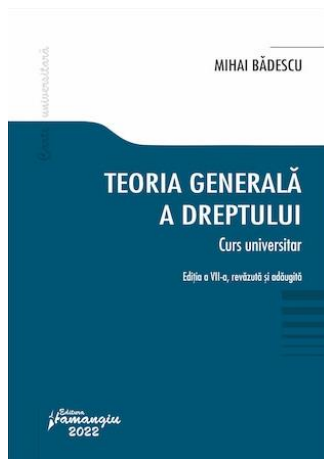


## **BOOK REVIEWS**



**GENERAL THEORY OF LAW,  
University course, VII - a edition, revised and  
added, Hamangiu Publishing House, 2022,  
author, university professor Dr. Mihai Bădescu**

The university course that we are reviewing, published in exceptional graphic conditions, at the recognized Hamangiu Publishing House, is made under the sign of the vocation of the general theory of law, to configure the so difficult but necessary plan of the generality and integrity of law, in which law is studied to separate its fundamental concepts, principles, legalities, its complex hypostases, of being an inherent condition of social life, a fact of culture and civilization, an expression of legal thought, a specific normative system, an entity in the world of values or a contemporary fact.

It represents the seventh edition, added and revised, which comes to capitalize on the theoretical and practical experience of over 30 years, at the department or in structures with competences in the elaboration and application of law, of its author, prof.univ.dr . Mihai Bădescu.

The work offers students, first of all, but also other "enthusiasts" of law (master's students, doctoral students, lawyers, specialists, experts), the cardinal concepts of law, its essential constitutive structure.

Writing a book is a complicated process, long and arduous, which "invites" you to engage with a lot of courage, to overcome many obstacles. It implies a sustained effort of documentation, systematization and reflection. All this can be found in the general effort to develop and write this university course.

The explicit or implicit abandonment of the reflection of law, as is the case of not exploring its fundamental concepts with their philosophical dimension, is

not only a lack of professionalism but also - it is, after all - a measure of self-awareness and of the world, for the person who proceeds in such a manner; means, the gyre of an estranged legal world, characterized by arbitrary, confused, facile, crookedness, vulgarity, manipulation and ordeal in the social world. Therefore, this work analytically approaches the exploration of the foundations of law, as a whole: from the concept of law (origin, emergence, meanings of the notion of "law", configuration/determination of law, its essence, content and form, including the system of law), continuing with the typology of law (the presentation of the great families or legal systems belonging to recognized basins of civilization and legal culture), with the principles and functions of law, the sources of law, the legal norm (concept, action, application, interpretation) and concluding with the legal act (normative and individual), legal relationship and legal liability.

In the final part of the course, the author makes an ingenious foray into the legal thinking of mankind, illustrating, over tens of pages, the past, but also the present of the ideas of the philosophy of law. This, even more so, the reflection on law is established today in a pluralistic manner, accepting the controversy, not only of jurists or philosophers, of a single system of thought.

In the configuration of a complex referential vision of law, the great philosophical paradigms, the exemplary legal doctrine, the historical experience of the various types of law, in an infallible, pluralistic, open manner, capable of criticism and controversy, participate and combine in the field of its reflection, always perfectible. The fundamental philosophical questions related to reason, justice, good, man, to the great philosophical fields, which have as their object scientific knowledge (epistemology), the world of values (axiology), effective action (praxiology), are found in a specific way in the legal world and decisively controls the theoretical and practical legal approach, its efficiency.

This complex vision contributes to the formation of the living legal spirit, which fights for the dignity of Law understood as the own dignity of the person exercising it. Without legal culture, the spirit of law suffocates. That is why the current of natural law, the historical school of law, legal utilitarianism or legal positivism, were chosen by the author and "placed" in the pages of this book. The Latin adages, expressions and locutions in Romanian law, collected and inserted by the author, for the first time in a law theory course, can be made into an original and extremely useful chapter for students but also for other legal specialists who look towards a successful professional and academic dimension.

The fact that the author of the course "moves" easily in a well-known juridical-philosophical doctrinal perimeter is due, among many others, to the constant participation, in the last 20 years, in numerous scientific events (congresses, conferences, symposia), from the country and abroad, especially, regularly participating in the international congresses organized by the

---

International Association of Philosophy of Law and Social Philosophy (I.V.R.). The signatory of these lines cannot but remember, with nostalgia, the moments spent with the author of this course, distinguished colleague and friend, in the name of the common passion for the philosophy of law and the promotion of Romanian legal spirituality, in various corners of the world, such as Lund, Granada, Krakow, Beijing, Frankfurt am Main, Washington, Lisbon, Azores, Lucerne, Cape Town or Bucharest...

We conclude that the reviewed work enjoys rigor, didactic and methodological sense and spirit, selectivity, depth and nuance, innovative forays into the legal field, which is why we welcome its appearance and warmly recommend it, first of all to students, whose journey in the world of law begins, inevitably, with the foundations of the legal phenomenon, with its fundamental concepts, true "touchstones and columns of the legal temple".

prof. univ. dr. dr. h.c. *Ion Craiovan*,  
Member of the European Academy,  
President of the Romanian Association of Philosophy of Law



**Ioan N. Roșca, *Philosophy of Integrativity*, "România de Maine" Foundation Publishing House, 190 pages, Bucharest, 2021**

**„INTEGRATIVE PHILOSOPHY” –  
THE PHILOSOPHY OF AN INTEGRAL ROMANIAN  
THINKER: IOAN N. ROȘCA**

The book of the Romanian philosopher Ioan N. Roșca, *Philosophy of Integrativity*, "România de Maine" Foundation Publishing House, 190 pages, Bucharest, 2021, is a synthesis of maturity, a work reached over many years of interrogations, meditations and philosophical research completed with branch philosophical excursions (anthropology, historiosophy, epistemology) and which require a totalization. When you total, you risk; you risk a lot! But you're taking a nice risk. Ioan Roșca, like any metaphysician in action, takes great risks. Why beautiful? Because when you reach totalization, you finally reach yourself, the subject of this act vaulted over the world, like a kalokagathian gesture of embracing the Universe seen and unseen. It is understood that such a totalizing work can only be a "own general vision", a fact acknowledged by the author from the beginning of the book.

The dream of any philosopher, said Lucian Blaga, is the metaphysical construction. Philosophy that is anything (epistemology, historiosophy, anthropology, axiology, etc.) but not metaphysics is not complete. It is only fragmentary, approximate both scientifically and personally. When the philosopher goes into metaphysical extension, then objectivism and subjectivism, the corporeal and the incorporeal, the material and the spiritual, the world here and the world beyond, he and the whole world complement each other in a truly „real” (integral) vision, to use one of the philosopher's privileged terms.

From this point of view, the work that we have in front of us is part of the series of philosophical works of the classics of Romanian thought, such as Vasile

Conta, Ion Petrovici, Constantin Rădulescu-Motru, Lucian Blaga, Mircea Florian, Constantin Noica, Anton Dumitriu, Mircea Vulcănescu, etc., but also of contemporaries (Alexandru Boboc, Gheorghe Vlăduțescu, Alexandru Surdu, Mircea Dumitru, etc.).

To be understood in all its articulations, the work should be preceded by the reading of the author's previous works: *Ancient, Medieval, Renaissance Philosophy* (1995), *From mythos to logos* (1997), *Modern Philosophy (Empiricism and Rationalism)* (1999), *Specifics of French Phenomenology: Maurice Merleau Ponty* (2001), *Introduction to Philosophy* (2002), *Introduction to Axiology* (2002), *Modern Philosophy (French Enlightenment and German Classical Philosophy)* (2007), *Introduction to Philosophical Anthropology* (2014), *And... and... Anthropological Essays* (2017), *History in the Mirror of the Modern and Contemporary Philosophical Spirit* (2018). Such an apriorism of reading would suggest that the only way to arrive at the major idea (which every thinker aims to arrive at) would be inductive. The author, however, prevents this unilateral thought: the present approach is built both inductively (a generalization of the ideas of previous branch works), but also deductively (from the intuitions assumed in the present work to the particular ideas of the other works). Therefore, even one who has not made contact with the previous works can start with the present one, following the deductive line of thought. In the end, it's where you end up, not where you start that matters. It is clear that once you have finished reading this work, you will feel the need to make contact with the previous works in order to give the present general insights an intuitive corporeality, thus closing the circle.

Right from the preface, the author presents his „fundamental idea: the idea of integrativeness, in other words, the idea of the correlativeness of spirit and matter, of the subjective and the objective.” This integrativeness, which would intrigue many, tributary to one conception or another (monist-materialist, monist-spiritualist or dualist), operates calmly along the whole ideational flow of the book, like a heraclitean river in which everything becomes one, without to lose one's being.

The book is structured in three large parts. In the first part, „To be, to exist and to be real in the world here and beyond” are postulated the meanings in which the philosopher operates with the fundamental terms of Being, Essence, Existence and Reality. Privileged in the ontological discourse, Being is introduced in the discourse of the present work as „the indeterminate basis of any determined existence”. Being does not denote the real, but pure potentiality: „the potency of all things to exist and to be what they are” (page 12). Bringing reference ontological theories (Plato, Aristotle, Heidegger, Lucian Blaga, Constantin Noica) as support, Ioan Roșca concludes that „general ontology is completely compatible,

in terms of metaphysics and applied philosophies, with the integrative point of view” (p. 37) assumed personally.

The concept of (cosmic) Essence is „the analogue of Being at the level of the entire finite Cosmos” (page 42), differing from the indeterminate generic Being (Being as Being) by its determinable character: „The cosmic essence expresses a potential substratum, but a fund of to the world considered in rem and not ante rem” (idem). Our opinion is that the author, through the concept of cosmic Essence, introduces a transition factor, from the indeterminate Being, to the determined existences (genera, species and cosmic individuals). As the latter, according to the integrative principle, are both material and spiritual, it is necessary that the Essence, as a transitional factor, expresses a „double cosmic potency”, so that it is neither only something material, nor only something spiritual, but a purely potential conjunction of the two. If Being is only the possibility of being, Essence is the same possibility, but of being in one dimension - both material and spiritual. In Spinozist terms, we can say that it is a possibility determined as a mode (Being is an analogue of Substance and Essence an analogue of the modes of substance, integration of material and spiritual, not only material or spiritual).

After the categories of Being and Essence, follows the category of Existence, seen by the philosopher as being immediate and mediated, having, unlike the previous ones, a perceptive character (through the external or internal sense). Everything that exists is perceptible. For this reason, only individual things possess existence. But their existence is not only physical (material), or only spiritual (psychic), but both physical and spiritual. Existence is a material spiritual continuum. The vision of the philosopher Ioan Roșca gives us the image of a plunge of the individual things of the world into a (magical, let's call it) substance irreducible to material or spiritual. Such a perspective does not open the way to the denial of God, but opens the way to the affirmation of his „existence” (as far as we can associate the verb „to exist” with the indeterminate divine Being), to a perceived „divine existence” approaching the religion of the heart, and not the rational theological one.

With these categories, the speculation of the philosopher Ioan Roșca refers to the very existence of the soul in the world beyond, as well as the supersensory vision in the world beyond of incorporeal souls etc. Nevertheless, the speech of the Romanian philosopher continues to remain rigorously philosophical, without going into theology, he cautions us: „...whatever speculative path we follow, we would come to the conclusion that Being is an infinite Consciousness, which perceives itself... Speculative reason gives way to theological reason, which starts from the belief in the existence of God... In order not to become religious, philosophy must be limited only to the postulation of Being as the possible source of all that exists” (page 86).

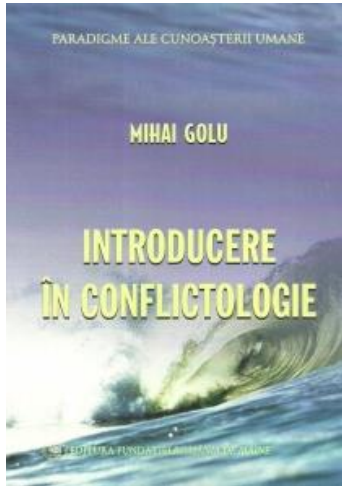
The last category, the most concrete (in the Hegelian sense), following Being, Essence and Existence, is the category of Reality. Realities arise from the insertion of essences into existences, in nature the insertion is almost total, while in human life it is "realized" in different degrees of variability. Reality means stability, constancy, persistence. Nature benefits from such attributes, while human phenomenology turns out to be largely volatile, unstable, and apparently perennial. Only the integration of positive values (the truth, the good, the beautiful, the sacred) in human actions can increase their share of reality.

The second part of the paper, „Knowing and truths, as a subject-object relationship”, represents an epistemological excursion from the perspective of the idea of integrativeness, discussing topics such as the place of reason, the relationship between reason and Being, the relationship between Speculative Reason and Divine Being, and the relationship between reason – Cosmic essence, the ratio of reason - knowledge and reason - value, the ratio of intellect - reason, the ratio of perception - intellect etc.

The third part, „Integrative Fundamental Philosophy and Applicative Philosophies”, closes the circle, dealing with the understanding of applicative philosophies from the deductive perspective of integrative philosophy. Anthropological themes, such as the relationship between the individual and society, freedom, the meaning of life, the problem of alienation etc. gain from this perspective significant enlightenments and a substantial increase in understanding. The same contentious logic follows the axiology and historiosophy of the last chapters.

A line from a movie, spoken in a different context, with non-philosophical purposes, but with possibilities of fruitful analogy, shows that "what God likes, the devil likes." The philosophical synthesis we are witnessing is pleasing to the Principle of the world "Yes" (desiring to reach itself through the knowledge of man, through every individual knowledge of historical man), but on the other side of the high ridges of thought, eternally awake and in wait, ready always in denial, we are aware that there lies the menacing counter-Principle "No". Having the satisfaction produced by an edifying reading, the author of this review is convinced that the work of the Romanian philosopher Ioan N. Roșca, *The Philosophy of Integrativity*, is successfully included in the line of works of the creators of the Romanian philosophical system, representing a torch that illuminates the peaks of the Carpathian aspiration to Great Knowledge.

Prof. Valeriu Sofronie



**Mihai Golu, *Introducere în conflictologie*, [Introduction in conflictology]**, Colecția „Paradigme ale cunoașterii umane”, Bucharest, Editura Fundației România de Mâine, 2019, 196 pp.

Mihai Golu, the author of numerous referential works, is also the coordinator of the "Paradigms of human knowledge" Collection, initiated to capitalize on new and interdisciplinary bibliographies, in-depth documentation and interesting interpretations with relevance in the field of Psychology, also following areas of great topicality, such as neuro-psycho-cybernetics, neural networks, career counselling, psychodrama, psychiatric semiology for psychologists, marketing psychology, the child's adaptation to the demands of school, the psychology of play. Conceptual clarification is aimed at specialists, but also for the general public.

*Introduction to conflictology*, the work we are evaluating hereon, starts from the idea of the dual-antagonistic nature of the human personality and the reality of the rooting of conflict in human existence. The expression and affirmation of individuals and groups has not been emancipated from the shadow of conflict in any of the historical stages of humanity. Mary Esther Harding (1888-1971), the first in importance among American Jungian psychoanalysts, appreciated: "Conflict is the beginning of consciousness."

The book is structured in nine chapters - "Conflictology - border discipline"; "Notion of conflict"; "The nature of conflicts and the possible sources that generate them"; "Properties and Classification of Conflicts"; "Conflictogenic potential, investigation-evaluation methods at group and organizational level"; "Intrapersonal conflict"; "Interpersonal conflict"; "Intra-Organizational Conflict" and "Intra-Organizational Conflict Management."

The work defines a specialized disciplinary area in psychology, conflictology, of an interdisciplinary nature, with relevant approaches also for humanistic fields related to psychology such as history, economics, sociology,



political science, etc. The concepts and methodologies of conflictology are also interdisciplinary, presenting legitimate "borrowings" from the aforementioned humanities. These epistemological realities are fully justified; as Serge Moscovici observed in 1988, the conflictual phenomenon takes place between carriers of beliefs, representations, attitudes and aspirations established historically, economically, socially, politically, culturally, educationally, religiously, etc. The shaping of the field of study of conflictology was favoured by socio-economic factors (such as ethno-racial factors, religious factors, economic factors, etc.) and epistemological factors (methodological-procedural and theoretical-conceptual).

The analysis of conflict phenomena requires the clarification of the causes, identifiable in biosocial, biogenetic contexts, in the history of relationships, a primary aspect and in revealing the forms of manifestation of conflicts and in identifying the optimal ways of managing and preventing conflicts, of enhancing the positive and constructive aspects, when it is the case, or, at least, of diminishing the destructive effects. "According to its purpose, Conflictology must be considered a mixed, theoretical and applied discipline. The theoretical side resides in the concern of developing a conceptual system and a generalized theory of conflict; the applied side finds its expression in the attempt to develop concrete ways of diagnosing, managing and resolving conflicts" (p. 26).

The author recommends that in defining the conflict, we focus on five important coordinates: semantic, psychological, psychosocial, dynamic and instrumental (importance, role). Any conflict develops around a problem (of a cognitive, affective, motivational or axiological nature) with motivational-affective implications in the consciousness of people sensitive to the problem in question and who are stimulated to carry out biological, psychological and social conditioned conflict behavior. An interesting aspect is related to the duality of conflict, so that "one and the same conflict can be appreciated as negative and undesirable by one party (an observer) and as positive, constructive and necessary by another party (another observer)" (p. 49).

The complexity of conflicts has prevented the establishment of a unitary and satisfactory explanatory theory of conflicts. Currently, we note the fragmented nature of theorizations and the relevance of four categories of explanatory theories: biological, psychological, psychosociological and sociological. Contemporary analyzes tend to emphasize the study of aggressive behavioral styles based on family, subcultural or symbolic models. Socialization and school outline a culture of conflict with a specificity and dynamics identifiable through the study of relationships, perceptions and involvements, and interpersonal interactions. Communication, motivation, self-esteem, conformity to norms, aggressiveness, etc. plays a particularly important role in the incidence, unfolding and management of conflicts. The absence or low level of some social skills can

have a decisive impact on the approach-management of psychosocial situations (p. 78).

The most important properties of conflicts refer to their mode of production, their duration, intensity, effect on the parties involved, frequency and form of expression. The way of perceiving the adversary accounts for a series of aspects characteristic of conflicts, also, for example, conflicts can be appreciated from this perspective as reconcilable or irreconcilable. We note that the categories of conflict identified by the degree of intensity of the conflict are particularly current and useful for current analyses: discomfort, incident, misunderstanding (tension and crisis). In such effective analyses, an important role is played by what is not entirely manifest, the conflictogenic potential. "Conflictogenic potential has a latent character and is formed by the accumulation over time of grievances, dissatisfactions, failures, misunderstandings, oppositions, etc., thus extending, from a value point of view, between a minimum, when the probability of activation and actual conflict is close to zero, and a maximum when this probability approaches one. The increase in conflict potential leaves its mark on interpersonal relationships and the general psychosocial climate, causing tension and discomfort in the members of the group or organization" (p. 89).

Human interactions are marked by motivational states related to prestige, social position, career, professional experience, seniority in the organization, all of which are potentially confrontational or conflictual sources. "Each member [of a group or an organization] appears as the bearer of the entire complex of social, political, ideological, axiological problems, taken over and assimilated within the primary sociocultural environment in which he was formed as a personality - the family environment, the educational-school environment, community environment (urban-rural, ethnic, religious, etc.)" (p. 127).

Nine accentuated personality types have been identified, which generally cause problems in social interactions: the aggressive type, the negative type, the treacherous type, the know-it-all type, the mourner type, the taciturn type, the helpful type, the indecisive type, the "grenade" type. (pp. 150-153)

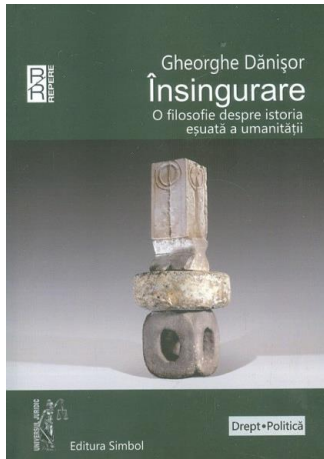
Conflicts can also be intrapersonal, not just interpersonal, for example, when there are situations of frustration, competition and opposition of motives and goals, situations of cognitive dissonance, situations of contrariety, situations of role ambiguity and situations of interstadial opposition in the evolution ontogenetic. The correlation between the specifics of intrapersonal conflicts and the personal, particular evolution of the individual is fascinating. If language is the home of the being, conflict is a formidable personal trainer.

The rich literature synthesized in this work includes seminal research led by leading names in modern and contemporary psychology such as A. Adler, G. Allport, A. Bandura, L. Berkowitz, Z. Bogathy, J.B. Chapelier, L. A. Coser, M. Deutsch, H. Eysenck, A. Neculau, G. Ferréal, L. Festinger, S. Freud, E. Fromm,

---

R. Harre, Tr. Herseni, K. G. Jung, K. Lewin, S. Moscovici, J. Piaget, Th. Ribot, J. Sheley and many others. We mention at the end a very appropriate observation for a provisional conclusion of the introductory discussion of conflictology: "The quality of life depends not on the presence or absence of conflict, but on how we respond to conflict." (Thomas Crum, *The Magic of Conflict. Turning a Life of Work into a Work of Art*, 1987, 1998)

*Henrieta Anișoara Șerban*



**Gheorghe Dănișor, *Însingurare. O filosofie despre istoria eșuată a umanității*, (Estrangement. A Philosophy about the Failed History of Humanity), Editura Universul Juridic și Editura Simbol, 2019, 302 pp.**

The relation of the human being to her inner universe and to others, to society and to the world has, generally, two aspects, which are, both relevant and contradictory: the first, in which the others and the society are a natural and valuable extension of the self, or, the second, through which the others and society appear to the individual as, demanding and, possibly, burdensome, but sometimes beneficial “foreign” realities. The preoccupations regarding the understanding of the human being, through processes of analysis and self-analysis, and through recognizing the other and the self in the other are aiming to “capture the true value of the logos” (p. 7), that is, both as ratio and as sermo, as they formulate the perspective of interpretation proposed by Gh. Dănișor, in the recent book entitled *Însingurare. O filosofie despre istoria eșuată a umanității* (*Estrangement. A Philosophy of the Failed History of Humanity*).

The individualism of the present time brings the human being to the condition of estrangement both in relation to the others and to (her) self. According to our perspective, however, the irreducible problem is that we must recognize, in Aesopian spirit (see his fable about language), that both ratio and sermo are potentially (even when they are taken together, without a scision) sources of inter-human connection, at times and sources of separation, another time; we cannot identify a single part of the logos (the reason or its expression in discourse) as the determinant factor for cohesion and solidarity, full of responsibility and recognition between people, but it is necessary to identify the social logos. The book proposes research which is organized diachronically focused on the coordinates of Antiquity, the Middle Ages as well as modernity and postmodernity. Starting from logic as the basis of politics, we reach the

noetic, the ontological-noetic good and the meaning of the good. Also, the Ancient Platonic thinking highlights the role of education (*paideia*).

Through philosophy and *paideia*, the opening to the Greek term *theoreo* leads to the *agathon*. Through contemplation, we access the field of ideas and archetypes that underpin creation. The philosophical path is potentially the path to consciousness. The philosophical path through life is also described by the old counsel “Know thyself!” But knowing in relation to what? How we contemplate and what we analyse, if we eliminate the relation to the great ideas and archetypes, many of them, with a pronounced principled characteristic. There may be an absolute knowledge, without reference and comparative terms, but this knowledge produces just a type of information, which is not necessarily also meaning (socio-human relevance). The individual consciousness, as well as the collective consciousness, are structured and oriented by interpretation: by reference to principles, that is, by the assumed meanings, by referring to coherent perspectives, to the corpora of ideas and archetypes composing human culture. And here also, the principle and the archetype are joined by similarity: the archetype is also interpreted as a model, with the “force” of ethical, political and teaching meaning, as we have recently interpreted things within a typology of representations and images, in the human society governed by image. However, the teaching “Know thyself!” refers not only to the philosophical gaze within, but also to the social, gnoseological, axiological, and ethical gaze, directed to “outward” and towards the present, past and future, too. Knowledge comes with power and responsibility, as well as with the adequacy of the relationship with the other, to the other and to the context.

Besides, even if we follow the main interpretative approach, according to Plato, through knowledge, we arrive only at the “gates of the Good and in the vestibule of Goodness’ dwelling” (p. 29). This benefit (to find oneself – at least – “at the gates of the Good”) is not the exclusive privilege of the philosopher, but it belongs to any man endowed with the intellectual capacity to realize the benefits of the logos and not only those of the relating and relationships, this being the advantage of the individual with philosophical inclination and capacities. With the clear meanings we also have a high probability of openness toward the area of responsibility, accountability, a concern with the consequences and finalities, that is, an openness toward ethics.

This high probability is not guaranteed. But without this philosophical enlightenment of rationality in society, the ethical approach becomes irrelevant, and human rationality is reduced to calculation. The renunciation of *agathon*, which is for philosophers the ontological-noetic guiding principle, has as a consequence the impossibility of relation and binding... Without referring to the principle, the relations become superficial and easy to be broken, and, the social solidarity is frail. Then we see that everything is fragmented: each with her truth,

each with her interest are ingredients that further alter the politics and further remove it from the spirit of the polis. This separation is destructive, because the goal disappears, the purpose of the actions". (p. 65) In our opinion, the separation is really dangerous, but rather because in the individualistic multiplication of the goals and finalities, which do not disappear, a logic of the type "purpose excuses the means" is created, doubled by the appearance of a "space" of the goals and purposes, a true "market" governed by an economic logic of demand and supply, which, in turn, leads to an increase in the share of goals and purposes that involve immediate gain, with solely individual relevance, here and now. On the path of the investigation conducted by Gh. Dănișor we find even in the history of the philosophy the sources of rampant individualism and of insecurity. The chapter entitled "The sophists or the moment of fragmentation of the logos" focuses on the separation of the physis from the nomos, which is equivalent to the separation of the political from the natural things (p. 54), so that the thought does not really trigger the logos. This, the logos, implies a plural cogito (as opposed to what we find in the sophists and in Descartes), a dialogue of thought with itself (see the Aristotelian principle of the thinking that thinks itself) – p. 58. "The vice of the sophist age of thinking is that of supporting the word sufficiently, having the arrogance to eliminate the principles, as being useless, because they cannot be proven. According to the logic, the principles are improvable, but they are known directly" (see p. 59).

Consequently, the sophists also renounced the importance accorded to the paramount principle – the Good. The rather non-principled thinking implies the politics-negotiation and even the politics-trade, shows Gh. Dănișor, with negative, non-principled and thus unfair consequences, for the whole society. Philosophical thinking and speaking have the purpose of capturing whatever there is, the "genus of the real" (Plato), the grounds and the fundamentals (a specific essence, *ti esti* often addressed by Alexandru Surdu) and that is the reason why the philosophical stake is that the road that passes through both well-founded thought and speech, to lead to the Truth. The solution of the social contract, anchored in the nomos area, in the area of the conventional, where one encounter conventions relatively emancipated from the principles, because they only follow rules, and allow for advantages, persuasion and, eventually, manipulation. Hellenism contributed to the "failed history" by separating the interiority from the human exteriority. The emphasis on the relationship, which stems from the separation, neglects the essence: the unity between the *polis* and the *politeia*, the fact that "the polis is only a passing way of expressing that being-together-with-others" (p. 67), whose quality (respect for human individuality in social cohesion) depends on the unitary logos and out from it. The work of Ion Banu, titled *The Philosophy of Hellenism as Ethics* (1980) is beautifully used in a discussion about philosophical units of meaning and consonant structure with the plea for unity between individual

intuitions and the rational and discursive structure on which depends being-together-with-others, which it is precisely the expression of the plenary logos. The author demonstrates that the Middle Ages deepened the separation between *ratio* and *sermo*, which also generated the emergence of individualism in philosophy and law, a dissociation of the logos expressed socio-politically by excessive fragmentation, resolved afterwards by absolutism. If “The universal is an ideal (pre-existing form) embodied in things. This is the existential-noetic as a foundation” (p. 98), and the human’s relation to the logos, universality and ideal state “makes” history. But this is a theoretical grounding with ethical potential. It is the aspect by which in the logos we also have the dimension of the connection, that is, *lego*.

The embedding of ontology in logos implies a type of openness, freedom and liberation, whose understanding and capitalization starts from this urge, by which everything gains in meaning and clarity, the relating reason approaching people to *agathon*. Descartes is emblematic both for the “clear ideas” and for a philosophy of certainty, as well as for modern philosophical individualism. Gh. Dănișor demonstrates, in Kant’s footsteps, that “the specific Cartesian figure of truth will henceforth be certainty, the centre of which is the self-relation of the ‘self’ in ‘I think.’” (p. 107) In other words, the problem of Cartesianism is the self that triumphs over objectivity. I think therefore I am, is the maxim of modern individualism and the generator of the “closure of consciousness itself” and of a Leibnizian monadology, without any benefits for social cohesion. Kant, without cancelling the “I think therefore I am”, approaches the rational-action man, who gives (himself) the law and who, based on the individualism in the law, opens it toward the others, through the responsibility with which he invests it. Hegel engages the individual in the dialectics of an absolute Spirit, in a universal becoming, in the pursuit of freedom, and the fulfilment of freedom and the becoming of the Idea are not the “merit” of the individual, but only involve the individual. (p. 113-125)

As a result, “Descartes’s man is an individual who isolates himself”, while “Kant’s and Hegel’s men wander in an objectivity in which they are merely an instrument for an achievement to which they regard with astonishment and no longer understand”, being both “far too subjected to the rational” and led astray from the *agathon*. The author notices that only Levinas specifies that “There is no freedom and, as a result, no understanding unless I consider the other as a form of an externalized self”, using “understanding as an act of original goodwill”, this being the chance of the complete man and not the conception of a “superman” (as a Nietzschean overrating of individualism), nor any form of the new totalitarian human being. The critique of the contractual logic is a critique of the conventional logic oriented in one way or another by an interest, whose moral founding value can never be raised to the level of the main logic oriented by the *agathon*. Kant

himself, in his contractualism, identifying the concept of “good will” is much closer to a necessary ontological foundation of morality.

Comparing the Aristotelian and Kantian models of thinking as Anton Dumitriu does, Gh. Dănișor points out that the Aristotelian model is based on the intuitive secession of the essences (while the Kantian model is merely formal). Thus, the model opens the way to capture reality, towards understanding and here for the possibility of belonging and participation (p. 163). These are the ingredients of the undistorted social existence. What significance a conception really like the Rawlsian we may achieve, what kind of justice as fairness we may have, if it is independent of any claim of objective truth, asks the author, valuing an observation made by R. Dworkin. After all, a more careful analysis points out to a (circular) argument of the type “if equity is, equity must be”. In postmodernism, the author’s interpretation aims to overcome the deconstructivist vision through wholeness-comprehension-understanding. Philosopher Gh. Dănișor relays in this sense to an aesthetics of *uitării* which occasions in Romanian language a play in words between gazing and forgetting: to interpret holistically, to comprehend and to understand implies to look and forget the self (reminding us both of Levinas and of the question of knowledge in feminism and situated knowledge at Donna Haraway, where the gaze evaluates the distances and reduces them). As a consequence, the gaze brings relating “in plain sight” as an “elevating art of patience”, a quasi-spontaneous and unifying tendency of the gaze, a return to the self by forgetting about the self.

To be visible becomes a form of being for the other and a path toward ethical postmodernism. “The contemporary estrangement of the human being is the result of her inability to transpose into the rules that inner disposition toward good deeds. This natural disposition must be realized and transposed into universal behaviour, highlighting the moral capacity of the human being. Rules must not be invented” (p. 193), because the Aristotelian feeling of the good as a natural thing will also involve reason, which, in collaboration with the feeling, will cause a certain vibration of the good and of the love (both active in *agathon*) to reach the other, to “touch” the other and to be specific to the human being, to the same extent, as if it started from her inner self. The individual consciousness remains an ethical-moral instance, in postmodernism, too, the author accepts it, but he thinks that this instance is weakened in postmodernism by the emphasis placed on *sermo*, on discursiveness. This results in a dispersion of norms in the contingency (p. 204), aspects discussed in the chapter entitled “Postmodern law”.

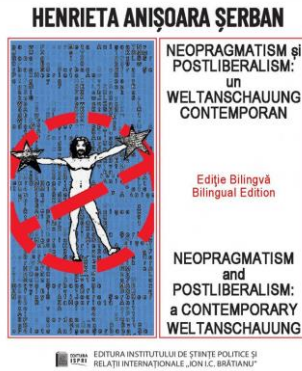
“Being-together-with-others” represents the centre of interest for this philosophical endeavour; “the unifying structure of life in society” is a social unifying *logos*, bringing together reason and feeling, good-will and education and whose role is to bring into the visible field of recognition the care, the freedom, the fairness, the loyalty, the authority, the sacred. Through education, people



---

recognize the true nature of righteous beings, of the Good, and become more able to manifest freely for Good, that is, to confirm this habit of being good (as a *hexis*). Volunteering is just a confirmation of this human habit of professing the good in a selfless way (pp. 287-297). The society has been and it remains relatively distorted in comparison to the ideals formed by contemplation, which lead to logos (“social logos”), accountability and recognition, that is, to a desirable type of sociality and existence. Relationship for good is a philosophical inclination of the order of normality, which becomes an event, only in the existence led for survival, “within the immediate realm of worldly things and for security” (Lucian Blaga).

*Henrieta Anișoara Șerban*



**Henrieta Anișoara Șerban,**  
*Neopragmatism și Postliberalism: un  
 Weltanschauung contemporan/  
 Neopragmatism and postliberalism: a  
 contemporary Weltanschauung* (ediție  
 bilingvă), Editura Institutului de Științe  
 Politice și Relații Internaționale “Ion I.C.  
 Brătianu”, București, 2021, 407 pp.

**How do we approach truth, society, existence, the individual,  
 the consciousness and historicity nowadays?**

The book *Neopragmatism and Postliberalism: a contemporary Weltanschauung/ Neopragmatism and postliberalism: a contemporary Weltanschauung* (bilingual edition), authored by Henrieta Anișoara Șerban, was published at the ISPRI Publishing House in 2021, in a Romanian-English bilingual edition. This volume is part of one of the main areas of interest for the author, that of the philosophy of knowledge (and language and society), a vast, and actually an omnipresent subject – even if not everyone is aware of it in this way –, present within the lives of all individuals, more or less active actors in the unfolding of complex processes, which are so complicated, subtle but powerful, through which man has always tried to understand, interpret and appropriate the surrounding world with and through the power of mind/thought.

The volume is an authentic and erudite philosophical study, in which we find fundamental themes and concepts – truth, existence, individual, consciousness, knowledge, history, historicity, etc., etc. –, anchored in philosophical thinking from a very wide time span, but approached from a personal and original critical perspective, announced and affirmed directly. In our opinion, the entire conceptual edifice is providing a foundation for the volume to become, first of all, an invitation to a deep reflection on truth, the discovery/rediscovery/creation of truth, the object and purpose of knowledge. However, man's relationship with the truth is not simple: the absolute, fixed, abstract truth is called into question, once the contemporary visions of the world, announced right from the title, relate to a working truth, contextualised and useful

in specific contexts, circumstances, interpretations, verifiable and perhaps more accessible to man, a truth bearing advantages and weaknesses, but certainly flexible, open to an infinity of possibilities, nuances, simultaneous or competing alternatives. The author follows in his footsteps, at the same time demonstrating with great care that such a perspective on a fundamental category such as truth is logical, is consistent and self-consistent, is part of philosophy, a form of knowledge equal, continuous and consubstantial with science, nor inferior nor superior to it. (p. 44)

The structure of the volume reflects the concern for the systematic approach to the problem of truth, knowledge in the context of contemporary paradigms – neopragmatism and neoliberalism – which are not only philosophical reflections, but also the foundation for socio-political projects and even ways of being/living that are established and at the level of everyday existence.

In what follows, we will highlight the volume's offering text, closely following its structure, but primarily leaving the reader the opportunity to discover the subtleties and nuances of the analysis.

In the Argument we find the starting point of the entire study, valid in any era and under the umbrella of any philosophical perspective: “Man lives in debt to his understanding and knowledge, as well as to the scope of his own creativity” (p. 13). Under the sign of this duty – man being a knower and a creator by his essence, and not living only in the horizon of immediate security and safety – the author investigates man's relationship with knowledge and with his own creativity from the perspective of continuity between thought, language and creativity–action (p. 13), understood as the foundation of interpretation, description and rewriting – specific to neopragmatism – as well as the foundation of solidarity, tolerance and hope – specific to postliberalism.

Postliberalism and neopragmatism, considered in association, understand the philosophical approach as “the ability to reinterpret, re-describe, re-evaluate things in order to get out of the corsets of prejudices (including metaphysical ones), final words, dictates, labels or predetermined aspects of any kind” (p. 14), valuing “the narrative dimension of being and knowledge”, “the profoundly human openness to others and their vocabularies (that is, their perspectives – of Others – on the world and life)” (p. 15). Such a positioning is all the more courageous and non-conformist as we are currently under the “power” of technologization, fragmentation, essentialisms, rigid ideologies, generalized manipulation and post-truth (p. 16), an ideal cradle for new forms of more or less subtle totalitarianisms.

At the same time, the author emphasizes that Man is “both external and space-temporally detached from the world (...), but also part of a natural determinism and at the same time creator of his own determinations and subsequent post-natural evolutions”; through consciousness, through the power of

the mind, through lucidity, through reflexivity, through intelligence, man detaches himself and equally connects to and with the universe in which he lives; he creates his gift and recalls his knowledge. From this perspective, following the search for truth, man establishes, the author shows, “alliances” both with nature and with the divine. The knowledge of these dimensions, knowledge in which a certain capacity of the human brain/mind is involved to make qualitative leaps in a rhythm whose springs are surprising, is also a knowledge inscribed in a cultural horizon, but also in a horizon of the mystery, of the revival of the world: “Discussing knowledge as creation (and even construction), and both as the dual center of gravity of the human ontological mode, we approach in this work a neo-pragmatic vision with interesting applicability in the area of meanings and socio-political visions, as postliberalism” (p. 27).

This path that seeks the truth by cultivating the spirit of openness to others, of tolerance and solidarity, in the end, is not easy. Neopragmatism “opens up the possibility of holistic approaches”, which recompose the big picture, but this image is, nevertheless, an image of “unity in discontinuity, understood from the contemporary theoretical positions of subjectivity, with imperfections, limitations, erased areas, gaps and contrasts (n.n.)” (p. 30).

The first chapter, entitled *Subjectivism, fallibilism, pragmatism. Phenomenological-semiotic-pragmatic confluences*, investigates the “subjectivist turn” (p. 31) brought by (neo)pragmatism, philosophy of “meaning, truth and meaning”, through phenomenology, philosophy “of appearances that no longer necessarily contradict essences” (p. 32); the confluence between phenomenology and semiotics is based on the work of Edmund Husserl, to whom the author reserves a special space in the economy of this chapter; the author analyses in the context of the same chapter the phenomenological vision of Charles Sanders Peirce, with references to the conceptualisations carried out by Herbert Spiegelberg, Charles Dougherty, Isaiah Berlin, Charles Morris, R. Mead. The parallel analysis of these authors brings to the fore interesting and important aspects, such as the so-called “Husserlian method” (p. 33), which leads to “purely accentuated idealism” (p. 33), or Peirce's phenomenology (“as study that observes the different elements involved in what we experience” – p. 35), with the triadic processes between sign-object-interpreter, with the orientation of pragmatism towards functional beliefs, not necessarily true (p. 40) or with the valorisation of Peirce's work by Morris (the relationship between philosophical and linguistic pragmatism, with the distinction between syntactic, semantic and pragmatic); such issues, briefly mentioned, indicate the scope and ramifications of the discussion. The author's conclusion is: “Man is a semiotic, complete, three-dimensional animal, which presents syntactic, semantic and pragmatic dimensions. This conception of man is specific to neopragmatism.” (p. 42)

The chapter Pragmatism and action based on knowledge brings into discussion the relationship between knowledge and the meaning of knowledge: the pragmatic view accepts ideas, theories, as working hypotheses, the truth being, at the end of an investigation, that idea that can be accepted, and not necessarily a solid certainty.

Pragmatists support freedom of interpretation, of doubt, they support active exploration, the functional truth that grounds thought, discourse, and action. An item of knowledge is meaningful, for the pragmatic perspective, if it is functional and useful (p. 51). Among the visions analyzed by the authors, we mention the theory of truth–correspondence, which “describes the validation of a new item of knowledge as knowledge, as its registration (and through its registration) in the great conversation of humanity about knowledge, registration that can only be achieved through a match, by correspondence” (p. 47).

The author also discusses the eventual inadequacy of the truth–correspondence theory, showing that the world, reality, truth, belong to the subjective knowing agent, whose knowledge depends on the subjective mind and a linguistic system. (p. 47), the processes and results of knowledge being subjective and semiotic. The comparison between the theory of truth–correspondence and the theory of the hermeneutic circle elaborated by Paul Ricoeur, the vision of the pragmatic enlightenment, the language games of J. Habermas, the contribution of Rorty, which specifies not only the continuity between thought, language, action, but also that between contingency, ironism and solidarity, which refuse essentialism and foundationism, choosing detachment from their own thought–language–action reflexes (p. 56), are just as many tracks investigated with finesse and precision by the authors, leading to the conclusion of the special relationship, within neopragmatism, between truth and contingency.

The chapter *The Glance of God belongs exclusively to God*. Turmoil and twists are built and construed starting from Hillary Putnam's vision and the affirmation of an impossibility for man to be a knowing actor from the position of an external realism – reserved for God's gaze. That internal realism, the more or less in–depth understanding of things is accessible to man. Nevertheless, the author brings into discussion, from various philosophical perspectives, the preoccupation of neopragmatism for the idea that “being is something established by man” (p. 61). Knowing becomes establishing and verifying the world, knowledge acquires a historical character, science is a historical activity, hence the historical turn but also the social turn (E. McMullin) (pp. 61 et seq.), as well as the idea of scientific theories as being social constructions imposed on reality, they are some of the challenges arising from the idea that man establishes reality, the world in which he lives as a creative and knowing agent.

The chapter *Resources of postliberalism* resumes the explanation, also formulated in the previous pages of the volume, regarding the relationship

between pragmatism and neopragmatism. The author shows that there is a continuity between them. Pragmatism is an action philosophy, inclined towards everyday rationalism, in the neo-pragmatic formula emphasizing contingency, responsibility towards others, contextualized truth instead of absolute truth (pp. 75–76). These features are illustrated by the authors by references to illustrious representatives of the paradigm: Charles Pierce, William James, John Dewey, George Herbert Mead, Ludwig Wittgenstein, Jurgen Habermas, Richard Rorty, Alexandru Surdu, Vasile Tonoiu, Lucian Blaga, Angela Botez or Alexandru Boboc in Romania. The author also specifies: “Neopragmatism provides the theoretical framework for what we call postliberalism, defined as a political vision of the world emancipated from the claims and illusions of political power, a political vision based on emancipation and awareness of the sources of power and authority, as well as the articulation of *savoir-pouvoir*”, in the context of the fact that the announced end of history did not occur, and liberalism did not have the “last word” (p. 78)

Another chapter, *Intermezzo – postliberalism as nihilism and commitment*, begins by explaining how a rapprochement between (post)liberalism and nihilism is supported, one of the expressions of the “contradiction” that has always marked the evolution of thought: the exit from the current order, from the hierarchies established between values and priorities, is at the disposal of any philosopher, including the liberal one, because “The philosopher (and the specialist in general) is situated in thinking and overturns (from the perspective of the many, with reprehensible ease) the beliefs defended by common sense.” (p. 81). From this original perspective of the internal war between man's common sense and her faculty of thought and, also, her need for reason (as shown by Hannah Arendt, cited by the author, pp. 81–82), opens the understanding of nihilism as a reforming path, as the daring philosophical and political act to look at things differently and to turn this daring into a branch of philosophy (p. 82)

An analysis of F. Nietzsche's thought, with references to Schopenhauer, Heidegger, G. Vattimo, but not only, makes up the core of the chapter, establishing including the option and even the duty available to the “emancipated, postliberal” liberal (p. 83), to think in his own way, emancipated, differently, the situations in which he finds himself. The discussion of postliberalism as a commitment leads to the final conclusion of the chapter, where we learn that the emancipated postliberal, guided by the daring to break out of patterns, is not a cynic, is not aloof and distanced from the society in which he lives, but finds or creates new meanings for the moment in which he is, with the intention of converting them into political projects for the future (p. 96), thus being engaged in and for society.

*The Rortian Postliberalism* is a chapter reserved by the author of the volume to discussing the work of this contemporary thinker, who was pretty much

misunderstood as well as epistemologist, but mostly, as political philosopher and who “values neopragmatism under most of its aspects”: anti-essentialism, anti-foundationalism, historicism, the neo-pragmatic reinterpretation of the concept of truth, the hermeneutic and linguistic dimension of experience (p. 97). We will evoke only one starting point, among the many identifiable in this chapter, to justify the importance of Rorty's contribution to the philosophical knowledge of the world: “Almost as soon as I started studying philosophy, Rorty states, in *Philosophy and the Mirror of Nature* (quoted in the volume on p. 98), I was impressed by the way philosophical problems appeared, disappeared, and changed shape as a result of new presuppositions or vocabulary (s.n).” The author explains: vocabularies are [for Rorty], a metaphor for a person's vision of the world (p. 99), given that “the language that structures our thinking provides us with a favourable context to negotiate meanings and conclusions, to create and to construct a structure of the world (a creation, an image, but not a reflection) (s.n.) which he then proposes to the understanding and interpretation of others” (p. 101).

The foundation of postliberalism as a political philosophy is constituted by creation, the establishing force of creative subjectivity and language” (p. 102). The philosopher is, in the context of the “neopragmatic turn”, the creator, the trainer of new vocabularies and narratives; less metaphysician, less essentialist, the philosopher is characterized by permanent doubts about current vocabularies, giving up unfounded presuppositions and prejudices, opening up to narrative, to the creation of language and truth about the world and in this sense to solidarity, to a “social logos unifying” (pp.112–117).

The chapter *An interpretation of postliberalism through the “pragmatic turn”, “paradigms of difference”, “reforming ideologies” and symbolic forms* explains the current landscape of philosophy, via the previous works of Henrieta Șerban, marked by the existence of dominant paradigms, paradigms of difference, which establish points of articulation between modern and postmodern, even if the areas of continuity can also have a dialogical, plural, fragmented, dissonant character. Thus, postliberalism, once based on the pragmatic turn is “a response to the crisis of rationality, a result of the renegotiation of difference” (p. 121). The reforming ideologies (Rortian ironism, ecologism, feminism, posthumanism, discursive postmarxism) are those that are in the spirit of rediscussing difference, those that revisit the concept of ideology “along some revealing dimensions – the ideological dimension as an explicitly assumed ideology, the dimension of ideology as ethics based on the appropriate response and the dimension of ideology as irony, Rortian interpretation, as a subspecies of a conscious and personalized socio-political ethics, foundation of a renewed sociality and solidarity” (p. 134). In this chapter, the author analyses the correlation of contemporary postliberalism with symbolic forms, placing the approach in the pragmatic relationship between thought-communication-action, with an emphasis

on “the fascinating phenomenon of symbolic–poetic invasion and diverse representations in the most mundane aspects of current pragmatism.” (p. 154)

Next chapter is titled *Other perceptions of postliberalism, different from the Rortian ones*, and it investigates “forms of truth, subjectivity and power” specific to postliberalism, given that “although it is a descendant of liberalism and neoliberalism, it is not an unreserved successor.” (p. 155) Starting from the conceptions of Laurence McFalls and Mariella Pandolfi, the author directs the discussion towards concepts and themes such as good governance, governability; the market as a place of emergence of truth through the empirical mechanism of price setting; the postliberal subject – the individual – as a “composite subject, built from pieces, contingently, both from the biological perspective, as well as from the social perspective” (p. 156); the importance of non–governmental organizations; the logic of expert technical intervention; the idea of biome (p. 155–156). And in other variants, postliberalism has as a premise of political action, at least at the declarative level, “the ideal of a just, true, beautiful, “natural” and stable social order” (p. 157).

The last chapter, entitled *Concluding Discussion. About the evolution, involution and revolution of contemporary times*, emphasizes the diversity of opinions as a source of specific pragmatist conceptual pluralism, an “epistemologically and socio–politically valid pluralistic ethics” (p. 164) which also includes perspectives other than those indicated by the major concepts of pragmatism – which are, realism, truth, justification, conceptual schemes, fallibilism. The author investigates the axes that outline this plural approach and concludes the work circularly, re–invoking Rorty, in a light that confirms the spirit of openness of the philosophical paradigm analysed in the volume: “With the nostalgia of dedication to Geist, in the “horizon of mystery” (Lucian Blaga), we note the fact that Rortian postliberalism (less neopragmatism) already represents “the old”; something “old” with special status, paradoxically still contemporary.” (p. 168). In other words, the discussion is open, new horizons are foreshadowing albeit they hardly could get in focus yet. The Annexes provide original insights into contemporary *Weltanschauung*, too, with illustrative roles, revisiting previous studies published in *Romanian Review of Political Sciences and International Relations*.

This bilingual volume – Romanian–English – is by this very fact proof of the author's will to include her research in an extended linguistic horizon. The author evokes a multitude of Romanian thinkers, which brings an additional contribution to the personal effort to make the Romanian contributions known as widely as possible in the most current areas of philosophy.

We note that this selective presentation of the volume, although precarious, suggests the complexity and richness of main ideas, nuances, connections on which the author builds her discourse. In addition to the erudite nature of the



analysis and bibliographic references, the author is also concerned with clarifying certain concepts, differentiations, framings, so that the work becomes accessible to readers less educated in the philosophical area, but who are concerned with and intuit the foundations and resources of a socio-political and philosophical present, aspects that I can place with a better conceptual framework and foundation by reading this volume.

*Ruxandra Iordache*



**Ioan N. Roșca, *Filosofia integrativității***,  
România de Măine Publishing House,  
Bucharest, 2021, 190 pp.

**THE PHILOSOPHY OF INTEGRATIVENESS – A SIGNIFICANT  
CONTRIBUTION TO THE PHILOSOPHICAL LITERATURE  
IN OUR CULTURAL SPACE**

Mr. Ioan N. Roșca's work *Filosofia integrativității* - published by Romania de Măine Publishing House in 2021 - proposes a theoretical synthesis on the perennial problems of philosophy, capitalizing, in a stylistic and methodological register marked by originality, always controversial and debatable aspects, historical contributions, but also thematizations that have always defined the very ideational specificity of philosophizing and, in a much more restrictive sense, of the specialized fields of philosophy. The reflections are, for the most part, of a meta-theoretical/meta-philosophical order, aiming at ontology, metaphysics, epistemology and, in general, philosophy of science, philosophical anthropology, axiology, philosophy of history and, equally, the history of philosophy, and a referential that legitimizes, of in fact, the whole project is made up of the assumptions regarding human ontology. The author bases his approach on specific ideas and interpretations supported in his previous volumes, such as *Introduction to Axiology* [2002], *Introduction to Philosophical Anthropology* [2010], *Values and the Human Condition* [2014], *And... and... Anthropological Essays* [2017], *History in the mirror of the modern and contemporary philosophical spirit* [2018] et. a., to which are added numerous studies on the history of philosophy. I recall, in this context - precisely because it is relevant -, the fact that the entire publishing activity of Mr. Ioan N. Roșca accompanies, in fact, a diversified, assiduous and competent didactic/university work in institutions, departments and with philosophical students.

The synthesis effort is presented, first, in an introductory chapter, then unfolded in the three parts - each consisting of three chapters - which deepen and motivate the analytical benchmarks fixed and assumed from the beginning. The author intends an integration - which ends up being a completion - of the ideas from the branch philosophies, supported in the above-mentioned volumes -, in conceptual architectures of maximum generality, aiming to outline what Lucian Blaga called the dome of the philosophical edifice.

I consider/appreciate that this volume is effectively - as the author himself confesses - the outline of a personal general philosophy, with ontological-metaphysical and epistemological commitments/options detached and legitimized by inductive generalizations with anthropological, axiological and historical-philosophical [re]sources, to which are added selections, rational intuitions and factual records independent of methodological strategies – be they deductive or from the category of amplifying generalizations.

I note that Mr. Ioan N. Roșca does not aspire to build an original philosophical system, being convinced that the era of closed speculative systems - with claims of theoretical-explanatory omnipotence - is historically outdated. The personal/constructive effort is distributed on a methodological territory, circumscribed by/by the idea of integrativeness, of the correlativeness of spirit and matter, of the conjunction of the subjective with the objective, as transpired through interdependence in the conceptual network of the fields of philosophy, regardless of the degree of generality/generalization through which can be defined – both as an object under investigation and as a type of cognitive reporting. Therefore, the idea of integrability in the ontological and metaphysical regime/register can be validated by/with arguments/generalizations coming from branch philosophies, these, in turn, enriching their explanatory relief through this reporting to – and integration into – speculative coordinates with increased significance. It is, therefore, about an integrative availability/convergence between the ontological-metaphysical and epistemological foundations of philosophy and, on the other hand, the branch disciplines, tending towards a harmonization of deductive and inductive approaches.

The integrative foundation – as a methodological support and as a hypothesis with analytical virtues – fertilizes the interpretative work, the comprehensive effort, being responsive to the contents of our everyday spiritual life. In other words, Mr. Ioan N. Roșca places the hypothesis/idea of integrativeness at the foundation of a hermeneutic exercise through which he explains semantic fields [pre]disposed to integration in a unifying perspective on philosophical themes/problems and practices. The conceptual radiographs in the chapters of the work have encyclopedic dimensions, identifying in strictly specialized contexts openings in/through which the dialogue of professionals is not only possible, but also fruitful.

I believe that the work of Mr. Ioan N. Roșca *The philosophy of integrativeness* is a significant contribution to the philosophical literature in our cultural space, primarily addressed to specialists, but, through style and clarity of ideas, being accessible to a wider audience, interested in the flow of ideas in the contemporary world.

University Prof. Dr. emeritus *Vasile Macoviciuc*



**Ion Constantin and Nela Mircică,**  
*Protofenomenologia istoriei*  
*(perspectivă camilpetresciană)* [*Proto-*  
*phenomenology of history*  
*(Camilpetrescian perspective)*],  
 Universitatea Babeş-Bolyai, Presa  
 Universitară Clujeană, 2021

“THE PROTO-PHENOMENOLOGY OF HISTORY”  
 (CAMILPETRESCIAN PERSPECTIVE)

The authors are part of the category of Romanian researchers specialized in interdisciplinary studies, testimony to this being the present work. Under the title *Proto-phenomenology of history*, the authors make an incursion into the universe of the philosophy of history, viewed from a social and ethical perspective.

Approaching such a subject requires a special effort if we consider the fact that the phenomenology of history imposes itself in the centre of thinkers of different philosophical orientations' attention. The philosophical system of phenomenology (relatively new and controversial) includes valid positions towards the problems of the philosophy of history. Through this work, the authors aim to provide the readers with a more accurate picture of some essential problems of the philosophy of history, insufficiently explained, which require special attention, oriented towards the objective mechanisms of the production of certain events.

The title leads us to a transdisciplinary understanding of history as the activity of people pursuing their goals. Philosophy creates a bridge between itself and science; thus, the meaningful direction is the path from social philosophy to the phenomenology of history (scientific philosophy of history, conceived by Edmund Husserl) and substantialism (phenomenology conceived by Camil Petrescu), passing through the philosophy of history. It offers the readers the opportunity to form an image of the phenomenology of history's evolution, from

the Husserlian and Camilpetresian perspectives. The work is judiciously structured into four chapters, so that the ideas flow from each other:

The first chapter entitled *Precondition of the proto-phenomenology of history - substantialist social phenomenology* constitutes a necessary analysis of the elements of social philosophy, as they are explained in the Doctrine of substance. The second chapter, *Neocratic excursion into the Husserlian interpretation of history*, represents a short excursion into Edmund Husserl's phenomenology as a premise for a philosophy of history seen from the perspective of phenomenological philosophy. In the third chapter, *The Configuration of the Phenomenology of History*, the authors describe the development of the phenomenology of history, starting from Kantian and Hegelian ideas about history, explaining in Raymond Aron's detail conception on history and analysing phenomenology as a new way of approaching the history of philosophy. Chapter IV, *The phenomenological – substantialist conception of history*, explains in detail Camil Petrescu's substantialist conception of the philosophy of history.

The scientific note of the work can be easily noticed in the approach and detailing of the theoretical elements, solidly anchored on an extensive bibliographic background that contains fundamental and specialized works. The consulted bibliography is complex, comprehensive, based on specialized and reference works from Romanian and foreign specialized literature, on the consultation of literature from complementary fields, as well as other sources.

The language used reflects good mastery of the presented concepts, ability to synthesize, analyse and correlate information, but also ease of expression. We appreciate the language of the paper for its precise and analytical character. At the same time, the ability to nuance ideas reflects clarity in the understanding of the terms and concepts with which the authors operated.

For the outstanding qualities of the work *Proto-phenomenology of History*, we believe that it deserves to be studied and analysed from the perspective of its contribution to Romanian culture.

Ph.D. Professor *Sofia Bratu*,  
Spiru Haret University