

Standpoint

From: Nikolay Ivanov Turlakov, Assoc. Prof., PhD, IPS at BAS

Regarding: Academic activity and scientific works of Kamelia Kirilova Jabilova, Ch. Assist., PhD., provided for competition for academic position "associate professor" in the professional field 2.3. Philosophy, 05.01.01. (History of Philosophy (Bulgarian Philosophical Culture), for the needs of The Department "History of Philosophical and Scientific Ideas" in IPS at BAS, published in The State Gazette, issue 57/22.07.2022

Reason: Order of the Director of IPS, RD 09-399-4 from 20.09.2022

Ch. Assist. Kamelia Zhabilova is the only participant in the competition. She has submitted a list of scientific works with which she participate in the competition, short summaries of these works, an author's reference for the scientific contributions, a list of selected citations, a completed table with the minimum requirements for the academic position "associate professor", a scientific curriculum vitae, as well as other documents.

The materials and documents submitted by Dr. Zhabilova comply with the scientific requirements and rules and thus the procedure for participation in the competition is followed.

I will not dwell on the stages in the applicant's scientific biography since I assume that this will be done in the reviews. I just want to note that I have known Kamelia Zhabilova since my doctoral years at the then IPhI and, subsequently, thanks to our common interest in the philosophical in Bulgarian literature, I participated with her in several successful collective scientific projects.

Dr. Zhabilova has submitted three works for participation in the current competition - article (2007), study (2009) and monograph (2022). I will consider the main themes, theses and contributing points in these works in the order of their publication.

The leading question in the article " the Balkan in the mental cartography of Bulgarian identity" is the question "how the concrete and real geographical Topos – the mountain, and the sacred by the national cultural consciousness Topos-symbol – the Balkan, participate in the construction of Bulgarian identity". Elaborated philosophically, this question reveals one important and interesting topic of "narrative-spatial identity of the Bulgarian". By transforming the term "mental mapping" introduced by Tolman, Kamelia Zhabilova successfully shows how the Topos, in this case –the Topos of the Balkan, is designed back into the real one, through which one of the distinctive features of the Bulgarian identity, namely the freedom-loving and inflexible spirit, is constructed and depicted in landscape-Topos symbolism. Thus, in the historical consciousness of the Bulgarian people, the Balkan is poetized not only as a collective image of the Bulgarian nature, but also as a national symbol of the Bulgarian spirit. In this regard, Dr. Zhabilova found "an archetypal opposition with a lasting presence in

Bulgarian literature”, namely the opposition between the Field and the Balkan as an opposition between slavery and freedom. Extending the term “places of memory” introduced by Pierre Nora, Dr. Zhabilova sees in the mytho-poetic image of the Balkan one clear example of the “intimate relationship between geography, history and ethnicity”, where “the Topos” has the primacy in the relationship of “Topos, memory, identity”. Dr. Zhabilova's thesis states that the image of the Balkan is the main “memory carrier” and “sacred Topos of the Bulgarian”. Alluding the ambition for a topology of Bulgarian identity and national memory, the text of Kamelia Zhabilova pleases me very much and for me it is brought into the field of striving for a Bulgarian one, that is, meaning the vital intuitions of the Bulgarian, the philosophy of the native.

In the overview study "Aesthetic Thought in the Field of Bulgarian Philosophical Culture", Zhabilova attempts, "by presenting the maximum number of points of view", to outline "the fields of discussion shaping the "multilingual" and dynamic picture of Bulgarian philosophical aesthetics and its presence in the native cultural space". The scale of the research is striking - the time period from the end of the 19-th century to the present day is covered. Carrying out such a study requires not only extensive philosophical erudition, but a well-thought-out principle of selection. Zhabilova successfully copes with this difficulty. A large number of representative authors are reviewed. The study provides a complete panorama, outlining the unity and contradictions in the history of aesthetic thought in Bulgaria. This definitely counts as a contribution.

The main work in the proposed by Dr. Zhabilova texts is the monograph "Nietzsche. Topos of the spirit", which has a volume of 207 pages and consists of introductory words, two parts, two appendices, a conclusion and an excursus. The literature used, as far as I could count, numbers 73 works.

