

STATEMENT

about the submitted works for participation in the competition for the academic position PROFESSOR in the professional field 3.5. Public Communications and Information Sciences (Intercultural Communication), announced by Sofia University "St. Kliment Ohridski" in Official Gazette, issue 55

Reviewer: Professor, Christo Kaftandjiev, Ph.D., Doctor Habilis

Candidate: Associate Professor, Dr. Diana Petkova

Relevance СЪОТВЕТСТВИЕ of the main proposed work - the monograph "Religiousness, Identity and Postmodernity. Comparative Studies in Population Psychology" with the theme of the competition

The title and content of the proposed monograph for the professorship almost do not corresponds with the topic of the competition, which is on intercultural communications.

If the monograph is about intercultural communications, there should be a comparative analysis of how representatives of different cultures and religions communicate (interact) in relation to their own and other religions (e.g. in religious communications, journalism, marketing communications, cinema, literature, architecture, music, etc.) with people from other cultures.

These things, however, are not explored in the book.

The title focuses on "folk psychology", which I can by no means accept as synonymous with "intercultural communications".

The competition for this professorship was quite reasonably announced in intercultural communication, as it is for the needs of the Faculty of Journalism and Mass Communication.

The topic of intercultural communication in no way disadvantages (harms) the applicant for the professorship, as Associate Professor Diana Petkova reads the discipline of intercultural communications at the Faculty.

The Introduction

Основната цел, която си поставя настоящата монография, е да очертае процесите на развитие на религиозната идентичност, както и трансформациите ѝ в съвременния свят. Другата цел е да се изследват сложните взаимоотношения между религиозност и култура, както и да се очертае техния израз във формирането на културните и религиозните модели в постмодерността. За постигането на тези цели религиозността се изследва в България, Еквадор, Индия и Япония, страни, които принадлежат към различни континенти и дори цивилизации. Така задачата е да се очертае развитието на религиозното чувство в конкретния културен модел. По такъв начин се провежда съпоставително проучване на българската, еквадорската, индийската и японската култури и съответно на културните и религиозните идентичности. От сравнителните изследвания могат да се направят заключения за развитието и модификациите на религиозността в конкретните културни региони. Методите, които се използват, са разнородни: емпирични проучвания с анкетна карта, теренни и етнографски изследвания.

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Two main objectives are formulated.

However, the tasks, the object and the subject of the research are not articulated.

The research methods are described in one sentence, which is unacceptable.

There is no any information about the limitations of researc, and this is a very serious mistake, since Diana Petkova has seriously restricted her research in the respective countries.

If the relevant limitations had been formulated, the work will be more defensible.

Nonetheless, the study generalizes and draws general conclusions regarding Uruguayan, Indian and Japanese religious cultures - given that a negligible number of respondents were surveyed, which is not (in any case) a representative sample - regarding these three cultures.

It is also not clear why these three countries were chosen. The obvious reason is that Diana Petkova has managed to find grants for them and not, for example, for Argentina, China or the Solomon Islands.

In this case, of course, Diana Petkova would have analysed some of the aspects of religiosity in the last three countries respectively.

She would then write about the creation of a new scientific field - namely the comparative analysis of religiosity in relation to Bulgaria and the Solomon Islands.

The fact that different questionnaires were used is not particularly impressive. It is therefore quite reasonable to ask on what valid and reliable basis the general comparisons can be made.

Diyana Petkova's statement that it is not possible to work with a common methodology for these three countries and cultures is not true at all.

It is quite possible to create a common questionnaire based on a sparing (merciful) and delicate projective (indirect) methodology - completely in the style of Japanese communications, for example.

Of course, everything in this case is related to the high professional skills of a sociologist, psychologist, intercultural communications specialist and psychometrician.

Diana Petkova does not possess many of these competences.

This, of course, is by no means a criticism of her. There is not a requirement that the scientist concerned must be a competent specialist in so many different fields.

However, this scholar can consult with professionals in these fields and create easily a high quality questionnaire without with their valuable help.

THE FIRST CHAPTER - RELIGIOSITY

This chapter obligatory must to be reviewed by a professor from Theological Faculty. It is there that the most competent Bulgarian specialists on religiosity are.

The absence of such a specialist speaks eloquently about the "competence" of this jury with regard to the concept of religiosity.

Everything written in the first chapter corresponds to the literature review in a scientific article or book. There, the author demonstrates that he or she knows in some degree the scientific literature relevant to his or her study - by briefly analyzing the important scientific books and articles on the subject in English and other languages.

Diana Petkova has analyzed quite some of the important scientific books in this field, which is excellent.

However, unfortunately, she has omitted valuable scientific books and scientific articles on these issues that have been published in the last fifteen years.

