

Contributions to the European History of Ideas

Vol. 1

ТАТЯНА БАТУЛЕВА (СЪСТ.)

**БЪЛГАРСКИ ГЛАСОВЕ В ЧУЖБИНА
ФИЛОСОФСКИ АКЦЕНТИ**



Axia Academic Publishers

◆ Vienna ◆

Bibliographic Information of the German National Library

The German National Library lists this Publication in the German National Bibliography; detailed bibliographic data is available in the internet:
<http://dnb.dnb.de>

Published with the Support of the Institute for Axiological Research, Vienna

Tatyana Batuleva (Ed.): Bulgarian Voices Abroad. Philosophical Emphases
(Bulgarian Edition)

Original Title: Български гласове в чужбина. Философски акценти

Cover Design © Axia Academic Publishers

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Printed in Germany

ISSN 2960-4052
ISBN 978-3-903068-32-2

<https://www.axiapublishers.com>

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ФИЛОСОФСКИ АКЦЕНТИ

Contributions to the European History of Ideas

A Multilingual Series edited by

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Institute of Philosophy and Sociology, Bulgarian Academy of Sciences /
Institute for Axiological Research (Vienna)

*The Series is supervised by the Department of History of Philosophical and
Scientific Ideas of the Institute of Philosophy and Sociology
of the Bulgarian Academy of Sciences in Cooperation
with the Institute for Axiological Research (Vienna)*

ISSN 2960-4052

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II. ГЛАВА

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ENGLISH ABSTRACTS

Tatyana Batuleva

ABOUT THE POWER OF THE BULGARIAN VOICE

Editor's Introduction to the Collected Paper Volume

First chapter

THE HOMELIKE, THE FOREIGN AND THE PROBLEMS OF MIGRATION AND SOCIAL INTEGRATION

Bianca Boteva-Richter

THE VALUE OF THE HOMELAND AS A HOME AND HOMELESSNESS IN THE COURSES OF MIGRATION

Homeland (*Heimat*), love of one's homeland or native country (*Heimatliebe*), homelessness as deprivation of the homeland (*Heimatlosigkeit*), or nostalgia as grief for the homeland (*Heimweh*) are concepts we encounter in everyday life. Aren't we surrounded every day by cultural artifacts that suggest to us that we belong to or are "excluded" from a group, people or nation, outside of their geographical indications? The author examines the following questions: What makes us feel to belong to a country as homeland? Is it possible to build a homeland? What happens when you have more than one homeland – one old and one new – and in general, how much do we need a homeland?

Yvanka B. Raynova

THE FOREIGN AND THE ALIENS IN THE CONTEXT OF THE STRUGGLE FOR RECOGNITION

The problem of the Other, which has a long history and tradition in continental philosophy, has been increasingly articulated in recent years in the context

of the problems of recognition, and hence of the rights of aliens in contemporary Europe, and the problems related to multiculturalism and intercultural discourse. Even before 2015, when the great wave of refugees flooded Europe, numerous philosophical discussions unfolded on these topics. The purpose of this article is, on the one hand, to present some of the most important aspects of the debates that took place between some prominent representatives of contemporary philosophical thought, namely - the debates between Jürgen Habermas and Charles Taylor, Axel Honneth and Nancy Fraser, Paul Ricoeur and Axel Honneth, as well as the discussion between Christoph Menke, Georg Lohmann and Dieter Thomä in the *Deutsche Zeitschrift für Philosophie*, and on the other hand to explore the various attempts of conceptualization of these problems by Jean Baudrillard, Bernard Waldefels and Raúl Fornet-Betancourt. The phenomenological-hermeneutic analysis of the arguments of these different authors allows us to draw certain conclusions and to suggest possible directions for future resolutions on these conflictual issues. The main thesis defended here is that the problem of the foreign and the aliens (foreigners) cannot be solved if it is detached from the context of the problems of recognition, translation and intercultural or multicultural dialogue.

Yvanka B. Raynova

FOREIGNNESS, ALIENATION AND REVOLT:
REREADING SARTRE THROUGH KRISTEVA AND VICE VERSA

Two main problems in Julia Kristeva's work, which she has constantly thematized for years, are the foreign in its various dimensions and the rebellion. A number of researchers emphasize that she adopted the theme of foreignness and the alien from Freudian psychoanalysis, insofar as through introspection and penetration into the unconscious we discover the foreign in ourselves. While this is true, there is one moment of central importance that has been completely ignored, namely the fact that Kristeva directly borrowed the title of her book *Etrangers à nous-mêmes* from the mouth of Orestes in Sartre's play *Les mouches* (The Flies). Ignoring this fact is not accidental. Although tens of thousands of pages have been written on both Sartre and Kristeva, the thematic connection between the two authors has hardly been explored.

