

OPINION

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"Philosophical Irony: A Metaphilosophical Study" by Evangelos Kalfopoulos

The dissertation work of Evangelos Kalfopoulos, submitted for defense, has a volume of 241 pages and consists of an Introduction, three chapters: 1/ Socratic irony, 2/ Modern irony, 3/ Postmodern irony, Conclusion and Bibliography.

The presented work repeatedly states the intention to consider *irony* as a metaphilosophical concept, in the sense that by means of this very concept (of irony) various philosophical strands are formed, or through which the progress of philosophy takes place (see page 17 of the Dissertation) .

Although I agree with the stated role of irony for philosophy and philosophizing, even here I will note the my scepticism regarding the claim that any method or phenomenon (as it is perhaps more accurate to say in this case) of philosophy or philosophizing to necessarily be ordained as a "metaphilosophical" reality. With which I also state the unsatisfactory justification of "metaphilosophy" as "... the study or theory of the ultimate nature of philosophy", quote from Thomas Mautner, *The Penguin Dictionary of Philosophy*, (London: Penguin Books, 2000), 350 (see p. 8 of the Dissertation). It is not at all clear what in the given quotation from the article in the said Dictionary allows the doctoral student to agree and accept this definition.

This is how the main difficulty in the work is outlined - to defend the intentions to justify the possibility of "metaphilosophical" research at all. This difficulty is most apparent when one considers that oft-mentioned peculiarity of philosophy, as that knowledge which knows itself ever (in every moment), philosophizing as that thinking which thinks itself, etc. This very "nature" (particularity) of philosophy "obliges" for example the history of philosophy to always be a "philosophical history of philosophy", the systematics of philosophy to always be a

"philosophical systematics of philosophy", etc. Otherwise they would not be philosophical, but simply historiographical or schematic.

In this sense, I assume that when the dissertation talks about metaphilosophy, regardless of whether it is based on the author's understanding or something else, it means such a philosophical study, which, however, refers to individual philosophical trends or manifestations, which can be called "philosophies" and only in this sense it becomes meta-, insofar as it goes beyond a specific philosophizing, a specific philosophy, but not at all beyond philosophy itself.

In the concrete development of the idea of irony, Evangelos Kalfopoulos achieves indisputable success and excellent reconstructions of a concept in the history of philosophy. Leaving aside some minor inaccuracies - such as the statement that "The system of ideas is named metaphysics by Aristotle" (see p. 9 of the dissertation), I can recognize a successful reflection on the role of irony for philosophy.

The excellent mastery of postmodernist ideas and concepts that relate to the *ironic* through the philosophy of language, as well as the criticism of this approach, makes a very good impression.

I have no objections to the structure of the dissertation, nor to the stated goal.

Regarding the formulated contributions of the dissertation: I accept the First, Second and Third as correctly indicated. Regarding the Fourth - I reject it with the arguments already given above regarding the justification of "metaphilosophy".

In conclusion, I consider the presented dissertation work an interesting and significant attempt to understand the role of *irony* in the existence (rather than - development) of philosophy, and although there are gaps and inaccuracies, the philosophical courage and commitment to meaning and deep knowledge must still be recognized. There are specific innovative proposals and academic intentions related to the topic of the dissertation that give density to what is said in the dissertation.

My attitude is to vote "yes" to the award of a scientific and educational degree "Doctor" to colleague Evangelos Kalfopoulos, but I still rely on the defense to clarify the points made by me and the critical remarks made.

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