Without these books, the analysis is incomplete and does not meet the important (imperative) requirement of validity.

Below are the unread, and therefore, unanalyzed and uncited scholarly books on religiosity that have been published in recent years:

Bermejo, JJO. Durkheim, Religion, and the Postcolonial Critique of Sociology's Eurocentrism 2024

Fürstenberg. . The Religious Factor in Eastern Europe—Theoretical Considerations on Emergent Forms of Secularized Religion Religiosity: Religion and Religiosity in Eastern Europe 2012 – Springer

Haryanto, S and M Chirzin, H Ilyas. Religious Spiritual Human: Qur'an And Transpersonal Psychology Perspective 2020

Hood, Ralph W., Jr., Peter C. Hill, Bernard Spilka. The Psychology of Religion. 2009

Irwin, Harvey J. The Psychology of Paranormal Belief: A Researcher's Handbook. 2009

Juschka, Darlene. Feminism in the Study of Religion. 2001

Pickel, Gert and Kornelia Sammet Transformations of Religiosity: Religion and Religiosity. 2012

Piedmont, Ralph L. and Andrew Village. Research in the Social Scientific Study of Religion: Vol. 20. 2009

Tytarenko V. Transformation of religious identity in the context of globalization: causes and consequences 2021

Here I would like to emphasize at once that even a scientific genius cannot read and analyze all the scientific books and scientific articles on a given problem.

That is why the recommended books on religiosity are from the last ten or fifteen years.

All the other books and articles I recommend for this monograph are from the recent years.

The imperative requirement for new definitions, new classifications and new scientific fields of the applicant for a professorship

The applicant must formulate his or her own definitions, own classifications and new scientific fields.

Nowhere in the chapter on religiosity, I can not find new definitions, new classifications and new scientific fields created by Diana Petkova regarding religiosity.

The same applies to the second subchapter of the first chapter, "Archetypal Images and Universal Narratives".

Everything written here corresponds to the literature review in a scientific article or book.

Petkova did not formulate her own definitions and her own classifications.

Unfortunately, here also Diana Petkova omitted important scientific books and articles on these issues that have been published in the last fifteen years.

Without these books, the analysis is incomplete and does not meet the important (imperative) requirement of validity.

Listed below are the missing scholarly books regarding archetypal images and universal narratives:

Andritso, Georgios. The Art of Storywriting - Unlock your Creative Potential 2024

Bassil-Morozow, Helena and Luke Hockley. Jungian Film Studies: The essential guide 2016

Bassil-Morozow, Helena. Jungian Theory for Storytellers: A Toolkit 2018

Dundes, Alan. Sacred Narrative: Readings in the Theory of Myth 1984

Manca, Luigi Daniele and Alessandra Manca, Gail W. Pieper. Utopian Images and Narratives in Advertising: Dreams for Sale 2012

Recep, Yilmaz. Handbook of Research on Narrative Interactions 2021

Woodside, Arch G. and Suresh C. Sood. Storytelling-Case Archetype Decoding and Assignment Manual 2016

The same things (incomplete analysis of the most important scientific literature, lack of own definitions, classifications and new scientific fields) apply to the fourth subchapter "Religiousness and Postmodernity" and therefore I do not repeat them.

I suggest that Diana Petkova must read, analyze, and cite the following books:

Flanagan, Kieran and Peter C. Jupp. Postmodernity, Sociology and Religion 2016

Lyon, David. *Jesus in Disneyland: Religion in Postmodern Times* 2013

Pardeck, Jean and John W Murphy, Roland Meinert *Postmodernism, Religion, and the Future of Social Work* 2012

Raschke, Carl A. *Postmodernism and the Revolution in Religious Theory* 2012

Taylor, Victor E. *Para/Inquiry: Postmodern Religion and Culture* 2008

Tilley, Terrence W. and John Christopher Edwards, Tami England. *Postmodern Theologies: The Challenge of Religious Diversity* 2005

Wright, Andrew. *Religion, Education and Post-Modernity* 2003

The second chapter of the monograph is on religious and cultural identities.

The chapter consists of following subchapters:

Approaches to the Study of Identity in the Social Sciences

Components of religious identities

Crises and reformulations of religiosity

Multiculturalism and tolerance

The things, I criticized in the first chapter, apply fully to the second chapter - lack of author definitions, author classifications, and development of new scientific fields.

The same are the problems regarding the lack of important scientific literature.

