A POSSIBLE DIVISION FROM THE PREFIX „POST-": TRANS-NATURE

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Abstract. *The term post-, even when (a)glued to any of the derivations of notion of modo, remains (multi)faced, mosaic-like, overturn in/by (self)reflexive reflections and irrigations. The confusion brought along by such suffixes (over)bid the multiple micro-narrations that do not propose any sort of universalizing stabilization or legitimacy. The alternative currents of postmodernity will presuppose an abandonment of the evolutionist perspective and the acceptance of the paradigmatic revolution. Sinusoidal, the currents will gain being only as protest movements against dominant theories or theoretical tendencies, and even more as different paradigms, as the (re)configuration of the axiological relief in a space of a-value. A concept such as Homo sui transcendentalis reinvents the alternative character (as Epimetheus, Prometheus's brother), as a character who bears the seal of trans-(trans-figurative, trans-vision, trans-portation, trans-formation), the one who thinks after. In this equation, trans- nature is the concept designed to unify (into a philosophy of nature), the Subject and the cross-disciplinary Object, as a mark of the trans-disciplinary ecology.*

Keywords: postmodernity, alternative currents of postmodernity, transmodernity, trans-nature, trans-disciplinary ecology.

(Re)dialectics, (re)injected with/by *another* meaning, as a derived, lateral product, postmodernism becomes a concept under (re)territorializing, hunted as well by the menace of settlement, sedimentation, convenience or inconvenient soaking, as by the *penultimate* hypostasis. Opting for the reactivation of the *paenultimus*, in the hypostasis of *ambreior*, the words and ideas are philosophically and politically (re)invested, within a (re)active-, unforeseeable, unpremeditated, they become *parole, access words, passwords, non-technical operators*, verifying the hypothesis we launch, according to which *postmodernism does not get stunned in the realm of fixed things, in continuum, but it becomes mobile, by the implementation of the tensions, of the alternative currents that justifies the (em)placement under a „Postmodern Turn"* .

The term *post-*, even when (a)glued to any of the derivations of notion of *modo*, remains (multi)faced, mosaic-like, overturn in/by (self)reflexive reflections and irrigations. The confusion brought along by such suffixes

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(over)bid the multiple micro-narrations that do not propose any sort of universalizing stabilization or legitimacy. The multiple perspectives modify the optics on the phenomenon: postmodern culture renounces to be the result of a rupture with the project of modernity, but it becomes the consequence of this radicalization, as the theme of the intercultural capacity of translation announces the axis of an imperative[2].

The (pre)fix *post-* is (self) emplaced as a product of the modern, and outside this product, it is not merely overcome, but assumed. Its double emplacement, outside and (in)side modernity, by innocence and irony, does not exclude the *meta* level, the play of experiment that establishes that its novelties, far from canceling it, detach it definitively from any fixed and fixing borders. The overcome of the *post-* becomes dynamic (re)cognition, acceptance, and the deep penetration of insight! The logic of *post-* is placing all into the critical ply of *in-between*, multiplying the distances, within an unequal and random dispute.

Random thought becomes thus the hallmark of the infinite (re)production of the same (micro)form, over and over again, proliferating, in conformity with an identical formula, *a totally random universe*, where the causes and the effects do (over)lap according to the „single face rule" , (re)cognized in the energy (in)stored by the process of „torsion" of Möbius band.

It is known that the places where the *subject-thought* gets further tensioned (in) store an increased quantity of energy. Conversely one notices that the places in the „band" that are more leveled (and, as a consequence, less tensioned) (in) store less energy. Transferring the hypotheses of the Möbius band to the (philo)sophical level, when the width of the band modifies, it will lead to a process of breaking, meaning that the distribution of energy in the band will be modified and, this determines a permanent change of shape.

