

REVIEW

By prof. Dr. Miglena Ilieva Nikolchina, Sofia University "St. Kliment Ohridski" Cl. Ohridski"

(n.st. ., name, surname , surname – Acad. Dl. at the higher school or scientific organization)
of the materials submitted for participation in a competition
to occupy the academic position "**Professor**"
at Plovdiv University "Paisii Hilendarski"

By Order No PD-21-356 of 17.02.2023 of the Rector of Plovdiv University "Paisii Hilendarski" (PU)
I was appointed a member of the scientific jury of a competition for the academic position
of "**professor**" in **Plovdiv University**

by: field of higher education . 3 Business, social and legal sciences
professional field 3.1 Sociology, Anthropology and Cultural Sciences, the scientific specialty History
of Sociology – phenomenological sociology and socioanalysis for the needs of the Department of
Sociology and Human Sciences, Faculty of Philosophy and History

In the competition for "professor",, announced in the State Gazette, no. 92 from 18.11.2022. and on the website of Plovdiv University "Paisii Hilendarski" for the needs of the Department of Sociology and Human Sciences, Faculty of Philosophy and History as the only candidate participated Assoc. Dr. Svetlana Temelkova Sabeva, Department of Sociology and Human Sciences, Faculty of Philosophy and History

Presented by Assoc. Dr. Svetlana Temelkova Sabeva a set of paper materials is in accordance with the Rules for the Development of the Academic Staff of Plovdiv University and includes the following documents:

1. an application form to the Rector for admission to the competition;
2. CV by European format;
3. Diploma of higher education with acquired educational and qualification degree "Master" - original with application;
4. Diploma for educational and scientific degree "Doctor" - original;
5. diploma (certificate) for the academic position "Associate Professor" - original;
6. a list of scientific works;
7. scientific works (copies of publications);
8. a reference to compliance with the minimum national requirements;
9. a declaration of originality and authenticity of the attached documents;
10. annotations of the materials under art. 76. of PRASPU (in Bulgarian and English);
11. self-assessment of contributions (in Bulgarian and English);
12. list of citations;
13. document (certificate) of work experience;
14. documents for educational work;
15. research documents;
16. documents according to the additional requirements of the Faculty of Philosophy and History;
17. set of paper documents from items 1 to 16 – 4 pieces
18. set of documents from items 1, 2, 6, 7, 8, 9, 10, 11, 12, 14, 15, 16 on electronic carrier – 8 pieces.

Prof. Dr. Svetlana Temelkova Sabeva has applied a total of 6-6 scientific papers, including four monographs (one of which collective), studies, articles, reviews, scientific interviews, compilings and public scientific discussions. Accepted for review are those scientific works that are outside the dissertation and are taken into account in the final evaluation. Among them are the *monograph Outlivelihoods. Phenomenology and Socioanalysis of Generative Time* (2023), two studies in English, published in scientific journals, referenced and indexed in world-famous databases of scientific information, three studies published in non-refereed journals with scientific review (one of them in co-authorship) and two articles published in non-refereed journals with scientific review or published in edited collective volumes.

Biographical data and general assessment of activity

Svetlana Sabeva since 1997 is an assistant professor and since 2010 associate professor at Plovdiv University "Paisii Hilendarski". In 2001 she was awarded the educational and scientific degree "Doctor" in scientific specialty 05.11.01 Sociology on the basis of a defended dissertation on "Publicity and recognition (Hannah Arendt as an opportunity for sociology)". She manages a number of academic units and projects (Head of the Department of Sociology and Human Sciences, Director of the Institute of Socioanalysis, Deputy Director of the Institute for Critical Research, etc.). Part of its activity is the implementation of Bulgarian-German cooperation in the academic and civil sphere thanks to research stays at German universities (Bielefeld, Freiburg, Kassel, Wuppertal, Bochum, etc.) and joint initiatives, including civil and charitable organizations, between Bulgaria and Germany. Her teaching activity is extremely intensive at Bachelor's, Master's and PhD levels. It includes not only the leading of numerous lecture courses, but also the preparation of textbooks and anthologies, thematic issues of magazines, summer schools and student practices. Her work with undergraduates and PhD students is extremely dedicated and effective – something I can personally testify to.

Along with its numerous scientific publications, here we should note its work on leadership and participation in both national and international scientific and educational projects; her invitations to lectures at foreign universities; her contributions to international cooperation in education and research; the establishment of the scientific group Institute of Socioanalysis, etc.

Svetlana Sabeva is a member of the International Scientific Network of Alexander von Humboldt Stiftung; a reviewer of the Alexander von Humboldt Foundation, Germany, in the fields of Social Sciences and Practical Philosophy; a member of the Bulgarian Sociological Association, of the Humboldt Union – Bulgaria. She is Deputy Chief Editor of *Heterodoxia* magazine and member of the editorial board of the *journal Sociological Problems*.

Svetlana Sabeva is a bright figure in Bulgarian science, a model of scientific conscientiousness, pedagogical passion and theoretical perfectionism.

Evaluation of scientific works

In my assessment of the scientific activity of Svetlana Sabeva I will focus mainly on her monograph *Outlivelihoods. Phenomenology and Socioanalysis of Generative Time* (2023). The monograph continues and builds both methodologically and in view of the issues, the previous work of Svetlana Sabeva and in particular her work in the monograph *Refracted Sociality. Rethinking the Understanding Sociology* (2010). Both methodologically and meaningfully the monograph presented for the competition deepens the previous one, expands its scope, while acquiring even greater precision of expression, nuances of the terminological apparatus, argumentative consistency and compositional rigor in an "attempt to build borderline concepts of generative time – between sociothe analysis of the suffering of society and the analyst of biopower, which are phenomenological funded, and genetic phenomenology, which is socioanalytically centered." (11) Since Sabeva's theoretical interest is focused on pathos onset, vulnerability, pain, and in general primarily on the socioanalysis of the passive-suffering and its understanding, since the subject of interest to her is situated in the social precisely as refracted and wounded and listened to in this wound, this problematic creates a remarkable contrast to the mastery of a scientific style which, in its quest to be not objective, but empathizing, all-sympathetic, leaves the impression of crystal distance. Let me emphasize – the care for methodological precision goes with the mastered accuracy of style, a quality that we see reached a new level in *Survival*. Precision – conceptual, stylistic, compositional – has also found expression in the conclusions to each chapter, which do not so much summarize as the point and extract, something like the code. The abstract in English is also highly appreciated, as well as the accurate and thorough self-assessment of the scientific contributions that Svetlana Sabeva has applied.

This accuracy, I would even say the geometricity of reflection in Sabeva finds its form on a compositional level. First of all, we see a "doubletness" of the overall statement, which manifests the already mentioned meeting of methodology and style, but also of existential and political, of "onset" and conceptualization. We are talking about the concept of generative time, which is actually the central theme of the study and which has been called the "theoretical doublet of the word survival" (p. In order not to return to this, here I will note the productive and insightful reading and transformation of Husserl's generative motives in Sabeva's work. This double-layeredness manifests the two-layeredness of the study as a theoretical-and-experienced, terminological-and-expressive approach to a task that is essentially the work of mourning and dealing with the "simultaneous experience of the inconcurrency of life" (14).

In turn, generative time is defined as time intersected by three ontological axes of human existence—birth-and-death, aging, and gender distinction. Of these three axes, the first is subject to *Survivals*, and it is deployed – as Sabeva very accurately describes – in "analytical spirals". These analytical *spirals* are divided into three parts and an epilogue. The three parts are conditionally distinguished according to their focus on the time of social suffering and death. In the first part, in the second part, this is the time of the symbolic birth ("awakening") of the generative subject and the formation of the generative style of experience, in the third part - the time of the biocapitalist multiplication of biological life. Although theoretically these are clearly differentiated spirals – not in view of their methodology, but, like Sabeva P. In view of the "core" from which they unfold, I nevertheless insist that they are distinguished "conditionally", since suffering is the true core in all three parts, including the third, where its explicit mention almost disappears. Thanks to new technologies, I can assure you that the various derivatives of "suffer" appear 139 times within 250 pages, the word death - 176 times, but the word love appears three times, passion and aggression - once, and hatred - not once... The pathos onslaught with which the study is concerned has therefore its clear-cut range as the onslaught of suffering encountered in the icy instrumentation of the attempt to solve it. Beyond the symptomatology of the privileged taxonomy of sufferers, Sabeva is interested in

the "ranks of phenomenological visibility" of suffering. This focus and this approach is so strong that it creates its own field – shared by Sabeva's followers – within the field of Bulgarian socioanalysis and phenomenological sociology.

The last part, dealing with the critique of biocapitalism, turns out to be in a special way divided by the events that have recently constantly tested our conceptual apparatus. In the last chapter of this last part and last for an apparently long working work, insofar as more than ten years separate the *Outlives* from the *Broken Sociality* - Sabeva explicitly states that she will stick to her attempt to make sense of what is happening within the framework of a testimony from 2020, i.e. from the first year of pandemic measures, and at the same time commented,

"With little distance today, I understand that (this testimony) was an effort to think in the living present that which transcends every living present, pushing it to outlive itself and enter into transgenerative syntheses of experience, to self-historize." (p. 217)