Diana Petkova must read and analyse all or some of the scholarly titles listed below that are related to multiculturalism and tolerance:

McKinnon, Catriona and Dario Castiglione. *The Culture of Toleration and Diverse Societies* 2009

Panikka, Raimon. *Cultures and Religion in Dialogue*. 2018

Spinello, Richard. *Global Capitalism, Culture, and Ethics* 2014

Zein, Basma, Ahmed Al Jarwan. *Paths to a Culture of Tolerance and Peace* 2022

The third chapter of the monograph is on models of cultural and religious identities in postmodernity: Bulgaria, Ecuador and India in comparative perspective.

Method of research

Religiousness and Identity in Bulgaria

Religiousness and identity in Ecuador

Religiousness and identity in India

Religiousness and identity in Ecuador

Regarding the subchapter on religiousness and identity in Ecuador

The things I criticized in the first chapter apply fully to this subchapter as well - lack of her own definitions, own classifications, and development of new scientific fields.

However, in this case, I think that are the smallest problems.

The more serious omission is made in terms of how the Ecuadorian respondents were selected for the need of the survey (questionnaire).

According to Diana Petkova:

В собствено емпирично проучване, проведено в Еквадор, са интервюирани 1000 еквадорци с анкетни карти с открити и закрити въпроси. Въпреки някои методологически предизвикателства, които писмената анкета с открити и закрити въпроси предполага, отговорите на 1000 души могат да очертаят някои важни културни нагласи и ценности в Еквадор. Интервютата са лице в лице и са проведени в различни градове, но най-вече по тихоокеанското крайбрежие на латиноамериканската страна. Около 400 души са интервюирани в Университета на Милагро. Другите респонденти са случайно открити и интервюирани в молове, ресторанти и кафенета, на площади и пазари в Гуаяквил, Милагро, Санта Елена и Салинас, както и в офисите на мобилния оператор „Кларо” в Милагро, в които както персоналаът, така и клиентите са помолени да попълнят анкетните карти.

It is very impressive that 1000 respondents were surveyed, that is quite a large number.

However, almost half of them are students, faculty and administration from an Ecuadorian university. The rest, as Diana Petkova writes, are respondents who she found by chance wherever they had been - in shopping malls, restaurants, cafes, squares, markets, etc. in various Uruguayan cities.

It is excellent that Diana Petkova acknowledges this, rather than trying to manipulate the way the survey was conducted.

The first and basic requirement for conducting a qualitative, i.e. scientifically valid, survey of this kind is the representative sample.

Sociologists and psychometricians have long defined the key concept of "representative sample", namely:

A representative sample is a group that closely matches the characteristics of its population as a whole. In other words, the sample is a fairly accurate reflection of the population from which the [sample](#) is drawn.

Когато е невъзможно събирането на данни за цялата статистическа съвкупност, статистиците събират данни от извадка, разработвайки специфични експерименти. При използването на извадка като източник на информация за цялата съвкупност е важно извадката да представлява вярно съвкупността. Представителните извадки дават възможност изводите и заключенията да се разпрострат надеждно от извадката към съвкупността като цяло. Затова е от изключителна важност да се определи до каква степен избраната извадка е наистина представителна. Статистиката използва различни методи за оценка и корекция на системните отклонения в извадката и процедурите за събиране на данни. Една от целите на методите за **планиране на експерименти** също е да се ограничат тези проблеми още в самото начало на изследването, подобрявайки възможностите му да достига до коректни изводи за съвкупността.

It is specifically stressed that the sample, as a source of valid information about the population as a whole, is important to faithfully represent that population.

The obvious reason is that, thanks to sampling, analyses, inferences and conclusions are reliably extended from the sample to the population as a whole.

Therefore, the most important thing in this case is to create a representative sample.

In the specific case of the Ecuadorian respondents, the sample is not representative at all. Half of them are students, professors and administrators from some Ecuadorian university and the other half are randomly found people wherever they are - in shopping malls, restaurants, cafés, squares, markets, etc. in various Uruguayan cities.

This, however, does not at all prevent Diana Petkova from drawing conclusions about the entire Ecuadorian nation and culture in terms of religiosity based on this highly unrepresentative sample.

Because of this, the analysis is invalid.

Regarding religiosity in Ecuador, Diana Petkova has not read and, therefore, has not analyzed important scholarly books of recent years:

Corr R. Ritual and remembrance in the Ecuadorian Andes 2010

Haisell S. Indigenous modernity and its malcontents: family, religion and tradition in highland Ecuador 2017

Lauderbaugh, George M. Lauderbaugh Historical Dictionary of Ecuador 2019

Lynch, B. and TJ Hunt-Felke, JL Ratchford. Religious affiliation, self-stigma, and economic outcomes among the Quichua of Ecuador. 2023

Lyons, BJ. Religion, authority, and identity: intergenerational politics, ethnic resurgence, and respect in Chimborazo, Ecuador 2001