The main idea of the monograph is to compile a kind of "auto-bio-graphical" portrait of Nietzsche, which have to include both the "readings" of the thinker in different philosophical cultures, but more specifically in the Bulgarian one, as well as his personal "topos of the spirit" . For the implementation of this idea, Zhabilova chooses Nietzsche's parable of the "three metamorphoses of the spirit" as a starting point and guiding thread, on the one hand, as noted by most researchers of Nietzsche's philosophy, as having an autobiographical character, but on the other hand, here is the original , although not fully developed, idea of Zhabilova - as a "hidden commentary" or a reading "of the history of philosophy by Nietzsche". In this sense, the main ambition of the study is to reveal, from a clarification of Nietzsche's "philosophy" of the body, both the evolution in Nietzsche's original philosophical ideas, and to look in a new way at the history of philosophy after Nietzsche.

Quite reasonably, Zhabilova takes topic of the morbidity in Nietzsche`s texts as the starting point and guiding thread of her research. She rejects "the existing concepts in the research literature about the

role of illness in Nietzsche's life and work" by pointing out that "in them, the morbid is thematized quite superficially, ill-intentioned, and its tendentious use as a problem framework does not lead to any heuristic productivity (Zhabilova 2022 : 32). Beyond the purely biographical facts of Nietzsche's illness, Dr. Zhabilova seeks to "illuminate the role of the so-called medical/morbid discourse in Nietzsche's overall philosophical project, including his "healing strategies" (Zhabilova 2022: 33). In Nietzsche's seemingly contradictory statements about illness, she sees the philosophical answer to the question "how to live with illness without getting sick and denying life" (Zhabilova 2022: 37).

A contributing point in the research is the examination of Nietzsche's philosophy and critique of metaphysics as the beginning of modern philosophizing from the "existential experience" of the body. Nietzsche's resistance to nihilism, which stems from the traditional metaphysical denial of life and body, is also examined in this perspective. The performed clarification of Nietzsche's conception about nihilism as an "inevitable" and "necessary" evil, as a "disease" that must be prevented, is a contribution. The key understanding of the "eternal return of the same" in Nietzsche's philosophical conceptions, as well as the meaning of Nietzsche's expression "God is dead", is no less precisely and thoroughly clarified.

In the second part of the monograph, Zabilova traces the reception of Nietzsche in Bulgaria - from the earliest influences at the beginning of the 20-th century to the latest publications of our colleagues. Starting with the "translational reception", Zabilova compares Nietzsche's original ideas with their interpretations (readings, translations) in our country. Here, one of the main achievements is the disclosure of the specifics of the Bulgarian (from the intuitions of the Bulgarian understanding of man) interpretation of the image of the Superman. This is, in my opinion, the most detailed part of the monograph. The Bulgarian interpretation is distinguished by the fact that, in contrast to European receptions, the image of the Superman is interpreted as a "completely achievable ideal" (See: Zabilova 2022: 135-136). Also of interest here is the study of the Nietzsche-influenced auto-bio-graphical strategy, the technique of "masking and unmasking", as well as the construction of "own mythology" by Slaveykov, in whose work Zhabilova sees an original reading and contribution to Nietzschean problematics" (Zhabilova 2022: 169). In fact, the study of morbid discourse in Nietzsche and Slaveykov is one of the main merits of the monograph.

The two appendices to the monograph provide a comprehensive periodization and bibliographic reference of the translations and publications on Nietzsche's philosophy in Bulgaria. In this regard, they are a valuable source of information for future research.

The scientific contributions mentioned in the author's report correspond to the achievements in the works submitted for the contest.

Kamelia Zhabilova's works are distinguished both by the richness of their means of expression and by their clear and laconic style. The direction in which she works is valuable both for the establishment and development of Bulgarian philosophical thought in the direction of a national philosophical tradition, as well as for literary criticism and research of Bulgarian culture. I have no questions about the work of Dr. Zhabilova. I will only say that the article about the Balkan, which I had missed to read so far, I liked it very much and would welcome new works in this direction. I do not participate in a joint project and have no joint publications with Kamelia Zhabilova.

Conclusion:

On the basis of the outstanding scientific merits, achievements and contributions in the scientific works proposed for the competition, as well as on the basis of the previous scientific activity of the candidate, I give my unequivocally positive vote and propose to the honorable members of the scientific jury to unanimously support the nomination of the as. Dr. Kamelia Kirilova Zhabilova for the position "associate professor" in professional field 2.3. Philosophy (05.01. 01), History of philosophy (Bulgarian philosophical culture), for the needs of Section "History of philosophical and scientific ideas".

Sofia, 2022-11-04

Assoc. Prof. Nikolay Turlakov, Phd
Signature: