

Review of the competition for Docent in the professional field of Philosophy -2.3 in the field of Humanities& scientific specialty Philosophy of Religion at IPS - BAS announced in State Gazette No. 58, July 9, 2024 for the works of the participant in the competition – Assist.Prof., Dr. Tsvetelin Angelov from: Professor, D.Ph.Sc. Stefan Penov - IPS-BAS:

-- 1. In the announced competition for a docent for the needs of the "Religion...worldview" section, Ch. assistant professor, Dr. Tsvetelin Angelov is the only candidate. The submitted documents for the competition are complete. They are prepared according to the regulatory requirements. - The candidate meets the requirements of the National Academy of Sciences and Arts, the requirements of the BAS and IFS-BAS for an associate professor. NACID scientometric tables are presented, according to which Tsv. Angelov fully meets and even exceeds the minimum national requirements for an associate professor. There is a published monograph. The candidate also has more than 5 years of experience as required by the ZRASRB and the Regulations. - I have no common publications and conflict of interest with him. - I have not found any plagiarism. On the contrary, his works are an original development on classical and entirely philosophical issues.

- 2. Tsv. Angelov applied to become an associate professor in the habilitation procedure with a large monograph of 420 pages, plus 7 studies and 11 articles. It should be noted that the total number of his publications is already 36. There are a total of 22 participations in scientific forums - academic conferences, including 6 with international participation; 9 more reports presented at sectional seminars; successfully participated in 3 scientific research projects. He has been cited in the professional community an actual total of 17 times, although he has noted only 12. - Tsvetelin Angelov is one of the few people with two doctorates: He is a Doctor of Theology from the Faculty of Theology of the Sofia University "St. Kliment Ohridsky" (with the philosophical theme of the dissertation "Kant's Transcendental Ontology and its Relation to Theology", 2007), and then became a Doctor of Philosophy from the Faculty of Philosophy of SU (with the topic of the doctorate "The problem of Dasein in Heidegger's fundamental ontology", 2015). He has completed 2 master's degrees - in philosophy and in theology. He has extensive teaching experience both at Sofia University in the Faculty of Theology, where he teaches philosophy, and in secondary education.

- The candidate currently works as the Head of the Department of Philosophy of Religion, the only secular department in our country - at the IFS-BAS. Although he was previously a professor of philosophy in the Faculty of Theology at SU and in the secondary school system, he prefers scientific and research work. It transforms and he handles it very professionally and brilliant. For this, his bilateral humanitarian education and high theoretical training only help him. In addition to his activity, he also worked as an editor of

two thematic academic collections, published under the Scientific Research Project of the department where he works.

-3. The habilitation work of Dr. Tsv. Angelov is the monograph: "Philosophical Measurements of the Problem of the Divine Absolute", Sofia 2024, 420 pages. Before us is a magnificent and entirely philosophical the book, in the proper sense of the word, of the Doctor of Philosophy and Doctor of Theology. Tsvetelin Angelov from BAS. Here one can also start from the father of Philosophy - Plato, but the right starting point is Nicholas of Cusa, who introduced the philosophical concept of the Absolute. Content-wise, the author starts from Kant's transcendental idealism, emphasizing apodicticity and transsubjectivity. Exhausting the possibilities for coherence, systematicity and non-contradiction of the systems of transcendental idealism deployed only within the Subject, Dr. Angelov approaches dia Literally and systematically. As a professional devoted to the Logos of Philosophy, he thoroughly and successfully combined it with the holistic substantialism of Baruch Spinoza. The well-learned and consistently applied dialectical logic and holistic approach lead him, according to Hegel's principle, from the contradiction of two systems to a synthesis in something third, which turns out to be the Truth of both.

- For every researcher, the complete, dialectical system of G.V. Fr. Hegel as a unity of ontology, epistemology and non-standard Logic with its derivability of categories and ascent from theoretical abstraction to the intellectual concrete, etc., is a peak whose a climb leaves you breathless. And here it is, but Minerva's Owl confidently leads the author and he does not fall down to reasoning, to the well-trodden paths of clericalism, the naive realism of scientism or the subjective egoism and relativism of American pragmatism and the misery of post- or neo-modernism. It is here that the study of Heidegger is included in its place - on the one hand with a "weakening" of the concept of being, but with onticity, and on the other - with the existing idea of the "last God". In the triad, in a Hegelian way, it is included and the fourth term. How does Dr. Angelov solve the problem? Without emphasizing the absolute triple inference, he successfully applies it. The medieval discussion of universals turns out to be an ontologized "bad" abstraction. Namely, philosophy brings truths into a complete system of concepts; religion reaches the singular and subjective as faith and extrapolates them through ideas; science posits the particular for the universal and substantializes it. But truth has a concrete and synthetic character - only real subjects and substances subsist. As logical subjects, predicates are attributed or denied to them, respectively. attributes and events such as universals. Since nothing has a sufficient basis in itself, but everything potentially fits into the complete determinative-cognitive and self-developing logical-ontological system, then: Each subject becomes another and unity with itself is again assumed. From the dialectic of Universal-Particular-Unique, through the concrete subject, we arrive at the substance-subject. And from the cosmological, moral, teleological proofs of God through a self-developing and self-determining system of over 240 philosophical categories, we derive the ontological proof of

God. Only now do we reveal the Absolute Idea in the system of concepts of the Absolute Spirit - culture as realized ideas of the immortal subjective spirit. We arrive at a concept of "most real Super-Being (Ens realissimum), Absolute Intelligence, Substance, Substance-Subject, Transcendence; First principle". The author's theoretical evolution from transcendental idealism towards dialectical monism is also noted.

- **NOTE***: Non-critical recommendation And further from the author, in future studies, the thesis that subject and predicate are interchangeable and have one Same volume and content, but they are a different type of vision: Absolute=God/ spirit= selfhood/ now=immortality. But: Der Absolute ≠ Das Absolute, and in Hebrew they are also clearly distinguished as Absolute Transcendent Superbeing and immanentized absoluteness - (Hebrew ***פוס יא'*** & *מוכלט* Here even the roots of concepts are different). On this problem and on the three dialectical conclusions, there are possibilities in the future for the further development of Dr. Angelov's authorial ideas. I strongly recommend this book to all philosophy professionals. Besides being highly professional, she makes a good attempt to answer questions about the nature of things, about the meaning of life and to build a philosophical worldview.

4. Other publications: Dr. Tsv. Angelov's articles and studies are a suitable theoretical basis for his brilliant monograph. There is development, systematization and or accumulation of an idea with the addition and derivation of new knowledge. Despite the classical problematic, the author has his own creative thinking and, unlike theology, all his conclusions are derived with evidence and the ideas are presented systematically and holistically. My only NOTE* to his articles and studies is that, as a style, they are more difficult to read and full of long and very complicated sentences. There are also dialectical repetitions, and they are clearly understandable to those dealing with dialectical logic. However, not only the solid monograph, but also his articles and studies have real contributions to philosophical research and are written with high professionalism and knowledge of the subject of research.

- **In seven/7/ studies** Dr. & Dr. Tsvetelin Angelov examines in detail and thoroughly the following topics: 1- "Reason and the speculative concept of religion in the philosophy of G. Hegel"- 2023, where he shows, that rational and speculative thinking necessarily involves the problem of the absolute and the Absolute. -2 - In" The concept of G.V.F. Hegel on the Divine Absolute"/ 2023/, he shows that the concept of "Absolute includes in itself a coherent dialectical unity of logical - ontological - epistemological - historical. 3- In "Ontological Monism in Spinoza and Hegel as Theomonism - Theomaximalism"/ 2022/ the author shows that ontological monism such as Theototalism/Theomaximalism precedes and is independent of epistemological dualism - related to the ultimate subject and object, and including, in turn, the subject-object relation. 4 - In "Hegel's philosophy - basic ideological specifics..." Dr. Angelov makes a comprehensive analysis and synthesis of Hegel's philosophical system, without forgetting the key concept for his research - Absolute. 5- In "The Philosophical Challenges of Postmodernism and the Problem of the

Absolute in Metaphysics", he fundamentally concludes that, unlike postmodernism, which considers only the singular and the subjective, metaphysics recognizes and takes into account both the universal and the specific, exploring the relationship between them. 6 - In "Heidegger's concept regarding Kant's understanding of being as positing and the possibility of the ontological argument", where the transcendental ontologically as the "condition of possibility", precedes, enables, constitutes, systematizes, epistemologically completes and conceptually makes sense and transcends the realm of the empirical-naturalistic. 7- In "Philosophical analysis of theological consequences in teleology". Here the theological transcendental idea transcendently grounds the transcendental subject itself in relation to the transcendental object, resp. the cosmological idea.

- **Eleven /11/ articles** by Dr. Tsvetelin Angelov are dedicated to various topics such as: "suffering and compassion in the idea of the "superman" in Nietzsche; "The Ethical Philosophy of Immanuel Kant as a Transcendental Correlation of Morality, Reason and Faith", where the Kantian philosophy is meaningfully and logically possible only with the premise of the existence of God, because He is equally necessary as a "transcendental ideal" and "regulatory principle"; The ontological dimensions and essence of truth in art in Martin Heidegger; The religion of reason and the transcendental ideal in the philosophy of Immanuel Kant; The ethical-theological dimensions of Kant's practical philosophy; Francis Fukuyama's idea of the end of history and its foundation on Hegel's philosophy of history; The following is the topic: The problem of man as a fundamental philosophical problem in Nikolay Berdyaev and its philosophical-theological consequences in the context of Christian personalism; A topic related to many of his studies such as: The problem of the Divine in Hegel's philosophy; further - Viktor Frankl on personality in logotherapy and Nikolay Berdyaev's view of human existence as an infinite mystery; Two classic philosophical-religion topics follow: The Transcendental Ethics of Immanuel Kant and the Ethical Principles of Christianity & Philosophical Interpretations of Christianity. - These articles as a professional fan cover much of the field or sphere of philosophical research. They are rich in content, but not disconnected from each other. Along with analytical thinking, there is also an obvious author's theoretical synthesis and novelty. They are built with their own dialectical methodology.

5. My overall impression is that Tsvetelin Angelov is an established scientist, with two doctorates, very active, productive, devoted to the philosophical Logos, with more than enough publications for the habilitation procedure, with some teaching experience and an active participant in research work. He is known to the collegium - he has been cited dozens of times, participates in national and international conferences and other forums. A solid monographic work has been published - a book at a high theoretical level. It fits well into the team of the department/section and the Scientific Research Projects. A magnificent impression is made by his taste for great philosophy such as logic and metaphysics, history and modern philosophy, and also philosophy of religion and worldview. He has a thorough knowledge of world religions and theology, which for us and

for him are one of the important subjects for research. But he never duplicated philosophy and science with theology. The future associate professor is already a highly qualified, promising and mature philosopher with the necessary routine and opportunities for creativity. He would also be a good supervisor in the training of doctoral students.

6. CONCLUSION: Bearing in mind the already obtained 2 scientific degrees Doctor, his teaching and especially his research work - scientific projects, academic forums and publications, I can conclude that Dr. Tsvetelin Angelov is a highly professional philosopher with a large scientific output, original thought and great routine. He is among the leading specialists in Philosophy of Religion and Worldview. - The candidate fully meets the requirements of ZRASRB, the requirements of BAS and IFS-BAS for associate professor. - I am convinced to vote for his habilitation in the National Academy of Sciences and propose to the respected Scientific Council of the Institute of Philosophy and Sociology of the BAS: To elect him as Associate Professor in the professional field of Philosophy - 2.3, for the needs of the "Religion, Beliefs and Worldview" Department..

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