Lyons, BJ. Remembering the hacienda: religion, authority, and social change in highland Ecuador 2006

Ríos, A., A López-Navas, A Iniesta, M Mikla. Involvement of religious factors on the attitude toward organs donation among the Ecuadorian Population Resident in Spain 2015

Temple, J. and Inca Roads. Protestant Hospitals, Catholic Cheese, and The Fluctuating State: Religion and development in Ecuador 2015

Whitten, Norman E. Millennial Ecuador: Critical Essays Cultural Transformations 2003

It would be very unfair and inadequate of me to demand that Diana Petkova knows and cites all the scientific literature in this scientific field. However, these books are from the recent years and therefore they summarize the scientific knowledge on this subject to date.

Religiosity and Identity in India

My criticisms of the sub-chapter on religiosity and identity in India are the same.

Here again, important recent scholarly books have not been read, analysed and cited:

Bloch, Esther, Marianne Keppens, Rajaram Hegde Rethinking Religion in India: The Colonial Construction. 2009

Clothey, Fred W. Religion in India: A Historical Introduction 2007

Dalal, Roshen. The Religions of India: A Concise Guide to Nine Major Faiths 2010

Hopkins, Edward Washburn. The Religions of India 2020

Jain, Pankaj, Rita Sherma, Madhu Khanna Hinduism and Tribal Religions 2018

However, the situation is considerably more dramatic with respect to the sample of respondents in India. Diana Petkova writes the following regarding her sample:

В Индия проведох емпирично изследване лице в лице с помощта на анкетна карта, съдържаща открити и закрити въпроси. Респондентите са служители в правителствената компания Food Corporation of India, където са интервюирани само мениджъри и служители на най-високо ниво. Проучването включва 196 индийски респонденти от сферата на бизнеса. Този факт определя и ограниченията на настоящото изследване. То не може да бъде представително за хората в Индия, нито пък за различните социални или културни общности в страната. Настоящото проучване обхваща само индивиди от интелектуалния и икономически елит на азиатската държава.

According to UN statistics, India's population in 2023 is about one billion four hundred and thirty million.

Assuming that India's intellectual and economic elite are probably about ten percent of the population, we can round them up to one hundred and forty million Indians.

It is funny even to consider that 196 employees of a corporation in a small Indian city are representative sample of these one hundred and forty million elite Indians.

Dispite of this, Diana Petkova makes general conclusions about Indian culture, for example:

Въз основа на получените отговори на този въпрос може да се заключи, че за индийците най-предпочитаните религиозни и духовни практики са молитвата и медитацията. Въпреки че резултатите, получени в Индия, изглеждат донякъде противоречиви, те имат своето обяснение. Заедно с хората, които се придържат към традиционните вярвания в южноазиатската страна, има и група информанти, които приемат религията предимно като културно наследство и традиции, а не толкова като привързаност към определена идеология или доктрина. Само около половината от респондентите в Индия заявяват, че следването на собствената религия е съществена част от индийската култура.

Japan - a model of cultural and religious synthesis

The fourth chapter of the monograph is on religiosity in Japan.

My critical remarks are the same as those regarding the undercurrents of religiosity in Ecuador and India.

In addition, Diana Petkova has not read, analyzed, and cited some of the most important books in this scholarly field in recent years:

Andreasen, Esben, Ian Reader, Finn Stefansson. Japanese Religions Past and Present 2013

Ellwood, Robert and Richard Pilgrim. Japanese Religion: A Cultural Perspective 2016

Josephson, Jason Ananda. The Invention of Religion in Japan 2012

Matsui, Keisuke. Geography of Religion in Japan: Religious Space, Landscape 2013

It is only three books, so they are not that many and laborious to analyze.

However, the sample of respondents is striking. Diana Petkova has interviewed as many as 27 (twenty-seven) Japanese respondents only from one region:

Етнографските интервюта са проведени в региона на Канзай в Япония, и по-специално в градовете Осака, Киото и Кобе. 27 японски информанти са интервюирани лице в лице, като разговорите са записани на касети. Японците са разпитани за техните лични вярвания, духовни практики и преживявания. Информантите са избрани на случаен принцип, без оглед на възраст, социална класа, статус, образование или професия. Сред тях има студенти и преподаватели, бизнесмени, лекари, адвокати, учители, журналисти, социални работници, търговци, домакини и безработни. Поради високата степен на поверителност в японското общество, интервюираните са запазени анонимни и техните имена и профили не се разкриват в проучването.

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Japan's population is currently around 126 million people. Is this information of 27 randomly selected respondents is reliable for 126 million Japanese?

