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**ABSTRACTS**

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**KANT AT THE EDGE OF THE WORLD, OR THE DUTY OF PHILOSOPHY, TODAY**

*Abstract: The world is on the brink of catastrophe – a rupture of the world with the world itself. Philosophy has the critical task of thinking this rupture. Yet, philosophy is not innocent; it is even an active accomplice in the rupture of the world with the world. Today’s epidemic anti-Kantianism is an expression of this rupture: paradoxically, today, on the eve of his tercentenary, Immanuel Kant is being “denounced” by a number of prominent representatives of analytic philosophy and the “new realisms” as responsible for the anthropocentric perspective that has brought philosophy to crisis and decline. The task of my lecture will be polemical in the first place; it will aim to expose the profound fallacy underlying such a view. The second phase of my lecture will be affirmative: its task will be to argue that Kant’s philosophy is not merely necessary, but categorically and imperatively necessary, in order to confront philosophy’s rupture with the world; and in order to overcome it.*

*Keywords: World, Crisis, Transcendental philosophy, Realism, Humanism, Freedom, Necessity*

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**KANT AND FOUR RENOWNED PHILOSOPHERS OF THE 20<sup>TH</sup> CENTURY**

*Abstract: The irrelevance of the criticism towards Kant’s pre-critical and critical conceptions of space and its geometrical presentation is argued for.*

*Keywords: space, Euclidean and non-Euclidean geometry, subject of pure geometry, pure and physical geometry.*

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**KANT’S UNIVERSAL HISTORY**

**Abstract:** *This paper examines the development of Kant's ideas on history. On the one hand, the approach aims at interpreting the external influence in the formation of these views. On the other hand, the explication takes place through the internal, immanent formation, from within the great German thinker's own theoretical and above all practical philosophy. As a result, the perspective through which the idea of universal history is considered is critically dynamic, yet dialectically unified. The text proposes a hypothesis regarding the relevance of Kant's ideas for history, despite historical science not being within his main interests. Furthermore, it suggests that Kant's perspective on universal history provides a foundation for Hegel's subsequent concepts on history and the self-realisation of humanity, as well as the idea of historical progress as advancement in the awareness of freedom, and the potential for attaining moral freedom.*

**Keywords:** *Kant, Universal History, History of Consciousness, Progress, Hegel*

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### **KANT AND THE IDEA OF „EUROPEAN HUMANITY“**

**Abstract:** *The report will present Kant's ideas about the role of practical reason in a secularized society. The inner freedom that is brought about by the moral autonomy of the individual is a responsibility towards society and its legal order. The concept of "humanity" is precisely related to the understanding of man's self-sufficiency, made possible by the continuous judgment of reason. These ideas can be traced in the further development of philosophy in Husserl, Habermas, and others.*

**Keywords:** *humanity, practical reason, moral autonomy, publicity*

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### **KANT'S TRANSCENDENTAL PHILOSOPHY AS A KEY TO A HUMANE ONTOLOGIZATION OF ARTIFICIAL INTELLIGENCE**

**Abstract:** *Three main theses are systematically woven into the proposed text in a conceptually coherent manner. First, Kant's objective deduction of the pure concepts of the understanding is essentially a philosophical projection of the semantic foundations of artificial intelligence that is different from the naturally anchored and bound consciousness of man. Second, the transcendental schematics is an option for overcoming the direct dogmatic ontologization of pure understanding and resp. of artificial intelligence. Third, the expansion of Kant's transcendental schematism in the form of a new multiple formal-rational phenomenology with a mediative specificity between pure understanding (resp. artificial intelligence) and experience necessarily*

*sets a pluralistic ontologization, which protects from the looming total and self-purpose dominance of machines in the modern world and against the transformation of artificial intelligence into an existential threat to humanity.*

**Keywords:** *Kant, pure understanding, artificial intelligence, deduction of the pure concepts of understanding, transcendental schematics, formal-rational phenomenology, pluralistic ontology.*

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### **HAVE WE LOST THE KEY TO THE SECRET OF METAPHYSICS? A QUESTION TO KANT GPT**

**Abstract:** *It is customary in contemporary Kant scholarship to start with the question of the genesis of the critical-philosophical project with Kant's letter to M. Herz (February 21, 1772), in which we read that "the key to the whole secret of hitherto still obscure metaphysics" lies in the question: "What is the ground of the relation [die Beziehung] of that in us which we call representation to the object [Gegenstand]?" (AA 10: 130). It is puzzling that contemporary Kantian dictionaries and lexicons lack a separate discussion of Beziehung, although the term expresses the concept of the very subject of the key critical-metaphysical question, and it has proven problematic for the reception of the critical program after its (meta)critique by J. S. Beck. On the other hand, in the historically first Kantian dictionaries – Schmid's (1788) and Mellin's (1797) – we can still find a section on the concept of respect [Beziehung] (to the object [Gegenstand]). What (un)expected answers, however, will we receive to Kant's over 250-year-old question from natural (meta)dictionaries and from the AI agent Kant GPT?*