This very strong chapter, which dramatically sharpens the worldview highlights of the previous exhibition, gives Sabeva the opportunity to develop both her analytical skills and her own utopian vision. The same applies to the epilogue, in which once again events make it necessary to "think in a living present that which transcends every living present" – this time the war in Ukraine. Seemingly faced with two opposing challenges, which Sabeva phrases as "a return to the worlds of finite and painful physical contact versus the illusions of digital omnipotence" (p. 242), these last two parts update the problematics of survival — or, theoretically, generative time — in the key of life: once as "transgenerative anticipation of what it means to be a human of this Earth" (in the final chapter of the last chapter) and a second time as "a possible generative horizon of the living present" (in the last sentence of the epilogue). And to continue with my little statistics, the word "life", as here I do not take into account derivatives such as living, living, living, or even conceptualized *survival* – appears 397 times! Survival as a bundle of times, generative time, but suffering itself with its many lines are thus gathered in an effort to think of the living present as a continual anticipation of what it means to be human on this earth, and here I would add and perhaps others.

Along with the monograph, Svetlana Sabeva applied, as I mentioned above, with studies and articles that complement and unfold the problems in the monograph. Among them I will mention "The World of Bodies and the Age of Biopower. The Paradigm of Immunity" – an article from 2014 that anticipates the literalization of the paradigm in question during pandemic measures. The return to Husserl proposed in this text as opposed to seeing the world as a biological continuum — a return that is, of course, central to the monograph, where it is held even in the "pandemic" chapter and in the epilogue — finds itself to be put to the serious test in *Biosocial Fragmentations: Bodies, Intelligences and Nurturing Women's Work*. Although the particular case of a Bulgarian caregiver in Germany examined there was conceived by Sabeva with her usual theoretical nuance, although – as she herself pointed out – this case "labilized" her own positions, these positions ultimately remained a hardened horizon. This rigidity is summed up in the question "What kind of persistence is it to deny collective protection in the face of a potentially deadly danger?" which question would instantly be rendered meaningless if it turned out that the collective protection in question was no protection at all and a potentially deadly danger. Instead of going into this painful topic, however, I will return to an important question that appears in the monograph. "Is it possible to speak of 'socioanalytic enlightenment', i.e. to conceive of socioanalysis as both analytical, diagnostic and critical science?" (59)

Rather, a rhetorical question, insofar as Sabeva herself describes her work as guided by the methods of phenomenology, socioanalysis and, in part, critical theory. Criticism, however, suggests, as someone has said, suspicion, and Sabeva — and this is my only but large enough remark — tends to overtrust. In all the texts proposed for this protection, the word *cThe enzura* appears once in

the *Survivals*, and in the traditional Freudian sense, not in view of what is happening today; "Lie" appears once in *Outlivelihoods*, moreover in a quote quoted by Arendt, and twice, again in quotations, in the study "Violence and Language", which deals with the long-standing State Security; and the word "propaganda" appears zero times - except once in the expression "propaganda censorship", i.e. in the quote quoting Arendt. Svetlana Sabeva just don't have these words in her vocabulary... I will specify this big note with two questions that I ask myself. What Sabeva seems to accept calling "empathic civilization" is it possible to turn out to be a civilization of *mauvaise fois*, of wonderful-souled narcissism? Or, to specify this question with a second, what exactly is the refugee symptom of, what do we refuse to see in our concern for privileged nomenclatures for suffering?

I will stop here to emphasize once again and even more definitely the brilliant qualities of the works that Svetlana Sabeva has presented. The documents and materials submitted by the candidate meet all the requirements of the Law on the Development of Academic Staff in Re public Bulgaria (RASAARB), the Rules for the Implementation of the Law on the Development of the Academic Staff in Re Bulgaria (RASRB), the Regulations for the Implementation of the Law on Vocational Development Act "Paisii Hilendarski".

In the scientific works presented by Svetlana Sabeva for the competition, there are original scientific contributions that have received international recognition as a representative part of them have been published in prestigious journals and publishing houses. Along with her achievements in her own scientific work, the teaching, research and organizational and scientific publishing activities of Svetlana Sabeva deserve high praise. The results achieved by it in the academic and research activities fully comply with the national and additional requirements adopted in connection with the Rules of the Medical University for the application of the Law on Educational Research.

After getting acquainted with the materials and scientific works presented in the competition, analysis of their significance and contained in them scientific, applied and applied contributions, I find it justified to give my high positive assessment and recommend to the Scientific Jury to prepare a report-proposal to the Faculty Council of the Faculty of Philosophy and History for the election of Assoc. Prof. Dr. Svetlana Temelkova Sabeva to the academic position of Professor at Plovdiv University "Paisii Hilendarski" on: field of higher education 3 Economic, social and legal sciences professional field 3.1 Sociology, anthropology and cultural sciences, the scientific specialty History of sociology – phenomenological sociology and socioanalysis.

17. 04. 2023 Reviewer:

(signature)

Prof. Dr. Miglena Nikolchina