global order.

This article analyzes the processes of deglobalization in the context of the decline of the neoliberal paradigm that has dominated the global economic and political order since the late twentieth century. The central research question is whether the observed manifestations of deglobalization represent a temporary deviation driven by successive global crises, or whether they signal a structural transition beyond neoliberalism. The theoretical framework draws on liberal, realist, and critical approaches within international political economy, with particular emphasis on the conceptual contributions of Karl Polanyi and Immanuel Wallerstein. The methodology combines historical and comparative analysis, based on statistical indicators, international reports, and peer-reviewed academic research. The empirical analysis demonstrates that the 2008 financial crisis, the deepening of social inequalities, the COVID-19 pandemic, and ongoing geopolitical conflicts have accelerated the fragmentation of global value chains, stimulated the resurgence of protectionism, and catalyzed processes of regionalization. These trends erode the

foundations of the neoliberal global order, which was built upon the primacy of free trade, deregulation, and minimized state intervention. The conclusion advances the argument that deglobalization should be understood not as a cyclical phenomenon, but as an indicator of a transition toward a new, multipolar, and post-neoliberal world order. The consequences of this transformation pose significant challenges to international institutions and nation-states alike, while simultaneously opening space for alternative political-economic models.