

OPINION

for Rosen Lyubomirov Lyutskanov, participant in a competition
for associate professor in professional direction 2.3 Philosophy
(Theory of Knowledge), announced for the needs of the Faculty of Philosophy
of SU "St. Kl. Ohridski"
in SG, no. 55 of June 28, 2024
by Associate Prof. Tsvetina Racheva, Department of Philosophy,
SU "St. Kl. Ohridski"

Dr. Lyutskanov meets the minimum state requirements for participation in the competition for associate professor. He has a protected scientific position Associate Prof. in 2014. at ISSK, BAS.

Dr. Rosen Lyutskanov is the only candidate for the competition in the professional field 2.3 Philosophy (Theory of Knowledge), but the fact that there is only one candidate does not at all imply an academic compromise, on the contrary. From the data presented, as well as from the public reality, it becomes obvious that he has developed a very rich theoretical and academic activity: in total he has published 4 monographs, 70 studies and articles, numerous translations and participation in conferences; works actively in Bulgarian and English. For the competition, he submitted 2 monographs from 2024 – Epistemology of disagreement: with measure, number and weight and Handbook for critical thinking, East-West edition, together with 13 articles in Bulgarian and English. This is probably an example of devoting existential time to philosophizing in a relevant field.

His written language is distinguished by a clarity and precision that allow with an ease that does not exclude mental effort at all, to trace the movement of thought, without lexical and vain load. This provides three possibilities: first, to grasp and understand as best as possible the Anglo-Saxon paradigm in its moment of philosophy of consciousness; of a mathematical-logical description of the acts of consciousness; of inductively reflexive and descriptively representable progress in the mastery of facts, events and relations, i.e. of empirical reality; second, to grasp the logic of creation and the growing capabilities of artificial intelligence, as well as the applicability of models in general; it is no coincidence that in the reference to contributions, in the section on future philosophical intentions, Dr. Lyutskanov indicates research and development of "formal methods in social epistemology; thirdly, it enables this research field to be referred ontologically to continental philosophizing and through the interaction of the fields to grasp the progress of philosophizing in general. In this sense, the mathematical-logical descriptiveness, apart from the

value in itself, also contains the positive moment of connection with the social spheres and sciences, as well as the enlightenment of real social relations.

Given legal requirements and a large volume of presented published works, on the one hand, and on the other hand the limited volume of an opinion, I will focus on some articles in the perspective of the three possibilities mentioned above.

In the article *Let a Hundred Flowers Bloom, or on Cryptomorphism*, the possibility of an ontological multiplicity of ultimate statements, of semblance and essentiality, is presented. Cryptomorphism itself can protect against the sanctions of authoritarian regimes by showing that the same thing is being asserted, albeit in different ways. Also by it is understood that the common moment can develop into a horizon of metaphysical awareness moments of universality. Moreover, here in purity we observe the relationship between empirical diversity in general and the theoretical attempt to master it. The clear understanding that "diversity may not be justified at the level of theory but is justified at the level of applications" and that theory is "modified" shows the cognitive effort of this paradigm; it shows the struggle of the theoretical to describe or create a rule for every possible relation of the finite. The question remains how significant is the difference of one and the same thing.

In the article *Freedom, Choice, Rationality*, free fall and free choice are interestingly linked. Fall and election are distinguished along the lines of object and subject, where object is that which has fewer internal states and is simpler, and subject is that which has more internal states and is more complex. This is the answer to the question "what is the difference between physical and intentional systems". The common point here is determinism in these systems. It is arguable which predominates in the choice - determinism or teleology, and whether teleological action does not remove internal moments of determination, including by creating new ones to remove them again, i.e. make them a thing of the past. In a word, subject self-positing is determined, is self-determination, and if the latter, whether self-determination is determination at all.

But the very unfolding of determination in the subject contains an incredible perspective in the enlightenment, clarification and improvement of legal norms, including in their inevitable change.

The article *Who am I?* refers to our own understanding of ourselves, in the justification of Marvin Minsky, one of the "founders of the theory of artificial intelligence. Here the question of the multiplicity and unity of the Self as the subjective action and cognition is posed. Defining the mind as "society", i.e. as "a multitude of miniature consciousnesses" is shown as the non-alternativeness of the multi-component, of the many, as the "heterogeneity" of consciousness. Which directly corresponds with thinkers from the so-called a philosophy of life in an affirmative sense, with Jean-Paul Sartre's *Transcendentalism of the Ego*; and is in a directly opposite sense to Hegel's *Phenomenology of Spirit*. On the one hand, this is a finding of the incomplete self-knowledge of man, he still does not know how exactly he lives, acts, thinks, etc. It is still a mystery and stands in perspective to itself. On the other hand, that which is procedurally mastered, tracked and

described, as well as subject to it, is something that can be created and which we call "artificial" intelligence. Gracious is the conclusion we can draw from the text that what we know about ourselves is what we can recreate. On the third side, there is the question of whether my past self, for example, is really past or is currently determined by the subject. In continuation, are not the many acts of consciousness topically determined and is this topicality heterogeneous, bearing in mind that the topical determination may not be subjective, but subjective.

Given the creative productivity of Dr. Rosen Lyutskanov, which, apart from the number of publications mentioned, also consists of numerous translations, one of which was awarded; numerous participations in conferences and projects, international and national; given the teaching experience that started in 2016; and above all considering the analytical ability and the purity of thought, which reveals many philosophical horizons, I support his candidacy and offer to the Faculty of Philosophy of SU "St. Kl. Ohridski" to choose him as an associate professor in the professional direction 2.3. Philosophy of consciousness (Theory of knowledge).

September 16, 2024

Sofia

Associate Professor Tsvetina Racheva