The good thing in this case is that Diana Petkova also underlines that there can be no question of representativeness of the sample:

Ограниченията на етнографското интервю са повече от очевидни. Първо, само малък брой японски информанти са включени в проучването. И второ, те идват от определен регион на Япония. Поради ограничен брой участници и произволения избор на интервюирани е невъзможно да се направят изводи за каквито да е различия между социалните групи и слоеве в Япония. В духовните практики заедно с индивидуалните наклонности може да има и някои разлики между социалните общности по отношение на пол и възраст, статус и професия, хоби и интереси. Поради ограниченията на настоящото изследване, то не може да бъде представително за всички хора и социални групи в Япония. Освен това е възможно да съществуват различия и в отделните региони и населени места в страната. По такъв начин областта Канзай също не може да бъде представителна за всички местни култури в Япония. Следователно подобно изследване не претендира да изчерпи културните специфики, свързани с духовните практики в Япония. По-скоро етнографското проучване се използва само като пример и

However, in the same paragraph Petkova writes that:

Япония. По-скоро етнографското проучване се използва само като пример и демонстрация на японски религиозни и духовни възприятия. На базата на получените резултати и извършените наблюдения обаче могат да се направят някои изводи за японското културно и социално поведение.

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Some conclusions can indeed be drawn. But, they will only be in relation to a microscopic part of Japanese society.

The question is why this miniature study was done, and why it is used to make all-encompassing generalizations and conclusions regarding all Japanese culture and religiosity.

In my opinion, the best analysis in the book is about the silence in Japanese culture.

Unfortunately, here as well as on the other chapters, Diana Petkova has not read, analyzed or cited important books in this regard:

Bao, Dat. *Understanding Silence and Reticence*. 2014

Davies, Roger J., Osamu Ikeno. *Japanese Mind: Understanding Contemporary Japanese Culture* 2011

Gundlach, Sophia. *The Meaning of Silence in Japan and Anglo-Culture* 2013

Hendry, Joy. *Interpreting Japanese Society: Anthropological Approaches*. 1998

Maynard, Senko K. *Japanese Communication: Language and Thought in Context* 1997

Nakane, Ikuko. *Silence in Intercultural Communication*. 2007

Quantrill, Malcolm and Bruce Webb. *The Culture of Silence: Architecture's Fifth Dimension* 1998

Tsujimura, Natsuko. *Expressing Silence: Where Language and Culture Meet in Japanese* 2022

This naturally reduces the scientific quality of this analysis to a considerable extent.

The scientific contributions in the monograph and some of the scientific articles of Diana Petkova

I am very impressed by Diana Petkova's scientific contributions.

The main reason is that the scientific contributions are as many as twenty-four (24) pages according to the Bulgarian State Standard (a total of 43,365 characters with spaces, divided by 1,800 characters (the standard typewritten page) equals a little more than 24 typewritten pages).

My guess is that the world's scholarly colossuses in intercultural communications - Hofstede, Hall and Triandis - could not formulate their contributions in more than 5-6 pages.

Personally, I could list in one page all my scholarly contributions of 30 years of active academic writing - 10 monographs (all published abroad) and dozens of articles in Scopus and Web of Science refereed journals.

Furthermore, I strongly believe that it is not ethical to define my scholarly contributions in my articles in journals that are not refereed in Scopus and the Web of Science.

However, this is exactly what Diana Petkova has done about many of her contributions.

I wonder what my colleagues on the Committee think of these 24 pages of contributions?

I ask the same question to all the members of the Faculty Council who will vote on Diana Petkova's professorship?

I have had to spend considerable time and effort to thoroughly analyze these 24 pages of not very clearly articulated contributions.

Therefore, I quite politely ask to be paid as for reading and reviewing at least three or four procedures for professorships.

My critical remarks regarding Diana Petkova's contributions:

Статията „Beyond Silence. A Cross-Cultural Comparison between Finnish Quietude and Japanese Tranquility“, публикувана в *Eastern Academic Studies*, vol.4, 2015 https://www.e-acadjournal.org/pdf/article_15132.pdf ISSN (online) 2367-7384, p. 1-14 (файл 19 в 16.Publications.rar) представя съпоставително финландско-японско проучване. Макар че в социалните науки и конкретно в интеркултурната комуникация съществуват многобройни сравнителни изследвания между САЩ и Япония, твърде малко и недостатъчно са съпоставителните проучвания между Япония и Финландия. В този смисъл статията очертава ново и недостатъчно разработено поле в областта на интеркултурната комуникация. Свидетелство за нейния принос е научният резонанс и цитиранията ѝ в Web of Science, Scopus, в редица монографии, както и в публикации в неререферирани издания.

The claim that there are too few and insufficient comparative studies between Japan and Finland is not quite true.

