



Angela Botez, *Concepte integrative. Conceptos integradores*, Romanian-Spanish bilingual edition, Bucharest, Editura Prouniversitaria, 2015, 400 pp.

Undertaking the route of comprehensive endeavors one encounters no more and no less than the human spiritual universe, fascinating and continuously prefiguring registering only scattered quintessential concepts. These are extremely significant for they sustain cultural models, characteristic for various historical periods of time, for the mores, the customs, the cultural landmarks that govern these cultural eras as generative instances for philosophy, science, art, politics, economy or religion etc. Professor Angela Botez's book *Concepte integrative: antice, moderne, postmoderne* brings to the fore in a bilingual Romanian-Spanish edition the place and the role of philosophy within *suma rerum*, in the universe of knowledge found at confluence with the spiritual universe.

From this perspective the work that we are presenting has two major qualities: first, an original interpretation of the philosophy of the cultural models, accomplished in the light of all the philosophical ages of humanity and second, a plea for the understanding and respect of the place and the role of philosophy.

Through this remarkable volume philosophy is set on its natural course, with unparalleled richness of arguments from various fields, philosophy remaining situated once again in its specific realm and enjoying its whole specificity intact, at the same value stage as any other realms of human

knowledge, spirituality and existence and not behind them. This is the avowed position of the author: "The book pleads for a philosophy situate at the same level of value with art, science, morality, economy and politics, not above, but nevertheless as a 'Cinderella' as some scientists, priests, writers, musicians and politicians attempt to situate it; for a philosophy diverse in orientations without the hubris of retaining the existential absolute, the integral rationality, or the unique human essence, how some metaphysicians or scientists and neo-positivists still believe and without the desire to overcome any rational control, as the nonconformists' or magicians' speculations and essays desire." (p. 17)

The analysis itself is original, elegant and fluid, comprising in a holistic and complementary manner a myriad of ideas, themes and approaches from the philosophy of science, from the philosophy of language and from the philosophy of culture, relevant in overcoming the dichotomies which are characteristic mainly for modern philosophy: realism-antirealism, absolutism-relativism, scientism-constructivism, modernism-postmodernism.

Angela Botez shows: "For they circulate among the scientific, artistic, moral, religious, political (and, of course, philosophical – our note) realms, certain ideas expressed in typical propositions and words arrive to signify a true orientation of the respective culture and become integrative concepts. Existent in language as well before they acquire a dominant position, they produce at a certain point powerful manifestations of optimism, and even of paramount enthusiasm and extravagant hope concerning the value they are bearing. The (explicit or implicit) proclamation of the fact that the last and most adequate word of the human spirituality was spoken that occurs with every cultural mutation, the sensation that the spiritual Universe was rendered definitive and that it shall remain constant in its predilection for certain concepts, images and attitudes, became a sort of classical reaction. Every time, though, after a while, the cultural arrangement proclaimed to be definitive ends by transforming itself into another (ultimate cultural perspective)." (p. 13-14)

Thus, one could easily notice the main political role of the integrative concepts, be they mainly philosophical, scientific, religious, cultural etc. – to instill order, an order of thought and a order of vision, specific for each epoch.

Mental reality is a creation that sometimes sinks into the meanings of the words and other times distinguishes itself from the words, and the history of philosophy, in a similar manner with the history of arts, science, moral, economy and politics registers these tendencies, this sort of continuous during the eras. The

pillars of the cultural models specific for each epoch, the integrative concepts are in fact hegemonic ideas that illuminate and open the orientations of the time and the main works of an era.

Angela Botez shows that during the Greek antiquity we encounter integrative concepts in metaphysics – substance, good, idea, essence, harmony, configuration, reminiscence, logos, uniqueness, absolute, cosmos, *archē*, finite universe – in religion – purification, initiation, mystery, oracle, fate, hubris, divine law, the justice of the universe, excellency, – in art – harmony, participation, mimesis, beauty-good, purification, perfection – in science – nature, recognition, unity, identity, form, primordial cause, demonstration, spatiality, geometry, number, sphere, static. Scientific modern integrative concepts are the new science, contemplation, observation, experience, force, movement, phenomenon, measured quantity, mathematical method, infinite, determinism, mechanics, fact, law, calculus, instruments, and classification.

The author notices that in modern philosophy the role of integrative concepts is played by the following notions: empiricism, mathematic a priori, *machina mundi*, certitude, mechanism, individualism, utilitarianism, foundationalism, reflection, representationalism, truth-correspondence, criticism, unique rationality, formalism, analysis, logical atomism, evolution, progress.

Among the scientific integrative concepts from the transitional paradigm of the 20th century we find the following: critique, problematization, falsification, selection, particle-wave, spatial-temporality, relativity, quantic mechanics, information, system, entropy, complementarity, cybernetics, interaction, genetic code, relation, statistics, probability, uncertainty, mental experiment, synergetic, artificial intelligence, cognitive science. In art, the integrative concepts of the 20th century are: abstractization, essence, asymmetry, expressionism, cubism, symbolism, orientalism, cinematography, nonfigurative, synthesis, archetypal form, aesthetic, information, esthetic code, linguistic-iconic system, participation, and message.

In religion, many of the 20th century integrative concepts are common with the philosophical ones, as others are specific: holism, pluralism, multiple real through divine revelation, theology in progress, inter-confessional dialogue, relationism. In the 20th century's philosophy specific are time, hazard, relation, cosmic egalitarianism, irreversibility, intentionality, intuitionism, holism, relativism, interpretation, meaning, semantics, communication, value, spatial-temporality, object-subject, finality, archetype, paradigm, crisis, revolution,

dialogue, comprehension, complementarity, antinomy, dialectics, becoming, probabilism.

The work interprets that among the postmodern integrative concepts we should include deconstruction, difference, "the end (the death)" of metaphysics, epistemology and humanism, alterity, ethnocentrism, solidarity, nihilism, dialogue, transversability, language games, episteme, weak thought, pluralism, mental-physical. A special role is performed in philosophy by antirepresentationalism and rhetorics, while in science appear the concepts of possible worlds, relativism, thermodynamics, antireflection, chaos, fractals, antirealism, fuzzy logic, internet, and in religion, New Age, orientalism, combination with science, syncretism, neo-Gnosticism, holism.

The hegemony of the integrative concepts is limited to a period of thought and the crises generate radical changes of attitude and perspective in conceptualizing the world: "The radical changes of attitude, methodology and behavior follow the crises and are called revolutions, a term which is present in as many domains as we can count when we pursue the imminence of the term 'crisis'. Revolution, crisis, the paradigmatic change of the programs, archetypes, models are concepts frequently encountered in social sciences, as well as in the natural sciences and in the sciences of the second degree – such as futurology and metascience – and in diverse other spheres of human activity. Integrative concepts signify the mentality and the type of spirituality that believes in the possibility of revolution and acts to accomplish the social, industrial, agrarian, cultural, youth, colonial, technical and energetic revolutions in concepts, behavior, art or science. We discover that the invasion of these terms maintains the transitional markers that characterize a new pattern of culture and civilization, towards a new form of the spiritual Universe." (p. 67)

Nowadays, we find that dissemination of knowledge describes a special ideal of actualization which captures the main characteristic of the kaleidoscope era of discoveries in rapid succession.

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