

# Traditions and philosophical renewals

## Review

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*Integrarea tradițiilor filosofice în societatea bazată pe cunoaștere*  
[*Integrating philosophical traditions in the knowledge-based society*].  
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The philosophical studies of our colleagues from Chișinău [Kishinev] are connected to Romanian and universal ideas. The latest proof, in this respect, is the volume *Integrarea tradițiilor filosofice în societatea bazată pe cunoaștere* [*Integrating philosophical traditions in the knowledge-based society*] (2019). As we learn from the “Introduction”, this book does not only continue a series of previous studies, but “brings to the fore the way in which the traditions of the contemporary philosophy manifest in the knowledge-based society, emphasizing its specificity in the society of the Republic of Moldova” (p. 4). The reflections of the seven researchers – Ana Pascaru (coordinator), Gheorghe Bobâna, Lidia Troianowski, Rodica Ciobanu, Alexandru Cosmescu, Andrei Perciun and Nicolae Bodean – who contributed to the development of the book follow the evolution of the ideas which marked the universal thinking beginning with the 19th century up to present.

The richness of the research themes in the seven chapters – “Epistemic Prospects on the Knowledge Based Society: realities and perspectives” (by PhD hab. Ana Pascaru), “Contemporary Romanian Philosophy in European Context and Its Valorization in the Republic of Moldova” (by PhD hab. Gheorghe Bobâna), “Aesthetic-Spiritual Views in Contemporary Romanian contemporary thinking at the intersection of the centuries XIX-XX” (by PhD Lidia Troianowski), “The Perspective of the valorization of the Normative Social System” (by PhD Rodica Ciobanu); “Thought in Late 19th – Early 20th Century” (by PhD Rodica

Ciobanu), “Embodiment and Language in Phenomenology and Other Philosophical Traditions“ (by PhD Alexandru Cosmescu), “The Sensible Forms in the Traditions of Contemporary Philosophy” (by PhD Andrei Perciun), “Anthropological Philosophical Dimension of Identity in New Contemporary Realities” (by Nicolae Bodean) – is accompanied by deep analysis and critical constructive pendulum in the spheres of ideas with the aim of integrating philosophical traditions into the knowledge-based society. In the current context, the authors propose “renewing the relationship between the fields of philosophy and contemporary science” and “reorganizing activities and understanding ways to identify solutions to meet the challenges of the contemporary world” (pp. 4, 5).

In the chapter that marks the beginning of the work, Ana Pascaru considers, in this consistent essay, that “substantial reassessments” are needed, which aim to “exploit the following milestones: repositioning the fundamentals of knowledge, the contemporaneity of connections and acrimony” (p. 7). The “perspective of renewals” makes it easy for the researcher to make connections between traditional and current thinking, in order to capitalize on both, but also to optimize the relationship between philosophy and science (p. 25). Epistemic prospecting, if we take into account this angle, contributes to its development and systematization, because “Renewal does not mean renunciation of depth or value benchmarks, but on the contrary the more open they are in communication the closer they get to each other and also contribute to the edification of interconnections, interdependencies and interactions between issues invoked. What consequently diminishes event appearances and develops systemic ones” (p. 52). The same is the issue of education, if we report it to innovation (p. 50).

Gheorghe Bobâna highlights, in the second chapter, the intertwining between Romanian and European philosophical thinking. The researcher also pays attention to how, in recent decades, Romanian philosophy has been harnessed in the Republic of Moldova. The researcher's attention is directed, in particular, towards the interwar period, with regard to the social, cultural and political contribution of the thinkers C. Stere, Constantin Rădulescu-Motru and Alexandru Boldur. Significant pages of profound analysis are also dedicated to the philosophers Mircea Eliade, Constantin Noica and Mircea Vulcănescu. Selectively, we will highlight some ideas. We note, therefore, that “For Stere, the destiny of the Romanian industry was linked to the modernization and development of agriculture, to the development of the internal market” (p. 83); that “C. Rădulescu-Motru outlines the ideology of the Peasant State. It starts from the principle of productions collectively organized in villages primary for the purpose of not using

money accumulation, but with the aim of raising the standard of living for those who take part in work” (p. 89); or that “The theory of the peasant state, promoted by Alexandru Boldur, addresses the problem of the relationship between classes and society. According to this theory, the state represents the essence of the peasantry, from the ethnicity of which the whole nation originated. The state arises from the special attitude between peasant and nature, an attitude that differs radically from the attitude of workers towards their tools” (p. 94).