There are a lot of books in which are comparatively examined the characteristics of silence in Japanese and Finnish cultures precisely:

Jackson, Jane (Ed.). The Routledge Handbook of Language and Intercultural Communication 2020

Katan, David, Mustapha Taibi. Translating Cultures: An Introduction for Translators 2021

Kaunismaa, A. The Role of Nonverbal Communication in Japanese-Finnish Negotiations: Finnish Negotiators' Perspective 2014

Muñoz, Kristine L. Transcribing Silence: Culture, Relationships, and Communication 2016

Murphy, Kate. You're Not Listening: What You're Missing and Why It Matters 2020

Nyman, T. Cultural factors affecting business between Japan and Finland: a study from the Finnish perspective 2021

Quinn Emma, Understanding Cultural Cues: Communicating Across Cultures

Ronningstam C E. Cross-cultural Meanings of Silence. International Journal of Psycho-Analysis, 2006

Smith, Peter B., Ronald Fischer, Vivian L. Vignoles, Michael Harris Bond. Understanding Social Psychology Across Cultures. Engaging with Others in a Changing World 2013

The SAGE Encyclopedia of Intercultural Competence 2015

I found all these scientific books and scientific articles quite easily in about five minutes.

There are also other books and articles in this scientific field, but I did not want to waste any more time searching. Besides, I was only trying to find the books and articles from the last ten or fifteen years.

It is also significant that Diana Petkova has not read and therefore has not analyzed or cited any of these scientific works.

This definitely proves that Diana Petkova's analysis of silence and tranquility in these two cultures suffers somewhat in terms of its quality.

I would like to stress here that from my point of view the comparative analysis of silence and stillness in Japanese and Finnish cultures is nevertheless the strongest in Diana Petkova's monograph.

In the other analyses, the situation is definitely more dramatic.

Quite a few of the contributions identified by Diyana Petkova in these twenty-four pages are rather obvious truths (truisms) that do not need much proof, for example:

В хабилитационния труд – монография със заглавие „Религиозност, идентичност и постмодерност“ (файл 1 в 16.Publications.rar) се представят съпоставителни интеркултурни проучвания в България, Еквадор, Индия и Япония. До този момент съществуват твърде малко и недостатъчно на брой публикации, чийто предмет са съпоставителните българо-еквадорски или българо-латиноамерикански, българо-индийски, българо-японски, финландско-японски проучвания или съпоставката на всички тези култури. В този смисъл монографията изследва все още недостатъчно добре проучено научно поле, което тепърва ще се развива.

What a scientific contribution it is that comparative Bulgarian-Latin American, Bulgarian-Japanese, Bulgarian-Indian, etc. studies are made with not sufficient scientific quality?

I also analysed for the first time in Bulgaria several phenomena in the fields of advertising, integrated marketing communications, artificial intelligence and communications, marketing semiotics, marketing narratives, etc.

However, by no means, I do not think that I have made any scientific contributions - just because of these first studies.

По-горе посочените трудове допринасят за развитието на интеркултурните сравнителни (съпоставителни) изследвания, като се разширява обсеget на

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интеркултурната комуникация и се обхващат култури, които са били недостатъчно изследвани в сравнителен план помежду си.

The real contribution is in qualitative and original intercultural research. There are no any contributions in low quality research.

I can also imagine an associate professor from the University of Papua New Guinea winning an academic grant to study religiosity in Albania.

After that, the proud associate professor then defines his comparative study between Papua New Guinea and Albania as a contribution because he has broadened the scope of intercultural communications to include cultures that have not been studied comparatively at all.

група В в настоящия конкурс. Въз основа на Интегративния модел се извежда хипотезата, че не само е необходимо да се разграничава между индивидуална (личностна) и колективна идентичност, но самата колективна (общностна) идентичност от своя страна също може да се изследва на нивото на индивида и на нивото на групата или колектива. С други думи, идентичността на групата не е механичен сбор, произведен от индивидуалните принадлежности и съзнания, но в духа на Макс Вебер може да се определи като мета-идентичност, или като сложна социо-културна структура със свое собствено и независимо съществуване. Необходими са обаче по-нататъшни проучвания, за да може тази хипотеза да се потвърди или да се отхвърли, като трябва да се открие коректна и точна методология, чрез която да се изследва този аспект на феномена на идентичността.

Probably for the first time in world science, an unproven hypothesis has been identified as a contribution.

In the next sentence, quite reasonably Diana Petkova herself rejects this "contribution", writing that a correct and accurate methodology must be found to investigate this phenomenon.