**Keywords:** *Kant, metaphysics, relation, respect, representation, object, artificial intelligence*

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### **ASPECTS OF LOGICAL FORM IN KANT'S LOGIC**

**Abstract:** *The talk will strive to achieve the position of the "unity of human knowledge" declared by Kant in his early logical writings. This is the real guiding thread in the complete reformation of the established domains of logic that Kant will undertake with his project of a critique of human knowledge. We can trace this guiding thread from his early logical works through his dissertation and lectures on logic to the unfolding of transcendental logic in the Critique of Pure Reason. What is the beginning of thinking as the logical activity of reason, with which logical form and why should we begin in this construction of the unity of thinking? Where do they lead and to what common point do the common principles of this proclaimed and sought-after unity of thought reach? For this purpose, two tasks will be undertaken. The first is to trace the genesis of*

*Kant's entire work on logical theory. And the second task will be dedicated to the study of the supreme principles and constructions that allow Kant to build the systematic unity of thinking in the transcendental logic.*

**Keywords:** *Kant, transcendental logic, lectures on logic, theory of judgment, the table of judgments.*

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### **THE ABDUCTIVE INFERENCE BETWEEN TRANSCENDENTAL PURPOSIVENESS AND THE TELEOLOGY OF THE TRANSCENDENTAL EGO**

**Abstract:** *The movement of logical inference from the singular to the particular on the basis of the universal is known as abduction. The abductive inference, unlike the inductive one, is characterized by probability, understood as the "best explanation". In clinical practice, arriving at the "best explanation" in diagnostics resembles the operation of the reflective faculty of judgment that follows transcendental purposiveness, providing the clinician with the possibility of unity of one's conscious activity. The principles of coherence and non-contradiction become secondary and subordinate to e purposiveness.*

*In Husserl's phenomenology, the passage from the object "as it is" (the singular) to the "thetic object" (the particular) also has the form of an abductive inference, carried out by the combined application of the genetic and eidetic methods, where the middle term is the eidos (the universal). Abductive inference in this case follows the pattern of eidos, but is guaranteed by the original teleology of the transcendental Ego. The conjunction of transcendental purposiveness and teleology ala Husserl' provides heuristic possibilities for abductive inference, in particular, in clinical diagnostics.*

**Keywords:** *purposiveness, abduction, reflective faculty of judgment, genetic and eidetic method, entelechy*

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### **THE PROBLEM OF REASON IN KANT'S PHILOSOPHY**

**Abstract:** *The report presents the important and significant concepts in Kant's philosophy - the exact limits and areas of reason, common sense and the ability to reason. The basic strict moral awareness that characterizes all of Kant's philosophical work is also indicated and the way in which he methodically and clearly emphasized the three steps of human thinking - dogmatic, skeptical and critical. And most important feature of the Enlightenment, the autonomy of the moral person from any authority, even from God, is affirmed.*

**Keywords:** *freedom, common sense, reason, a priori, morality, principle.*

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### **PATHS OF TRANSCENDENTAL AESTHETICS**

***Abstract:** In the development of transcendentalist aesthetics, various metamorphoses, often even paradigmatic, are observed in the reception and interpretation of the main points of Kant's transcendental aesthetics. The consolidation of the field of transcendental aesthetics in Kant's first Critique (including his criticism of Leibniz, Newton, Berkeley) is based on the elements of time and space: the report will also pay attention to motion and alteration, which Kant himself explicitly left out the basic elements of this field. It is namely the elements of time, space, motion and alteration that will serve as an explanatory key to the development of the transcendentalist line in aesthetics (Hatfield, Piper, Guyer, etc.) to the present day.*

***Keywords:** transcendental aesthetics, time, space, motion, alteration*

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### **NOTES ON KANT'S IDEA OF VORSTELLUNG**

***Abstract:** By means of his famous Stufenleiter Kant offers a classification of the different types of presentations (Vorstellungen) – representatio, perceptio, sensatio, cognitio, intuitus, conceptus. In Kant's works, the classification of presentations into different types constantly intersects with the semantic ambiguity of presentation (Vorstellung) as an act of presentation (Vorstellungsakt) and as the content of a presentation (Vorstellungsinhalt). The talk aims to clarify the question of how far intuitions (Anschauungen) and concepts (Begriffe), being the two main sub-types of presentations, can be subject to the distinction between subjective act and objective content of this act.*