In this section it is also interesting the part dedicated to the capitalization of Romanian thought, especially since “the Romanian philosophy has hardly implanted in the Republic of Moldova” (p. 148), being even a taboo subject “until the end of the 90s of the last century” (p. 147). Access to interwar thinking, for example, was eased in 1980, when the second volume of the *History of Romanian Philosophy* (1900-1944) - coordinators Dumitru Ghișe and Nicolae Gogoneața (Bucharest: Publishing House of the Academy of the Socialist Republic of Romania, 777p.), was published, but the doctrines were presented “from the Marxist-Leninist point of view, with the criticism «necessary» to the unwitting reader” (p. 148). It was not until 1997 that Sorin Roșca and Ludmila Roșca were able to put out a paper entitled *History and Philosophy of the National Culture*, and in 2011, in the Republic of Moldova, it was published the first Philosophy textbook, “with a compartment dedicated to Romanian philosophy”. In parallel, philosophical research was developed consisting of doctoral theses, essays and books dedicated to Titu Maiorescu, C. Rădulescu-Motru, Lucian Blaga and Mircea Eliade, for the last (one) there having been a special interest. In some broadcasts on Radio Romania Kishinev as well as at conferences organized by the State University of Kishinev, through the Department of Philosophy and Anthropology (pp. 148-152), there were presented the ideas of the 20<sup>th</sup> century Romanian philosophers such as C. Rădulescu-Motru, P. P. Negulescu, Mircea Vulcănescu, Alexandru Dragomir, Mircea Eliade, Lucian Blaga and others.

A chapter dedicated to Romanian aesthetics at the intersection of the 19th and 20th centuries is the one signed by Lidia Troianowski. The problem of the section, inspired by W. Rostow’s theory, begins with theorizing on the edge of the modernity and the cultural climate of that time, in an era when T. Maiorescu, N. Iorga, G. Ibrăileanu, made “concerted efforts to counter foreign influences” (p. 162). The researcher re-evaluates the contributions of those mentioned and analyzes the concepts of “art with social tendencies” in the creations of Stere, Ibrăileanu and Ionescu-Rion. We note that the author proposes new perspectives

for understanding Romanian aesthetic thinking. Although it does not fit the ideal of social art promoted by C. Stere and R. Ionescu-Rion, because it “denotes certain errors of aesthetics-literary optics”, the two supported it because “it seemed to them the most appropriate solution to solve the equation concerning the social-spiritual crisis from the end of the centuries (fin de siècle) they intercepted” (p. 204). There are in this section other ideas that should be highlighted, but we stick only to the following: the influence of H. Spencer on T. Maiorescu (p. 169), or the impact of Max Nordau’s ideas on the critics “C. Dobrogeanu-Gherea, R. Ionescu-Rion and G. Ibraileanu, who make references to the work of *Degeneration*” (p. 221).

Rodica Ciobanu proposes, in Part IV, a careful use of the social system, taking into account the connections between “all spheres of traditional life and activities, with the particularities of knowledge-based society” (p. 240), the emphasis being on moral and legal dimensions, and from a methodological perspective on interdisciplinarity (p. 241). The researcher believes that “the scientific approach of contemporary law requires a reassessment of theoretical-methodological standards, research directions aimed at identifying the future perspectives of the given field, by harnessing the defining dimensions of contemporary public space” (p. 280). Taking into consideration the dynamics of research and the new formulas proposed by contemporary openings, Rodica Ciobanu revives, through this essay, the discourse on scientific research in the legal sphere.

Alexandru Cosmescu examines, in chapter V, “from a phenomenological point of view, two defining aspects for the human being: the experiences of corporality and that of language” (p. 294). In the first part, the author focuses, drawing on Husserl, on the “incarnate dimension of the subject” and, in the second part, interprets, starting from Heidegger, the speaker characteristic of the human being (p. 294). From these theorizations, Al. Cosmescu extends the Husserlian and Heideggerian analyses from a few specific contemporary situations, to finally refer “to how the phenomenological tradition, under the conditions of knowledge-based society, finds an unexpected ally in the practice of mindfulness” (p. 295). Forays into the territories of thinkers Husserl and Heidegger renew the interpretive field and increase the understanding of the new context of thought. As for the practice of mindfulness, Al. Cosmescu argues that it “became a powerful ally of phenomenology in its quest to reach a form of experience-based discourse that analyzes of one’s own body. What it succeeds is the implementation of a radical phenomenological reduction – the reduction to the experiential layer of tactile

feeling of the body. – which can be used as a propaedeutics for phenomenological practice, helping practitioners to assume and apply the classic Husserlian urge *back to the things themselves!*” (p. 344)

In the penultimate chapter, Andrei Perciun analyzes “the forms of the sensitive in the traditions of contemporary philosophy, in the context in which the concept of image is re-signified” and “gives us the opportunity to determine the image as a process of how objects show themselves as phenomena for experience” (p. 346). The consequences of such a change create the framework for the proliferation of an empirical attitude on any fact, knowledge and an axiological change on the question of identity because “Aesthetics is no longer strictly limited to the field of art, spreading to all other social fields” (p. 346). Andrei Perciun’s reflections, by extension, also capture fundamental differences in the relationship between the human world and the animal. The starting points for his speculation are in the writings of the philosopher Giorgio Agamben: *Man and Animal, Nudity and Profanations*, which are supported “on the interpretation of Heidegger’s lecture of 1929-1930” (p. 347). The researcher believes that “in Agamben’s view with which our opinions resonate, the image is not a substance, but an accident, and this makes it found not in a place, but in a subject, which consists in a way of being non-substantial, that is, of what does not exist by itself, but by something else. For this reason, the image coincides with the species.” (p. 400) The fine conceptualizations of the first part of the study are complemented by profound interpretations of the thinking of Siegfried Kracauer, author of the famous book entitled *The Ornament of the Masses*.

Nicolae Bodean conducts, in the last chapter, a research on the “philosophical-anthropological dimension of identity in new contemporary realities”. The author considers that “Analysis of the identity problem is crucial, identity being one of the keys to understand our realities” (p. 404). The researcher finds out that the worlds is going through an age of post-truth, and man goes through an “ethical twilight” (p. 406), abusing euphemism, preferring ambiguities, neo-truth, artificial truth (false truth) and diluted truth (truth lite) (p. 407). Following these examples, the “alternative facts”, as well as fake news are gaining more and more ground. In addition to these aspects, N. Bodean also illustrates aspects of the relationship between culture, social and economic structures, as well as historical factors in the formation of identity. It is also to be praised the final analysis of the identity implications between liberalism and iliberalism, starting with Fareed Zakaria’s essay.

The book *Integrating philosophical traditions into the knowledge-based society* is a very good example of harnessing the treasure trove of Romanian and universal philosophical ideas in the context of knowledge-based society. The studies in this volume are useful for both Romanian researchers and those from the Republic of Moldova. The perspectives opened by this research can be serious pretexts for future collaborations between teams of researchers from the two countries, who feed on the same cultural past.

### **References**

1. Pascaru, A. (Scientific coordinator). (2019). *Integrarea tradițiilor filosofice în societatea bazată pe cunoaștere [Integrating philosophical traditions in the knowledge-based society]*. Kishinev. Institute of History, Philosophy Department – Kishinev, “Artpoligraf” Printing House.