

Review of the thesis for the Doctor of Philosophical sciences of Professor Dr. Alexander L. Gangov (SU) by

Prof. D.Ph.sc. Stefan Penov – IPhS - BAS

Circularity in the Philosophical Logic of the Continental Tradition

1. Data about the candidate for Doctor of Philosophical Sciences - Alexander Ljubenov Gangov is a Professor, Doctor of Philosophy in the Faculty of Philosophy of the Sofia University "St. Kl. Ohridski" and head of the Department - Logic, Ethics, Aesthetics. He is the creator and head of the doctoral program in English. He teaches at the Faculty of Philosophy in master's programs in foreign languages.

- Prof. Alexander Gungov has 11 studies and articles, including in collections published by our department, and has participated with memorable reports at Hegel seminars and international conferences, incl. organized by my department: "Looking at Speculative Logic", 2017; "The circular conclusion according to Hegel and Heidegger", 2021 (In: Hegel's philosophy - 250 years since the birth of G. Hegel); "Hegel's logical principles applied to the philosophy of religion", in: "Hegel's philosophical system and the philosophy of religion" - Sofia 2022. With studies and several reports/e.g. : Hegel and B. Croce - J. Gentile/ he excellently tested his ideas in our professional philosophical community, including before participants from Israel, Russia and the USA. I can confirm this as a manager of 3 international conferences and 4 Hegelian theoretical seminars, in which he brilliantly participated over the last 9-10 years. We have had interesting and useful discussions, but we do not necessarily share identical opinions. And there is no way, because we both accept the principle of contradiction and call identity an empty and boring tautology.

- 2. Relevance and significance of the developed topics and problems:

The proposed thesis topic is extremely fundamental, and the work with Hegel's texts and their development, extrapolation and application to new problems is a significant contribution to the theory of dialectical logic and methodology. in delineating the field for new research and subject areas. For me, this is a real event in our philosophical research. It is not an accidental coincidence and it is an honor for Prof. A. Gangov that he develops Hegel's theme alongside well-established names of world philosophy such as Whitehead/ who is not considered here , for the reason that he interprets dialectical logic in the direction of application to procedural metaphysics. . And that would require a separate dissertation/. Study reddom with and of Gadamer, Husserl, Heidegger, etc. argued for high professionalism and depth of thinking. The very idea of a circular proof without a vicious circle and tautology/ for example in Descartes and the Cartesians/ is a great dream of systematic philosophy and philosophical logic. In addition, the dissertation's methodology has been tested in many fundamental areas such as teleology and religion, in medicine, political science/Machiavelli/ and political economy/Marx/. I also attach the following additional arguments:

- 3. General characteristics of the dissertation work: The dissertation has a volume of 416 pages, Introduction, 4 chapters divided into paragraphs and Conclusion. A rich bibliography of up to 200 titles shows a good knowledge of the leading authors and the field of study. It is in Bulgarian, Russian, Italian and English.

The abstract adequately and dimensionally reflects the creation of the dissertation work. The proposal for the defense of such a dissertation for the acquisition of the scientific degree of Doctor of Philosophical Sciences is an honor to any philosophy department in the world - in the case of the Department of Logic, Ethics, Aesthetics of the FF of the SU. I definitely claim that Prof. Gangov handled the task very professionally. Already in the Introduction, the author clearly emphasizes: "The main goal of the dissertation is to approach philosophical logic in the continental tradition through the prism of circular reasoning, which we see as

unfolding on two levels: on the level of being—this is an ontological circle—and on the level of the logical—a logical circle, which is by no means the reviled vicious circle in proof. In tracing this circularity, we constantly relate it to its intrinsic teleolgy. " /p.10/. And with regard to Heidegger's "philosophical logic", it has been rightly emphasized that: regardless of the great interest in Heidegger, it is not reasonable to consider that "the main contribution to continental logic is due to him alone", and it should not be underestimated either "the leading role of Hegel", nor the contributions of Kant and Husserl, as well as the interest in the problematic in "the works of Gadamer and Ricoeur"./p.11/. Following is a brief historical analysis of circular proof developments, without being a vicious circle, in philosophical logic with a correlation between Machiavelli, Vico, Descartes, Spinoza, etc., making a bridge to the teleological nature of this type of thinking and proofs. Logical analysis is combined with categorical and with the introduction of concepts by definition. From here until the end of Prof. Gangov's dissertation, we will highlight several methodological principles that can be further developed in his future treatises: 1. He complied with the requirement of Prof. Cardinal D.J. Mercier in his famous lectures in Philosophy and History of Philosophy - Explains well, who well defines and distinguishes concepts and introduces starting principles. 2. The author knows, understands and creatively applies Hegel's principles of the unity of dialectical logic, epistemology, logic and culture as embodied spirit or realized ideas - Truth can only be the whole system; Knowledge is deducible, but it begins not with truth but with evidence. The most important thing that A. Gangov can further develop in an entire book: When removing the contradictions, their "truth turns out to be something third"/Hegel/. But it is not the last. The "end" of the logico-epistemic spiral returns to reveal the ontological truth in the form of an ontological proof of the Absolute, but it can only have the content and volume of the absolute (das Absolute) as shared Logic with the world.

- 4. On the content of the Dissertation:

- The main goal of the dissertation work is "the formulation and clarification of the principle of circularity in the philosophical logic of the continental tradition, as well as the tracing of the invariable teleological character of the given circularity". The author knows well and analyzes the logical treatises or studies of Hegel, Gadamer, Husserl, Heidegger and Marx. Quite deservedly, the "Speculative Philosophical Logic" developed by Hegel is not only the starting point of the study, but also occupies a central place in it. Its main categories are briefly noted and the various incarnations of the teleological circle in it are traced. It is emphasized that the circular movement here has not only a logical status, but also an ontological and epistemological one, and the telos that drives the circularity is a movement from ideality to reality" (compare Abstract c .3-4). The hermeneutic circle presented in Gadamer's "Truth and Method" "appears as a manifestation of the speculative nature inherited from Hegel". In the Section on Marx's Application of Dialectic, the difference between the abstract and the concrete universal is discussed, together with the two manifestations of the particular. Emphasis is also placed on the role of the ideal, which in Marx's case is a dimension of value through money. It is through dialectical logic that one can show the "teleological circularity" and how the concrete particular passes into the concrete universal, which I prefer to call judgments and reasonings of necessity, which are especially realized in the particular sciences in a substantialization of the singular or /of and through/ the particular. Prof. Gangov considered abductive inferences as a formal type of inference. As he writes, "inversion and abduction contribute to the logical circle and teleology"./p.5/. And in chapter III, a categorical analysis of Husserl's categories is made very precisely: from sign and meaning, to recognition and constitution for fulfilling the intention/according to Brentano/. Here he makes a good distinction between the ontopogic aspect/ the intentional object/, the formallogical aspect/ the logical grammar/ and the epistemological aspect/ the categorical structuring of experience/. In the last 4th chapter, he examines Heidegger's concept of "the truth of being in the self-disclosure of being as aletheia", the transformation of primary truth into "apophatic correctness of a subject - the predicate

judgment". "Dasein as a being-in-the-world has a circular structure with a teleological character". «In the course of existing in the horizon of the possibilities of temporality, things in the world are revealed to Dasein as at hand. Removed from the context of the world, they become available, and reduced to formal objects" and are "already material for scientific research and referents for the principles and rules of traditional logic"./p.6/. Since dialectical logic is not a Viennese hanger/Gadamer/ on which objects are placed or removed, and Al-Gangov rightly emphasizes on "Speculative philosophical logic developed by Hegel and the starting point of the study, but it also occupies a central place in it. Its main categories are briefly noted and the various embodiments of the teleological circularity in it are traced. It is emphasized that the circular movement here has not only a logical status, but also an ontological and epistemological one. The movement of thought follows the direction from the more abstract to the more concrete, from the less true to the more true, whereby the real truth coincides with the whole circle of the logical in its endless movement.

And as Hegel says, only the whole system is true in its logical, substantive and dialectical self-movement of concepts! And Hegel himself suggests that when starting with the proof, with a unity of logic - ontology and epistemology, we should make a thought-speculative, i.e. dialectical synthesis from the thought-abstract to the concrete, synthesizing and removing new subjects that become predicates of a new subject. the latter contains only essential, necessary, essential and ultimately triple definitions. But since the emphasis of the dissertation is on the objective logic, without neglecting the subjective one, I stop the presentation here. Connoisseurs of the dialectical method know that knowledge always takes the philosophical opposite path of ontology, which finally reaches the ontological truth, in order to understand that it was presupposed as *ens realissimus* at the beginning, but...Truth has a systemic - holistic character and must be proven and deployed!

5. Scientific contributions and conclusions: Focusing briefly on the contributions, first, I will note that I accept them as an adequate self-assessment of the author. I recommend Prof. Gangov and he could add at least one more - and that would not be immodest; that: For the first time in our country and in this original way, the topic of teleological circularity in logical proof, the advantages of abductivity, and at the same time related both to dialectical logic-ontopogy and epistemology, and to the fetishism of the money and with the clinical practice of diagnosing. The author has written a voluminous, consistent and comprehensive dissertation on the announced topic. To his text, I would only add a wish for the development of a few more topics in the next work: Hegel is the most systematic author and truth is a unity of the dialectical development of thought, the accumulation of ideas and in the whole system. Key to this are the principles of dialectical logic with subject-predicate and categorical analysis, judgments about concepts by overcoming not only the standard logical principles of non-contradiction, excluded third and identity, but also the school principle of an inverse relationship between the volume and content of concepts. Next follows the introduction of the triads of the "absolute threes of reasoning" with a preserved unity of ontology, epistemology and logic with included culturology, phenomenology and religion in the direction of a complete dialectical and onto-epistemological proof of the existence of the human spirit where spirit IS, and the psyche becomes. And this plus a similar approach to a comprehensive ontological proof of God, who is, while the absolute spirit as the culture of the absolute - also becomes. And, finally, one can think of a future development of the theory along the lines of a philosophy of the process - preserving the substances and subjects, but turning them into dynamic categories and a correlate of an eternally becoming, created, transformed, identical and changing world, in which the subject and the predicate in the endless spiral of circles are the absolute/das Absolute/ as substance and subject and the Logic of s. of the Universe, a self-determining divine Logic that serves as a logico-onto-epistemological and culturological proof from finite subjects and culture them as an incarnated spirit at eternally realizing ideas of Der Absolute!

6/ CONCLUSION: As someone who defended a PhD thesis on dialectical logic, epistemology and religion, I can definitely appreciate the difficulty of the subject. It will not even be a priori necessary for me to agree with everything, because the high professionalism of this work and the achieved results are more than enough. It was with pleasure and great professional interest that I read the dissertation and its materials and wrote a formal review of this magnificent work.

- The dissertation meets the requirements of the Law on the Development of the Academic Staff in the Republic of Bulgaria, the Rules of the University of Bulgaria and those of the NACID.

I highly appreciate the dissertation work of Prof. Dr. Alexander L. Gangov and strongly suggest that he be awarded the purely scientific degree of Doctor of Philosophical Sciences.

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Professor..Doctor of Philosophical Sciences -.

Stefan Penov, IPhS-BAS.

- E-mail: <dr.st.penov5776@gmail.com> tel: 0887-146-254.