***Keywords:** Kant, Husserl, Vorstellungs-arten, Vorstellungen, Vorstellungs-akt, Vorstellungsinhalt, Anschauungen, Begriffe.*

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### **OBJECT-MIND CORRELATION IN CRITIQUE OF PURE REASON AND THE PRINCIPLE OF ONTOLOGICAL CONSTITUTION**

**Abstract:** *The correlation between the unity of apperception and the unity of the object, between the unity of self and one object=X, is the basis of the constitution of the extramental object in the framework of transcendental subjectivity. The correlation is bidirectional or reflexive, where the object is considered both given to consciousness and built by consciousness. On the ground of this reflexive formal correlation, object content is established as a necessary synthesis of manifold of representations into only one object. Therefore, correlation has a transcendental character.*

*Here one can see an analogy with the phenomenological constitution of the thing. It should be noted at the same time the difference between Kant's representations and meanings in phenomenology.*

**Keywords:** *transcendental apperception, object=X, representation, meaning, synthesis.*

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### **CLIVE CASEAUX AND PAUL DE MAN ON METAPHOR IN KANT'S THIRD CRITIQUE**

**Abstract:** *The report aims to trace how Kant's definitive distinction between scheme and symbol is understood by Clive Caseaux and Paul de Man, the former's criticism of the latter based on analyzes of passages from the Third Critique and pointing out possible misleading interpretative moves. The blurring of the distinction between scheme and symbol, which Caseaux finds in de Man, is due, in his view, to a misinterpretation. Caseaux is right in that the definite distinction advanced by Kant is too unambiguous and de Man's worry about "uncontrolled metaphor" is misplaced and due to a misleading identification of metaphor with unreliability and lack of control and of schematic language with reliability and control. A critical distance from de Man's view accompanies research intentions to consider metaphor as a structural element in Kant's Third Critique.*

**Keywords:** *scheme, symbol, metaphor, Clive Caseaux, Paul de Man, Kant*

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### **LOOK AND PASS: DANTE AND KANT ON EVIL**

**Abstract:** *In this paper I will attempt to compare the seemingly incompatible ethical conceptions of Dante and Kant by examining the place and role of evil in the architectonics of their poetic and philosophical work.*

**Keywords:** *Dante, Kant, ethics, evil, origins, Bible, Adam*

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## **THE LIBERALISM OF IMMANUEL KANT, OR KANT VS LOCKE, FICHTE AND SARTRE**

***Abstract:** The report examines the specifics of Immanuel Kant's philosophical and worldview liberalism and the specifics of its ethical core. To clarify the topic, the differences between Kant's view, John Locke's liberalism, Johann Gottlieb Fichte's activist absolutism and Jean-Paul Sartre's activist existentialism are shown. A central place in the report is the clarification of the relationship between the phenomenal-noumenal metaphysics and anthropology of the human being according to Immanuel Kant and the correlation with his ethical deontology.*

***Keywords:** freedom, duty, liberalism*

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## **THE PATH OF METAPHYSICAL IDEAS FROM DESCARTES AND LEIBNIZ TO KANT**

***Abstract:** The emphasis of the paper is on the relationship between ethical values and religion within the bounds of reason itself. The knowledge of morality guided by thought in Descartes finds its natural extension in the writings of Kant. The path of moral teleology to the Absolute Essence is traced through the metaphysics of Descartes and Leibniz to the transcendental idea of God in Kant. The religious-philosophical views and the various proofs of the being of God as absolute moral lawgiver and agent are examined. The common and different aspects leading to the understanding of the idea of God through reason, religion and morality are delineated.*

***Keywords:** God, supreme substance, moral imperative, a priori knowledge, primordial monad*

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## **KANT'S CRITIQUE OF DESCARTES'S RATIONAL PSYCHOLOGY**

***Abstract:** The aim of my paper is to present Kant's transcendentalism and his critique of René Descartes's rational psychology. The paper is divided into two main parts. The first part examines the concept of transcendental apperception, while the second part considers*

*Descartes's Cogito. It will be shown that Descartes's rationalism develops a purely psychological concept of the Self. The logic of my analysis follows the results of the Transcendental Deduction in the Transcendental Analytic and presents the transition to Kant's critique of Descartes's rational psychology in the Paralogisms of Pure Reason in the Transcendental Dialectic.*

**Keywords:** *transcendental deduction, transcendental apperception, Cogito, rational psychology, paralogisms of pure reason*