общността, който се генерира в съзнанието чрез слово и текст. Хипотезата на Лотман, според която съществува два вида реалност: „феноменалната“ (по Кант) и „външната реалност“, се превръща в основа за извеждане на тезата, че културната идентичност трябва да се разглежда не само като социална реалност, но и като комуникация и израз на тази реалност, която може да бъде принципно различна не само в различните общности, но и при всеки отделен индивид.

Here again, unattainable conclusions are drawn and contributions at a "high" scientific level are formulated.

It is also more than obvious to a slightly more intelligent and educated 9th grader pupil, for example, that we can interpret cultural identity as both social reality and communication.

This is so because cultural identity is a generalizing (generic) concept that brings together numerous variables - social reality, communications, mythologies, economic phenomena, and who knows how many other things.

It is quite natural that the characteristics of cultural identity are not the same for different communities and for different individuals.

This is just as true and obvious as the statement that the earth is round and that the sun rises in the east and sets in the west.

I wonder if any associate professor of physics now has not identified these two phenomena as contributions in his monograph for a professorship.

Така в монографията се заключава, че дискурсът на идентичността е сложен феномен, в който се преплитат множество фактори – конкретен комуникационен контекст и събития, ценности и нагласи в общността, колективна самооценка, културна памет и отношение към миналото. Последните три елемента – колективната самооценка, културната памет и отношението към миналото – са до голяма степен израз на колективен консенсус в конкретната социална общност.

There is no doubt that this is exactly right and without much analysis. Of course, we can add many more phenomena here - such as the modes of communications, the attitude towards the present moment, but also towards the future, the degree of religiosity, etc.

These additions I unconditionally define as my "scientific contribution" in my review.

Компонентите на религиозната идентичност се очертават в пет основни, широки и обобщени, категории. Това са философско-идеологическата доктрина, в която се включват идеи, образи, митове, наративи и символи на дадената религиозна общност; ритуалните действия – от най-опростените до най-сложните ритуали; нравствено-етичната система и специфичния ценностен кодекс; пространствено-времевите измерения. Като пети основен елемент монографията посочва вярата, която би могла да

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се обозначи и като религиозност или набожност. Освен че може да има различни степени на религиозност, вярата би могла да бъде осъзната или не от индивидите. Тя се дефинира като универсален социалнопсихичен феномен, който се изявява във всички религии, но от друга страна, само и единствено благодарение на нея компонентите от предишните категории: философско-идеологическата доктрина, ритуалните действия и нравствено-етичния норматив — придобиват възплътеност, истинност и автентичност. Единствено чрез вярата става възможна верификацията на истинността чрез наративите, образите, ритуалите и нравствените предписания. Без нейното наличие те биха изгубили сакралния си смисъл и биха се принизили във фантазна реалност.

What the pious people of different religions believe, can not be proven scientifically. The tremendous efforts of thousands of highly educated and intelligent theologians around the world over thousands of years have done nothing in this regard.

This is one of the major reason why there are so many different religions.

This is also why in post-modern democratic societies, the church is separated from the state, and the state and the religious authorities cannot put an atheist in jail, take away his professorship or burn him at the stake.

How, in this situation, the verification of truthfulness id possible through faith?

Акцент в изследванията на религиозността придобиват и трансформациите на религиозната вяра в най-новата епоха. В монографията „Религиозност, идентичност и постмодерност“ се сблъскват диаметрално противоположни гледни точки за секуларизацията и десекуларизацията на съвременния свят. Заключва се, че в постмодерността има свидетелства за развитието както на секуларизация, така и на десекуларизация. В монографията се извежда тезата, че за установяване на интеркултурен диалог секуларизацията може да се окаже един от най-важните фактори в съвременното общество. За обхващането на всички културни и религиозни различия в една законодателна рамка и за отстояването на равни религиозни права и свободи на гражданите секуларизацията като вековна традиция в Европа може да се окаже най-надеждното решение. Светското начало и съхраняването на религиозността в индивидуалния, частен живот на личността са със сигурност принципи, които осигуряват равни права на индивидите в рамките на националната държава, независимо от тяхното вероизповедание. Така секуларизацията, макар и да се определя от много съвременни автори като частно за Европа явление, е всъщност едно от най-големите постижения в социалния и политическия живот на континента и именно този принцип, това правило може да гарантира еднаквото място в държавата на различните етнически и религиозни малцинства.

This "new" and "original" contribution of Diana Petkova to the benefits of secularization has been gradually enshrined since the Great French Revolution in a significant part of the world's legislative systems.

This is why secularization (the separation of church and state) is now important part in the constitutions of democratic states. At the same time, every humane constitution underlines and support the right of every free citizen either to practice whatever religion he or she wishes or to be an atheist.