Therefore, the purpose of the present article is to carry out a first critical reading of Sartre through Krsteva and vice versa, showing the problematic nature of her psychoanalytical interpretation of Sartre's philosophy.

Tatiana Batuleva

"ETRANGETÉ" AND "ALTÉRITÉ":
FIGURES AND PROJECTIONS (TSVETAN TODOROV)

The work highlights those moments that make the theory of the eminent scientist Tzvetan Todorov original, distinguishing it from the other numerous discourses on otherness and difference. The complex path to mobile identity is reconstructed on the basis of the concepts "deculturation-acculturation-transculturation". In this "dialogical" and "hierarchical" identity the French is leading, and the Bulgarian is present not only as a memory, but also in a dialectically sublated form, as an internal stimulus for the distance of that who is always "on foreign soil".

Yvanka B. Raynova

FOR A NEW ETHOS OF EUROPE,
OR PERSPECTIVES OF EUROPEAN INTEGRATION

If for years, almost throughout the twentieth century, the historical responsibility of intellectuals consisted in the resistance and the fight against the "global totalitarianism" in Europe, with 1989, as Ricoeur notes, we entered in a new era, requiring a new type of commitment related to the development and renewal of the European Community. Thus, European integration should be thought not only in its economic, but also in its political, legal and cultural aspects. This requires the construction of a new community model, which is based on the principles of solidarity and the recognition of different national traditions and values, i.e., a new political and axiological consciousness. The purpose of the present article is to show what Ricoeur's hermeneutic phenomenology can contribute to the rethinking of European coexistence in the contemporary context. The author argues that Ricoeur's contribution consists in the following: it helps to clarify the conditions for the so-called "correct use of political language", to delineating the limits of tolerance and intolerance in institutional and socio-cultural terms, it offers a new understanding of the European Community through phenomenological-hermeneutic interpretation

of the dialectic between civilization and culture and least but not last, it offers a threefold model for a "new ethos for Europe."

Second chapter
BULGARIANS ABROAD: PHILOSOPHICAL, SCIENTIFIC
AND CULTURAL CONTRIBUTIONS

Anani Stoynev

ABOUT "SLAVIC PHILOSOPHY" BY DR. PETER BERON.
PATRIOTISM AS NATURPHILOSOPHY

The work is centered around the views of Dr. Peter Beron – an "emblematic" person for the so called "Bulgarian Revival". He is the first Bulgarian encyclopedist and author of the first Bulgarian textbook for modern, secular education. Beron spent most of his life in Heidelberg, Munich, Paris, Berlin, London, Athens and Vienna. The text analyses his original system for explaining the world, set out in his greatest work, published in 8 volumes under the general title *Panepistemia*. In this case, the object of analysis are the philosophical views of Beron, presented in the work *Slavic Philosophy*, published in 1855 in German in Prague. His name is an emblem and a metaphor of the national culture and Bulgarian identity of this period.

Nina Dimitrova

BALKAN RHAPSODY: YANKO YANEV

The article is devoted to the intense literary and public activities of the Bulgarian philosopher Yanko Yanev in Germany from the mid-1930s and until his death in 1944. Yanev was educated in Germany and defended a doctoral thesis under the supervision of Heinrich Rickert. He is the author of numerous important studies on Nietzsche, Hegel, Goethe, Hölderlin, Novalis, Schopenhauer, etc. The article is focused on Yanev's metaphysical inquiries, which brought him to perceive a kinship between the Balkans and Germany. The author discusses Yanev's rejection of the claims regarding the Slavic nature

of Balkan people, claims he considered a Russian insinuation. Also commented on is his view that the Balkans is a construct, in the creation of which this Bulgarian thinker invested his romantic attitudes and imagination.

Tatiana Batuleva

THE RELATIONSHIP BETWEEN PHILOSOPHY, SCIENCE AND RELIGION IN THE WORKS OF RADOSLAV TSANOFF

The text analyzes some leading ideas of Radoslav Tsanoff: a prominent philosopher of Bulgarian origin, who managed to gain recognition abroad. First, the emphasis is on the thesis of the "world as drama" and the need for a dramatic approach to history, human microcosm and values.

Tsanoff's thesis about reality as a process and the role of the integrated approach, the process philosophy (A. N. Whitehead) and the fundamental activism are also considered. According to Tsanoff, the relationship science / religion / philosophy moves from subordination to integration; as integration does not mean a mixture of basic principles, but a philosophical need to correlate perspectives. Tsanoff substantiates the thesis that integrative thinking is especially necessary for philosophical reflection and a way to overcome the limitations of the "new scientism", on the one hand, and the religious thinking, on the other.

Nina Dimitrova

THE INTELLECTUAL AND RELIGION: ASSEN IGNATOV

The present text aims to trace the evolution of Assen Ignatov's attitude towards religion, to outline the main features of this change – from being an intellectual whose worldview was initially Marxist, to being a dissident philosopher known also for his respect to Christianity.

The first part of the article is devoted to the early professional steps of Assen Ignatov's life (as a lecturer at Sofia University) when he attacked the 'Bourgeois' philosophy for its affinity to religion. Gradually these initially attitudes have been seriously shaken (also because he was one of the very few erudite thinkers in Bulgaria during the 'socialist' period, witnessing the

dogmatism and the narrow interests of the Party philosophers) and his escape to West Europe was also a radical break with the past specifically with regard to religion. Assen Ignatov interpreted communism as a pseudo-religion from the viewpoint of Christian personalism and existentialism. The author concludes that the radical change of Ignatov's attitude towards religion shows the measure of his general change of worldview.

Dimitar Tzatzov

GEORGI GACHEV – A UNIQUE VARIANT OF ONTOLOGISM

The article is an attempt for complete reconstruction of the theses of the Bulgarian thinker Georgi Gachev beyond his traditional inscription in the orbit of Hegel or Kant. An unused perspective on Gachev's "existential culturology" has been chosen, which fits it into the polyphonic choir of the so-called "ontological turn", the essence of which is determined by the shift of the dominant philosophical attention from the theory of knowledge to ontology, the critique of psychologism, the birth of phenomenology and existentialism and the tendency to humanize philosophy. The relevance of Gachev's ideas to the ontological turn is found both in existential terms and in the overall research strategy, in the layered division of "Cosmo-Psychology" (space-time- world). In the "cosmography" of the thinker the theses about the unique character of the nationalities as spiritual-historical formations deserve special attention.

Gabriela Kassarova

THE "KALEIDOSCOPIC MIND": NIKOLAY MILKOV'S ESSAY IN A POST-WITGENSTEINIAN PHILOSOPHY

The aim of the article is to present Nikolay Milkov's academic path after 1990, when he moved to Germany, as well as some of his contributions to Bulgarian and contemporary Western philosophy. The analyses are focused specially on his book *Kaleidoscopic Mind. An Essay in Post-Wittgensteinian Philosophy*, which presents one of his most emblematic inputs.

Plamen Damyanov

VESELIN PETKOV AND HIS SCIENTIFIC ACTIVITIES
IN BULGARIA AND ABROAD

The article presents an overview of the philosophical path of the Bulgarian scholar Vesselin Petkov, who was fellow at the Bulgarian Academy of Sciences at the outset of 1989 and moved thereafter in France and Canada, where he continued his work in the field of fundamental and applied physics. It presents Petkov's research projects, publications, organizational activities and their international impact.

Kamelia Zhabilova

PETAR UVALIEV: THE BOUNDLESS WORD

The article examines the main topos of the "boundless word", typical of the "emigrant speech" of Peter Uvaliev - this speech that makes him feel "a real Bulgarian", although outside the borders of Bulgaria. Particular attention is paid to his monograph about the art of Turner, whose paintings demonstrate the possibilities of structural analysis. In them he finds a kind of a-topos, i.e., a space without space, but also something more as there is a "structure" in this a-topos that is neither an objective nor a tangible reality.

Galina Dekova

THE PAINTER BORIS ELISEEV IN THE USA

The article examines the activities of the Bulgarian painter Boris Mitov Eliseev (1901-1978) immediately before and after its establishment in the United States in 1937. Focused entirely on the European modernism of the Paris School of the early twentieth century, the fate of every freelance artist in Bulgaria was inconceivable without constant attempts to expand the horizon and continuous exchange between the center and the periphery. Boris Eliseev's decision to settle overseas marked the end of his career as a freelance artist in Bulgaria and he returned to painting only much later, towards the end of his life. Without claiming to be exhaustive, the article reviews some of Boris Eliseev's early initiatives to present Bulgarian art in the

United States, most notably the first Bulgarian exhibition in New York in 1938. These events are the initial major markers of his life outside his homeland and their results determines the painter's development in the new environment, respectively its remoteness from the center.

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Български гласове в чужбина. Философски акценти
Българска. Първо издание

Художествено оформление и предпечат: Axia Academic Publishers
Редактор: Иванка Райнова
Научни рецензенти: проф. Иванка Стъпова, доц. Елена Петрова,
д-р Сузана Мозер
Печат: BoD, Germany