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### **KANT'S INFLUENCES IN PHILOSOPHY OF RELIGION: JOHN HICK AND PHILIP L. QUINN**

**Abstract:** *Kant's philosophical reflection on religion had its continuations and inspirations in the 20th and 21st centuries, and here we will try to present two of them - those of John Hick and Philip Quinn. Hick attempts to ground the understanding of religion and the Divine through the Kantian concepts of noumenon and phenomenon, as well as through the relation between a priori and a posteriori, a theme he also applies to religious pluralism and the possibilities of interreligious dialogue. Philip Quine made his philosophical experiments in the field of religious diversity, influenced by Kant's work on religion, developing the idea of moral consciousness in relation to religion and the relationship between different faiths, each of which imperatively requires adherence to a particular moral system. The purpose of the report is to show different ways of applying Kant's philosophy in search of solutions to the philosophical problems of religious diversity.*

**Keywords:** *religious diversity, the Divine Real, John Hick, Philip Quinn*

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### **TELEOLOGY AND MYSTICISM. KANT AND HERDER ON NATURE**

**Abstract:** *In the character of the philosophical disagreements between Immanuel Kant and Johann Gottfried von Herder, one can find a multitude of influences and directions, but at least one thing is relatively clear: being among the main proponents of the Enlightenment and the Sturm und Drang movement in Germany, respectively, they were the bearers of often opposing worldviews. Taking the side of the Enlightenment, Kant understandably favoured linguistically and logically clear-cut propositions, clarity and coherence, while Herder was more inclined to employ literarily more expressive and sometimes mystically speculative arguments. In such a sense it seems rather curious that Herder's natural philosophy takes a more inclusive approach*



*to empirical data in regards to the study of nature and the development of the human being - an approach that can also be associated with modern science, otherwise quite opposed in spirit to Sturm und Drang - than Kant's, who with his serious, sober-minded and critical manner actually leaves nature and its development beyond the limits of certain knowledge and, in fact, essentially mystical.*

**Keywords:** Kant, Herder, teleology, nature, natural philosophy, history, Enlightenment

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### **INTERPRETATIONS OF THE CONSEQUENCES OF KANT'S POSSIBLE EXPEDIENCE IN AND OF SLEEP**

**Abstract:** *If it is possible for sleep to be expedient, as Kant proposes in the Critique of the Faculty of Judgment, then it could have a dialectical function. Sleep not only connects the conscious and the unconscious, the corporeal and the spiritual, but also sustains life on a physical as well as on a mental or spiritual level. In this sense, the concept of organism would be redefined through the containment of mental health, without which sleep would perform no more than a purely biological-bodily function. The focus for Kant is corporeality, thought of as sustained and regulated by unconscious processes that contain life. Sleep, by linking the corporeal and the spiritual, by withholding their differences, makes possible the transition from the unconscious to the conscious processes. Thus it withholds theoretically knowable faculties with practically derivable elements. At the same time, it also does not withhold their differences and renders them largely illusory in cognitive terms.*

*We will rethink the living in Kant not only as bodily and organic, but also as psychological in the sense of a dialectical interaction between body and psyche through the dream. Just as the external world determines to some extent the dream representations, so they influence the body and transform it through the imagination. Imagination therefore has a more specific function, expressed through the organic and understood as useful in a twofold sense - on the one hand for personal life through the translation of the unconscious into consciousness. On the other, the revelation of the unconscious through the imagination in the dream becomes a means of improving health mentally and one's physical activity.*

**Keywords:** imagination, expedience, dream, corporeality, spirituality, living organism.

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### **KANT, ILLNESS AND MEDICINE**

**Abstract.** *This paper analyses Kant's attitude to illness and medicine in the context of his life and philosophy. The main aspects of Kant's (albeit modest) philosophical legacy in the field of medicine are analysed. An attempt is made to show how the philosophy of this great thinker can be used as a heuristic inspiration for research in the philosophy of medicine. The possibilities of Kantian concepts for providing answers to fundamental existential questions are also revealed.*

**Keywords:** *medicine, disease, dietetics, reason, phenomenal world, noumenal world, analytical and synthetic knowledge, moral.*

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### KANT AND PHILOSOPHY OF MEDICINE