След като данните от собствените проучвания са представени на открита лекция в Институт за социални науки „Лайбниц“ в Кьолн, въпросът „Вярвате ли в Бог?“, който е включен в по-старите вълни от WVS, както и отговорите, дадени на него, са премахнати от базата данни за страни като Индия и Япония. Подобен въпрос, който е акуратен и точен за европейските и християнските страни, е неясен и некоректен за политеистичните култури. Този факт също така насочва и към значимостта на теренните изследвания и на проучванията „лице в лице“, които все повече се изместват от интернет анкети и виртуални проучвания в съвременността.

It's not very clear to me how removing a question from a poll can be considered a scientific contribution?

The same goes for the "significance" of field research compared to internet surveys.

This judgement is not a scientific contribution, but an elementary observation regarding psycho- and socio-metrics.

It is also wrong. If field research and internet surveys are done with good quality and based on a representative sample, things are OK.

If we do a qualitative internet survey and representative sample, it will definitely produce qualitative results - compared to a poor quality field interview conducted based on a non-representative sample.

Maybe this correct, however rather banal and obvious judgment of mine also can be defined as a "scientific contribution".

Въз основа на двете изследвания се достига до заключението, че българският национален имидж съдържа редица негативни елементи. Следователно важна стратегия за изграждане на положителен национален имидж е да се редуцират негативните стереотипи, като се отправят доминиращо позитивни послания към различните аудитории. Така се прави и препоръка за управление на националния имидж, при което се създава по-балансиран и реалистичен образ на България.

Here I also can not restrain my admiration for Diana Petkova's scientific insights and discoveries - that "the Bulgarian national image contains a number of negative elements".

Interesting - which national image of another culture is only positive or only negative.

Here I find a second "scientific" contribution - namely that imageologists should reduce negative stereotypes by sending dominantly positive messages.

I also could instantly put together another dozen similar scientific contributions, which, I am sure, would get me elected as a corresponding member of Bulgarian Academy of Sciences.

By this logic, even ordinary journalists in their articles constantly generate dozens scientific contributions and definitely deserve to be elected as professors in the FJMC.

1. Evaluation of the scientific and practical results and contributions of the scientific and educational production submitted for the competition

Formulation of a new scientific field or a new scientific problem

No new scientific field has been formulated.

There are some not very successful attempts to define new scientific problems.

Formulated on a new theory (thesis, hypothesis)

A new theory has not been formulated or substantiated.

There are some not very successful attempts to define new scientific problems.

Proving by new means essential aspects of already existing theories, hypotheses, etc.

Diana Petkova has attempted to prove some elements of existing theories by means of non-representative (i.e., not good) surveys.

Proposing new interpretations, definitions, etc. of a current and already analyzed object of scientific research

No new interpretations and definitions are proposed in the monograph.

Creation of new classifications, methods, technologies, etc.

No new classifications and methods have been created.

Obtaining and proving new facts

There are some new facts, but they are based on non-representative (i.e., not particularly valid) information from respondents who by no means form a representative sample of the culture in question.

Obtaining facts confirming already known theories, interpretations, etc.

Facts are obtained that confirm already known theories and interpretations.

Contributions to introduce methods, approaches, training models, etc.

No contributions regarding the introduction of methods, approaches, training models, etc.

Significance of contributions to science and practice

There are no particular contributions to science and practice.

Possibly, the only contribution is in terms of comparing the culture of silence in Japanese and Finnish culture. However, even there the analysis is incomplete because Diana Petkova has not read and analysed some important scholarly books on this scientific topic.

Realized social effect (scientific, scientific-applied, educational)

As the monograph is not of a very high quality, its scientific and educational impact can not be significant.

The extent to which contributions are made by the candidate.

The quality of the monograph is not very high in my opinion and therefore it is difficult to speak of contributions.

2. Notes and recommendations

I have formulated my critical remarks above.

In my opinion, there are two possibilities to improve the monograph.

First possibility

If Diana Petkova wants to continue with her research on religiosity, it should be conducted again, but based on a unified qualitative design questionnaire and representative samples of the respective cultures.

Without a unified qualitative questionnaire and without representative samples there is no point in doing the research again.

It is quite clear to me, however, that this cannot happen at all.

In my opinion, there is no point in conducting a new study of religiosity, since Diana Petkova does not teach in the Faculty of Theology or in the Faculty of Philosophy, but in the Department of PR and Advertising.

Second possibility

A more adequate solution is to write a new monograph that analyzes intercultural communications in terms of their practical usefulness for PR and advertising' students in the Department.

3. Conclusion

Because of the not very good quality of the monograph and my numerous argued critical remarks, I will definitely vote negatively for the candidate for this competition.

Date: 10.11.2024

Member of Jury:

