

OPINION for senior assistant professor Dr. Tsvetelin Angelov,

participant in the competition for **Associate Professor** in professional direction 2.3 Philosophy (Philosophy of Religion), announced for the needs of the Department of Religion and Worldview of IPS - BAS. in SG, no. 58 of 9 July 2024

by Assoc. Prof. Tsvetina Racheva, Department of Philosophy,

SU "St. Kl. Ohridski"- Faculty of Philosophy:

- Dr. Tsvetelin Angelov participated in the competition as the only candidate with the following submitted data: 7 studies and 11 articles, one monograph Philosophical dimensions of the problem of the Divine Absolute, 2024 of 420 p.; has teaching experience as a part-time assistant and teacher.
- The candidate meets the national requirements under the RASRB, the requirements of the BAS and the IPhS. I do not detect plagiarism. I have no conflict of interest.
- Given the serious number of publications - a monograph of 420 pages in total, plus 7 studies and 11 articles, it could be concluded that a lot of existential time was devoted to familiarization, research and understanding of the philosophical texts. From where comes the existential urge to verbally and mentally approach and communicate with them. The candidate demonstrates a mastery of philosophical terminology that enables him to enter into an understanding relationship with classical texts and to express generously and accurately his affinity with them. With his authorial modesty, he allows his own thinking to be an echo of the genius philosophical monologue, accentuating fundamental moments.
- From the author's texts of Dr. Tsv. Angelov it becomes clear that his intellectual interest is directed towards the absolute beingness, towards the unified, which alone can clarify the diversity. In other words, the interest is in the moment of universality, in the divine that unfolds itself and differentiates itself so that there can be a world, and a philosophically knowable world. This interest is as much philosophical as it is existential, because through it one is looking for a pivot of being, that which undoubtedly enlightens and positions the existing, which gives not only an ontological and epistemological understanding, but also a moral-practical regulation. The recognition of this universality is particularly visible in the

analysis of postmodern thinking - Philosophical challenges of postmodernism and the problem of the Absolute in metaphysics (in the perspective of Hegelian philosophy), where in conclusion it is established that postmodernism "in its claims is fundamentally impossible, impossible without itself what he fundamentally denies".

- The retention of universality, of the absolute idea, the author traces mostly in relation to the philosophical ideas of G. Hegel, I. Kant, B. Spinoza, M. Heidegger, giving a historical-philosophical overview in the relevant places of their texts.

- To the extent that in the monograph *Philosophical Dimensions of the Problem of the Divine Absolute* the author concentrated his analyzes and reasoning from his other texts, I will also concentrate on this text. Here, Dr. Angelov reveals once again the movement of the Absolute Idea, which is a circle and self-return and which is a withdrawal of its own process. A connection is made with the philosophical understanding of the Christian idea and the points of identity between Hegel's system and this idea are revealed. Since in the Introduction, as is quite natural for a study, the author states that he will try to show through his thoughts the spirit of Hegel's philosophy, a question arises. Pointing out the identity between absolute religion and Hegel's absolute idea, "Absolute spirit, i.e. The divine has its highest, most complete, most complete and perfect manifestation and self-expression" (287 p.) in the Absolute, that: - Can we claim that the manifestation is truly perfect, given that the history of the spirit continues to take place?

- Where is the Hegelian concept in its concreteness of a religious idea, in its self-distinction in its own reality today, almost 200 years after the *Lectures on the Philosophy of Religion* - between the ideal (Christ is the only singular form) and the reality (Christian universality), more close to the ideal, already more specifically self-located in reality? Or should we continue to distinguish perfect abstractness from perfect concreteness? - And one more question. "For Hegel, religion is precisely the Infinite Spirit's knowledge of itself from the finite spirit, i.e. mediated through and from the ultimate spirit, having it as its own moment in itself and for itself" (p.405). Does infinite spirit take only finite forms, only finite spirit? If this be so, whence can the finite spirit pronounce upon the infinite?

- I would also allow myself a recommendation to have some abstinence from the grammatical use of separate parts, which are also terminologically loaded. In

order for the subject-predicate relation to stand out; so that through the copula and every possible verb, the change, the distinction, becomes clearer; and so that the author's thought can more clearly reach the reflexive perception of the reader.

- **CONCLUSION:** Given Dr. Angelov's existential interest in the most fundamental topic in philosophizing, especially today, when the power of the particular tries to suspend the idea and the universal form; considering the presented texts in a serious volume and the ability to maintain a single reasonableness in thinking; given the historical-philosophical scope of thinking; given the demonstrated work capacity and efficiency, I propose and recommend to the members of the scientific jury **to elect Dr. Tsvetelin Angelov to the scientific position of Associate Professor.** I also propose to the respected Scientific Council of the IPhS to elect to the academic position Associate Professor – Senior assistant, Doctor of Philosophy and Doctor of Theology Tsvetelin Angelov.

October 21, 2024 Sofia

Assoc.Prof. Dr. *Tsvetina Racheva*