**Abstract :** *The topic is focused on the role and significance of Kant's philosophy for medical science. For this purpose, three different conceptual and time points of analysis will be presented. The first of these is related to Immanuel Kant's interest in medicine in his early and late period. Here, one of the main emphasis will fall on the importance of the publications of his medical students and in particular on the role of Erhard (Erhard J.B. *Über die Möglichkeiten der Heilkunst*, 1799 - See: Stolzenberg J. *Kant and medicine*. In: *XI Kant Readings: Kant's Enlightenment Project Today*, scientific journal. — 2014. — No. 4 (50). — pp. 61-81.). Another emphasis will be on Kant's late work "Conflict of the Faculties" (1798), as special emphasis here will be given to its presentation in the Bulgarian philosophical tradition (V. Kanavrov, 2024). The second essential element will present the so-called "debate about conceptual and non-conceptual content", which will be given through R. Hanna's ideas (R. Hanna, 2006) regarding the interpretation of Kant's empirical realism. The third conceptual point will engage with the interpretation of what is meant by non-conceptual content of experience in analysing and resolving some problems connected to the conceptual debate in philosophy of medicine.*

**Keywords:** *Kant, medicine, concepts, philosophy of medicine*

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### KANT'S INFLUENCE ON LEVINAS ON THE QUESTION OF TIME

**Abstract:** *Levinas' philosophy is an attempt to overcome Heidegger's reduction of the question of time to ontology. Reducing everything to the event of existence, did Heidegger not neglect another and perhaps more original meaning, namely, the moral one? There seems to be something like moral intelligence. Levinas returns to Kant, to practical reason and the universality of the imperative. Beyond the question of whether time is finite or infinite and beyond measures and measurability, beyond being and nothingness, does our humanity and*

*mortality have any other meaning? Is not Heidegger's understanding of time as ahead-toward-death reduced to the synchrony of the whole, while time is also and furthermore diachrony? This diachronical "in excess" is the transcendence inherent in temporalization not merely as coexistence with each other, but as moral bond.*

**Keywords:** Kant, Heidegger, Levinas, temporality, moral, ontology

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### **KANT'S CONTRIBUTION TO THE FORMATION OF MARXIST HUMANISM: LUCIEN GOLDMAN'S INTERPRETATION**

**Abstract:** *This report focuses on the French philosopher and literary critic Lucien Goldman's interpretation of Kant's critical philosophy. Special importance is given to Kant's influence on the formation of the Marxist Humanism that is imminent in Marx's early writings. The influence of the Kantian Copernican revolution on the development of Hegelian dialectics is also examined. The introduction of the category "totality" in Kant is also traced, which subsequently occupied a key position in the philosophical systems of Hegel, Marx and Lukács. Lucien Goldman's text represents one of the first attempts by Western Marxists to recontextualize Kant's philosophical project and demonstrate its compatibility with Marx's historical materialism.*

**Keywords:** Marxism, dialectics, totality, humanism, universalism

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### **LEONARD NELSON AND THE BULGARIAN NELSONIANITY**

**Abstract:** *Nelsonianism occupies an important segment of the history of thought in Bulgaria. This is due to the fact that Tseko Torbov owes years to Leonard Nelson's collaborator in Göttingen, Germany, and his long-term theoretical and practical activity is subordinated to the ideas of I. Kant in the interpretation of Fries-Nelson. In this case, the attention is directed to some basic ideas and initiatives of Leonard Nelson.*

**Keywords:** Friesianism, trust in reason, ethical socialism, critique of Marxism

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## MUSIC, KANT AND KANTIANS

*Kant: "Music... does not leave anything over for reflection"*

*This expression about music can be found in Kant's Critique of Judgment. However, the historical legacy of the "musical" Kantians and neo-Kantians points to the opposite phenomenon - not only does it leave much to reason, in philosophy - as reflection, acceptance or rejection - but also in music itself, in literature and essays, in the methodology of literary studies and musicology, where some of the most significant names of "Cultur" (as Kant names it) stand out: Beethoven, Schiller, Dostoevsky, Tolstoy, Schopenhauer; through the latter - Wagner, Nietzsche, Ernst Kurth, on the other hand Bakhtin. Yakov Golosovker, Anatolii Akhutin, Natorp, Hanslick, Hugo Riemann... Moreover, the concepts of these authors, who call themselves Kantians, regard music precisely as the basis for reflection on the world; the "reflection" itself is vent into poetic, readable musical form, and musical terms and analogies echo in the cultural European space: "the polyphonic novel", "the endless melody", "music – the will itself", "music – higher than any philosophy" etc.*

*The paper is built as an antiphon between Kant's postulates, parts of which can be found as "musica ancilla verbi" even in Augustine, and also in those of his followers and opponents, whose ideas are called "counterpoints"; among them are Schopenhauer, Hanslick, Bakhtin. Aspects in literature (Dostoevsky, Golosovker, Tolstoy) and in the field of musical form - fantasy, fugue and musical thematism are considered.*

**Keywords:** *Kant, musical kantians, music, literature, reflexion*