Placing the virtual space as *another* level of torsion for simulation and the simulacra, Jean Baudrillard (in the interview published with the title *A Magnificent Game*[3]*)* distancing himself from postmodernism ("I have nothing to do with it"!, he said), considered that such an analytical term is to definitively consecrate the reversibility and the total visibility and the principles of the nihilism to the disadvantage of postmodernist features!
Indeed, only modernity can be characterized as dominated by a history of thought, seen as progressive illumination, as an (epi)phenomenon that grows and breeds solely within the context of nearness and (re)appropriation, ever

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[2]Irina Stănciugelu, *Prefixul „post" al modernității noastre (The prefix post of our modernity)*,Trei Publishing House, Bucharest, 2002.
[3]*Un joc magnific (A Magnificent Game)*, *Le Monde Diplomatique* - Oslo -14. 04. 2007, www.aisberg.8k.ro.

more fully, of the fundaments that are thought, the same way Aristotle did, as origins. This is the explanation for the fact that here we have an attempt to (re)present this technical and practical revolution of the Western history as a justification for an eternal retrieval, (re)birth, (re)turn. *The overcoming*, as a hallmark of modernity, could not be conceived otherwise than a „progressive development.” As a consequence, Nietzsche and Heidegger consider that one should reserve her critical distance towards the foundations, on the one hand, and on the other hand that there are no other names for more relevant and true foundations than the critical landmarks becoming operational. This "weak" perspective, entitles them to be vindicated as „platforms” of postmodernity[4].

The birth of a new *spiritual eon* by the turn to *another* cultural paradigm brings about radical changes into the system of all values, imposing *postmodernism*. The future (as an abstract notion, yet politically engaged!) becomes, in the vision of Vattimo[5], either a process, or a paradox apparition of a guaranteed novelty, related to the automatisms of the system. What risks disappearing is the past, that is, especially that special continuity of the experience that chains meanings together. Precisely this is the limit that should vindicate more engagement. As in many other aspects, and here (fore-tellingly!) the (late) modern world seem to get perverted: the thought of difference recognizes that over the being it can never have a full grip, but just (re)memorance, a trace, a remembrance.

Modernity placed its stakes on the „card” of human freedom, with all that is implied by the faith in progress and in the rational capacity to produce freedom. The effects are (inter)seen in agrarian type societies, via capitalism, rationalization, anomy and the clear absence of historical direction (Durkheim**),** work alienation and exploitation (Marx**),** excessive bureaucratization and the disappearance of the individual in the structures (Weber**),** by the atomization of society (Simmel**)** or by the increase of the surveillance groups (Foucault). *Postmodernism* ends organized as a „system of objects,” a society marked by consumerism, by the occultation of the resources that ensure the social prestige. Renouncing „fundamentism,” postmodernism brings with its conceptualizations the collapse of the hierarchies of knowledge, tastes, opinions, a replacement of the lively (real) image with the one fabricated (constructed) on the TV screen, in a process migration of the words towards images, of the discourse towards person, of

[4]Gianni Vattimo, *Sfârşitul modernităţii. Nihilism şi hermeneutică în cultura postmodernă (The end of modernity. Nihilism and hermeneutics in postmodern culture),* Pontica Publishing House, Constanţa, 1993.
[5]Gianni, Vattimo, *Dincolo de subiect (Beyond the Subject),* Pontica Publishing House, Constanţa, 1994.

the logo-centrism towards icon-centrism. New types of scattering and fragmentation (a world of pure simulacra[6], models, codes, digital systems) are searching for the legitimating of freedom in (*dis)orientation.*[7]

According to Paul H. Ray[8], postmodernism (as wrong answer, oriented against the authoritarian and reductive character of modernity) becomes a condition in itself for the late modernity, representing its end. Although, the idea of "new liberalism" became the conceptual exercise of (over)lapping of the idea of „postmodern imperialism", for Ray (suspicious at the intellectual *trend* that refuses the *post*-change!), postmodernism represents only the late logic of modernity itself–an effort valued as paradigm.

In agreement with Mike Cole[9] the celebration of the particularities becomes the interpretation of a collapse of the worries for all that is *beyond* what can be expressed through the individual experience, be it in the name of the autobiography, Lyotardian narrative, nation, tribe, personal therapy or phenomenology. From this perspective, the agenda of the modernists and postmodernists becomes a trap of (self)destructive antagonisms as a mark of the parochial truth. All these might require the mention that, for Cole, as well capitalism, as well as Marxism is registered, given their European origins, under the aegis of the common myth–tensions retrieved as well within the universal logic of the modernists as in the particularities so praised by the postmodernists.

Z. Bauman[10] sustains a lucid inventory of the „postmodern wisdom" and of the „postmodern weakness." Although accepted merely as a crisis period, postmodern spirit proves its „wisdom" by the renunciation to the search of an all comprising, total and finale formula, for a life without ambiguous character, risk, danger or error, aware that each treatment (either local, specialized, individualized or rendered efficient) becomes its major „target".

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[6]Baudrillard**,** the theoretician of the thesis of the „vanishing meaning," has won his notoriety, according to Lyon, declaring that the Golf War did not take place(!). With Baudrillard**,** the war, the defeat and the Arabian and Israeli negotiations were hallowed by unreality: they were but a „simulation on computer". Maybe Golf War was the first postmodern war, concludes David Lyon.

[7]David, Lyon, *Postmodernitatea (Postmodernity)*, Du Style Publishing House,Bucharest, 1998.

[8]Paul H. Ray, *Transmodernismul nu este postmodernism (Transmodernism is not postmodernism)*, www.aisberg.8k.ro.

[9]Mike Cole, *Transmodernism, Marxism şi Postmodernism (Transmodernism, Marxism and Postmodernism), Policy Features in Education* Vol. 2, Nr. 3 & 4, *Routledge Falmer* 2004, www.aisberg.8k.ro.

[10]Zygmunt Bauman, *Etica postmodernă (Postmodern Ethics)*, Amarcord Publishing House, Timişoara, 2000.

„Postmodern weakness" is a political one, for the politics of the postmodern habitat (be it of the politicians, dissipated, multi-center, be it evasive and lacking control) remains flooded with lacunae especially in what it concerns the extensiveness and the institutionalization of moral responsibility.

Thus, we can discuss as well an extrusive assumption, which is marked by ostentation and which is delimited from the concept of postmodernism, regained in the theoretical and extravert attitudes or in the actions themselves, but also by a requisition of the real possibilities to effectively operate within the communities organized after such percepts. These doubts could be nourished also by the presence of an *anemic postmodern fond* of the contemporary communities.

Within the views of several "postmodern skeptics" the term (postmodernism) would circulate fallaciously, within a contort context, marked by *confusion and manipulations*, entertaining the suspicion that in factual things may be about the countless "modern fashions" or about the countless types of "overcoming."

They would exclusively legitimate on the basis of the fact that they are to a greater extent "up to date," or "newer"–mechanisms characterizing, in fact, modernity, as noticed by Gianni Vattimo, too [the Seminar from Stuttgart, 1991, stated through Ihab Hassan, Malcolm Bradbury, John Barth, Raymond Federman, William Gass the birth of the *postmodernisms* and the *end of postmodernism* (as a continuation of modernism, but situated "outside the temporal order")].

For James Parker[11], postmodernism is (over)rated, ready to reach a sure and rapid death, "banished from the kingdom," and it has nothing left but to commit an epistemological suicide. Proclaiming the death of postmodernism, and finding it guilty to be self-referential, Parker renames it," morbid modernism", and dissolver of the modern certainties from the registrar of the modern logic! Our conviction is that in postmodernism there is an inextricable alliance between the "ideological dimension" and the „theoretical" one that is attached to the border between (de)naturalized political doctrines and programs, between iconic and verbal, between the values of the mass culture and the values of the noocratic culture. Through the *theoretical dimension* the conviction that the political remains literally *in-formal* is articulated. In agreement with Marshall McLuhan[12], the *in-formal space* is organized after

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[11]James Parker, *Un recviem pentru postmodernism (A requiem for postmodernism)*, *The Southern* no. 2, summer 2001, www.aisberg.8k.ro.
[12]Marshall McLuhan, *Texte esenţiale (Essential Texts)*, Nemira Publishing House, Bucharest, 1997, 2006.

the principle of the *anti-media*, where the audio-tactile characteristic defines the space of the *involvement*, while the visual space becomes the mark of *detachment sufficiently far has the tendency to suddenly reverse its course or to become its own opposite*[13].

All these may require also the observation that *any process that is pushed* according to Giorgio Agamben[14], we would be placed in a *state of*

[13]For Tönnies (*Comunità e Società*, Milano, Ed. di Comunità, 1963) *community- hard core* is a live organism, when one analyzes the primary group, while *society* becomes a mechanical aggregate that is founded on mediations of exchange and contract. If the great unitary visions became dismantled, *centre found in a process of becoming* are now the places for affirmation, where once there was nothing but *periphery*. For, along with the attempt to absolutization attached to each ideology the *alternative forms* were deprecated.

For Max Scheler a term such as *democratism* excludes in the first place the existence of a solidarity of origin among the parts of humanity, so that the „destines of these parts to affect the *whole*, and the different individuals, peoples, races, etc. to manifest a solidarity with the whole in a different degree". Translating such a theory over to a biologic domain, *the principle of solidarity* has as a correspondent the theory according to which any part of a fecundated cell can become any of the organs and it can intervene for each of those, if it was not entrusted, beforehand, with a *certain* task following the structured formation of the organs. According to Max Scheler, any society represents in fact *the rest*, the *residue*, mark of the internal havoc of communities, or, in Gusdorf's terms (see *Mit şi metafizică-Myth and metaphysics*, Amarcord Publishing House, Timişoara, 1996) a „secondary mythology", more secret, „as a background of the personal thought", related to the *center*–the domain of normality, the source.

 All these might require the following moral-political mention: whether *strong thought* presupposed the victory over one of the elements in opposition, the *weak thought* envisions the dissolving in irenic, in tolerance. The emplacement into the matrix of the *weak thought*, presupposes assuming a fragile equilibrium between the abyssal contemplation of the *negative* and the erasing of any origin whatsoever, that is, the translation of anything presupposed in practices and games, in techniques, that are only locally valid.

[14]Giorgio Agamben, *Starea de excepţie-The state of exception (Homo sacer II, 1)*, Cluj, Idea Design & Print, 2008.

[15]For Constantin Virgil Negoiţă (*Logica postmodernului-Postmodern logic*, Paralela 45 Publishing House, Piteşti, 2004), the postmodern has buried the communism. In logic *of the vague* and of the *soft calculus*, the alternative becomes Bill Clinton, the postmodern President, characterized by the belief in everything, Clinton Administration being similar, according to Negoiţă, to Weimar Republic.

Starting from Thomas Friedman, Negoiţă considers that in the 20th century important were not the floods, but rather the periods *after the flood*. The peace after the Second World War becomes thus the hallmark of the first *postmodern peace*, only that, the reinvent of the *new tribalism* gets reduced (merely) to the fear of terrorism. In the terms of Basarab Nicolescu, *the soft war* replaces the *Cold War*!

[16]J.Francois Lyotard, *Condiţia postmodernă. Raport asupra cunoaşterii (Postmodern condition. Report on Knowledge)*, Babel Publishing House, Bucharest, pp. 24-27, 68-74, 92-101, 101-110.

[17]J. F. Lyotard, *Postmodernismul pe înţelesul copiilor (Postmodernism explained to children)*, Apostrof Publishing House, Cluj, 1997, pp. 9-20.

exception, with an emptied centre, but still efficient, where two opposed forces action: one that *institutes* and another that *deactivates* and *deposes*, accordingly to the imperative of *movement* and (*counter)movement*.

The new philosophical, cultural, political, social, economic, etc. forms∕formulae model the strictness of the modernist order, without denying, though, the order itself. They allure toward the *secondary*, one of a postmodernist origin, and in interior they tame this aseptic-modernist theory, fragment it and diversify it, broadcasting it, de-canonizing it and, eventually, re-signifying it.

Alternative Currents of the Postmodernism: Transmodernity

For Constantin Virgil Negoiţă[15] postmodernism is at once *modern* and premodern. In such duplicity in the landscape, textualism was „unpurified” by the ideologies of the New Left, self-imposed as „political correctness”, an ideologism oriented toward the dismantlement of the *mythical thought*, of the *sacred*, of *traditional values*, of *religions*, of the *Western canon*.

Postmodernism becomes, thus, also from a political point of view, ambivalent, with a double encoding, both as an accomplice and as a contestant toward the closure of the key terms within a parodist politics. Concerning the parodist use of "de-doxification," for instance, feminism as a postmodern political movement, attempts to explain the crisis of legitimacy described by Lyotard[16] in terms of the action of patriarchal ideology, of the oppression of women and other minority groups. The minority movements, ecological or feminist, become thus postmodern representations of the self, unveiling a new consciousness on representation, a new understanding as well of the contexts, as of the particularities of the gender experience. These movements vest the aspect of a conscious affirmation, contradictory and self-undermining. In a paradigmatic manner, the symbolic meaning of postmodernism, presupposes the ceasing of imitation and a (re)conquering of the political, with its productive and constructive aspects of the act of representation.[17]

Imperatively, postmodernism is refused a future continuity without the retrieval of the „premodern”, founded on entirely different logic than that of the excluded third party. To the *weak thinking* commented upon by Vattimo, Negoiţă proposes the *fuzzy* logic–element that points to the transgression from *modern/postmodernism* to *premodern/postmodernism*. Such a *vague logic of groups* or the *fuzzy systems* offer a flexible method for the *expert systems*: the term *necessity* is analogue with *credibility*, and the term *possibility* is analogue with *plausibility*. As well the possibility, as the necessity represent values of truth expressed through 0 or 1.

Following the mathematical instrument of the categories, a thinking type *pullback* becomes for Negoiţă the "retreat," as an informational

aggregate, explaining the generation of complexity as a decomposition into the composing elements.

Between these landmarks, Ziauddin Sardar[18] describes postmodernism as a new imperialism of the Western culture, as a continuity of colonialism and modernism, as a marginalizing power of the non-Western cultures. For Sardar, postmodernism represents a linear projection, a natural conclusion of modernity, thus privileging secularism and thus it becomes the ideology of the *archisms*. The alternative proposed by Sardar represents a transfer of modernity and postmodernity into a new order of society, finding a synthesis between life that intensifies tradition (amendable to change and transition) and o new form of modernity that respects the values and the life style of the traditional cultures.

Thus, *this study considers that, we would be in presence of certain alternative currents of postmodernity, considering that the latter did nothing else but impose, at its turn, a continuous trajectory for modernity (up to the purisms!).*

The alternative currents of postmodernity will presuppose an abandonment of the evolutionist perspective and the acceptance of the paradigmatic revolution. Sinusoidal, the currents will gain being only as protest movements against dominant theories or theoretical tendencies, and even more as different paradigms, as the (re)configuration of the axiological relief in a space of a-value.

The false impression of the unidirectional overcome presupposes ideologization, indoctrination, that is, one of the many possible modalities to answer through force. The apparent illusion of the overcome through an anterior paradigm does not presuppose more than a self-exile to the periphery of the movement of *re(e)volution*.

The movement of re(e)volution[19] *will relate to a spatial and temporal reference, designing an overcome through "the beyond" (trans-): trans-modernity and not a temporal reference, designing an overcome through "the after" (post-): postmodernity.*

The alternative currents will relate through a *by-pass* movement to postmodernity as a principal artery, as a directive pipe, all of these representing but deviations, doubles of postmodernism.

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[18]Ziauddin Sardar, *Postmodernism and the Other*: *New Imperialism of Western Culture*, London, Pluto Press, 1997.
[19]See *Aisberg*, October 2005, http://aisberg.8k.ro/page2.html.
[20]Jürgen Habermas, *Discursul filosofic al modernității. 12Prelegeri (The Philosophical Discourse of Modernity: Twelve Lectures*), All Publishing House, Bucharest, 2000, pp.24-34.

By the relation to the Nietzschean problematic that Habermas considered "the turning plate of the entrance in postmodernism,[20] of the *eternal return* and to the Heideggerian effects of the *metaphysical overcoming*, the theoretizations on postmodernism, most often (de)centered and (in)coherent gain philosophical rigor and dignity only to the extent we consider the new condition of existence in the late industrial world.

Transmodernity is nothing else but postmodernity lacking its innocent break, the return to the fugitive lines and to the ideas of modernity: Hegelianism, utopian socialism, Marxism, the philosophy of suspicion, *by trans-justification* and overcoming of paradigms, in other words, a dialectic type of synthesis of the modern and postmodern theses.

Transmodernism maintains the open dissemination spirit of postmodernism, as well as some of its main emphasis around Truth fragmentations and Antinomy conjunctions, but goes well beyond the mere register of singular breakdowns and tries to propose new relative nets to encompass residuation. A rich *counterpoint* emerges between postmodernism and transmodernism: break, locality, differentiation, contradiction, ambiguity, impossibility of universals, "all is worth", Death–sort of postmodern dissonances–are to be contrasted with revision, local/global dialectics, oscillation differentiation/integration, partial gluing of relative coherences, fabric vagueness/exactness, relative universals, "some is worth", Renaissances–sort of transmodern harmonics–. *Both* the dissonances and the harmonics are fundamental for our epoch, but one should not forget the *necessary* swinging of the pendulum.[21]

The logic of the *included middle* is capable of describing the coherence among the levels of Reality by an iterative process, because the action of the logic of the *included middle* on the different levels of Reality induces an open structure of the unity of levels of Reality. This structure has considerable consequences for the theory of knowledge because it implies the impossibility of a self-enclosed complete theory. Transdisciplinary hermeneutics is able to identify the common germ of *homo religious* and of *homo economicus*-called *homo sui transcendentalis*. His language is generated by the notions of levels of Reality of the Subject, levels of Reality of the Object and the Hidden Third. In transdisciplinary hermeneutics, the classic real/imaginary dichotomy disappears. One can think of a level of Reality of the Object or of the Subject as being a crease of the Hidden Third.[22]

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[21]Rosa María Rodríguez Magda, *La sonrisa de Saturno. Hacia una teoría transmoderna,* Barcelona, Anthropos, 1989.
[22]Basarab Nicolescu, *Transdisciplinaritatea. Manifest (Transdisciplinarity Manifesto)*, Junimea Publishing House, Jassy, 2007.

The reconciliation of pros and cons not only produce another level of reality where they become contradictory poles of a larger unit, but reveals the logic of "being together". A concept such as *Homo sui transcendentalis* reinvents the alternative models (Epimetheus, Prometheus's brother), as a character who bears the seal of *trans-* (*trans-figurative*, *trans-vision*, *trans-portation*, *trans- formation*) as *the one who thinks after*.

Transmodernity illustrates a come-back, the copy and the survival of the *weak attribute* of a light version of modernity, through fiction, eclecticism and replacement models. Transmodernity becomes postmodernity without its innocent break, trying to avoid its own ending in the barbaric cybernetic or mass-media. Transmodernity retrieves and restores vanguard, eliminating the distance *elite-mass-culture*, representing the image, the baroque run, the self-reference, the disaster, the fractal iteration, the obese entropy and the gross inflation data. The password to such an alternative model is the *trans-justification* and the overcoming paradigms. Transmodernity exists as a random complex and strategic imposed situation by the abandonment of representation and the sovereignty of the real simulation.

Beyond the divergences and the problems of modernity, transmodernity becomes the final phase of disintegration. Transmodernism (re)fills (unambiguous) the self-transcendental concept, considering it as something that will comes, incorporating the truth of modernism with an expansive and full consciousness of historicity.

In conclusion: Trans-Nature, a possible division from Postmodernism

We would be, therefore, in the presence of *hybrid energy*, organized in a form and in a new territory, in which the point of view disappears, and the concepts leave space to *perceptions,* understood as processes which give birth to the *alternative models*. If for transmodernity, modernity and postmodernity are nothing else but illusions, this becomes an alternating current of postmodernity (understood as late modernism), considering postmodernity and hypermodernity conclusions/ culminations of modernism.

For Paul H. Ray,[23] transmodernity offers as alternatives the *ecological sustainability, beyond environmentalism*, by rebuilding neighborhood, community and eliminating the harmful effects against the environment. <u>*Cultural Creatives*</u> demonstrate awareness of a large range of issues, wanting to rebuild neighborhoods and communities, ecological sustainability and limits to growth, seeing nature as sacred, wanting to stop corporate polluters, being anti-big-business, wanting voluntary simplicity-principles which

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[23]Paul H. Ray, *Transmodernismul nu este postmodernism (Transmodernity is not postmodernity)*, www.aisberg.8k.ro.

strongly include the concern for the planetary ecology, stewardship and population problems.

For Basarab Nicolescu[24] *trans- nature* is a concept designed to unify (into a philosophy of nature) the Subject and the cross-disciplinary Object, as a mark of the *trans-disciplinary ecology*. Separating themselves from the catastrophic end of the incomplete landmarks, Lucian Boia[25] exceeds the apparent blockage of the term in its sense of *inclination*, proposing the idea of *climate-belt*, setting the association (reconciling Montesquieu and Hume) good (bad) governance vs. good (bad) climate.

If the *climatic voluntarism* and *anthropogeography* become second-hand terms (not a true mark of what Nicolescu called, *trans-nature*!) for L. Boia the new climate challenge has a distinctive mark: the technological flood, the heath's death and the new climate policy.

According to Lucian Boia is easy to (re)locate the fact that, ecology is placed (due to erosion of the hard ideologies) in a privileged position, by inventing a *religion of climate*.

For Robert D. Kaplan,[26] geography and climate take their revenge, in the context of the (re)invention of a concept that seemed (almost) exhausted: the *death of distance*. For Kaplan, from a political and geographical point of view, the fall of the Berlin Wall symbolizes the overcoming of an arbitrary limit, of realism and pragmatism as pejorative.

We are, therefore, placed within the *soft boundaries* of an *ecosophie*, as an articulation of the ensemble of ecology (scientific, political, environmental, social and mental). *Ecosophie* becomes the concept called to replace the old ideologies which have divided the social, the private and civil sphere, and which seems unable to distinguish the dichotomy policy - ethics - aesthetics. If the ecological thinking has captured and exploited the importance of *negative or positive externalities*, the human or mineral resources according to a limited economy, the *subjective externalities* regained importance through the process of mentality reactivation.

The ecological policy lay its account on potentiating their values, affects and the ways of living according to the fact that an enlarged economy requires also an enlarged politics and ecology.[27]

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[24]Basarab Nicolescu, *Transdisciplinaritatea. Manifest (Transdisciplinarity Manifesto)*, Junimea Publishing House, Jassy, 2007.

[25]Lucian Boia, *Omul şi clima (Man and climate)*, Humanitas Publishing House, Bucharest, 2005.

[26]Robert D. Kaplan, *The Revenge of Geography*, in *Foreign Policy*, iulie 2009.

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[6] Gianni Vattimo, *Sfârşitul modernităţii. Nihilism şi hermeneutică în cultura postmodernă (The end of modernity. Nihilism and hermeneutics in postmodern culture)*, Constanţa, Editura Pontica, 1993;

[7] Gianni Vattimo, *Dincolo de subiect (Beyond the Subject),* Editura Pontica, Constanţa, 1994.